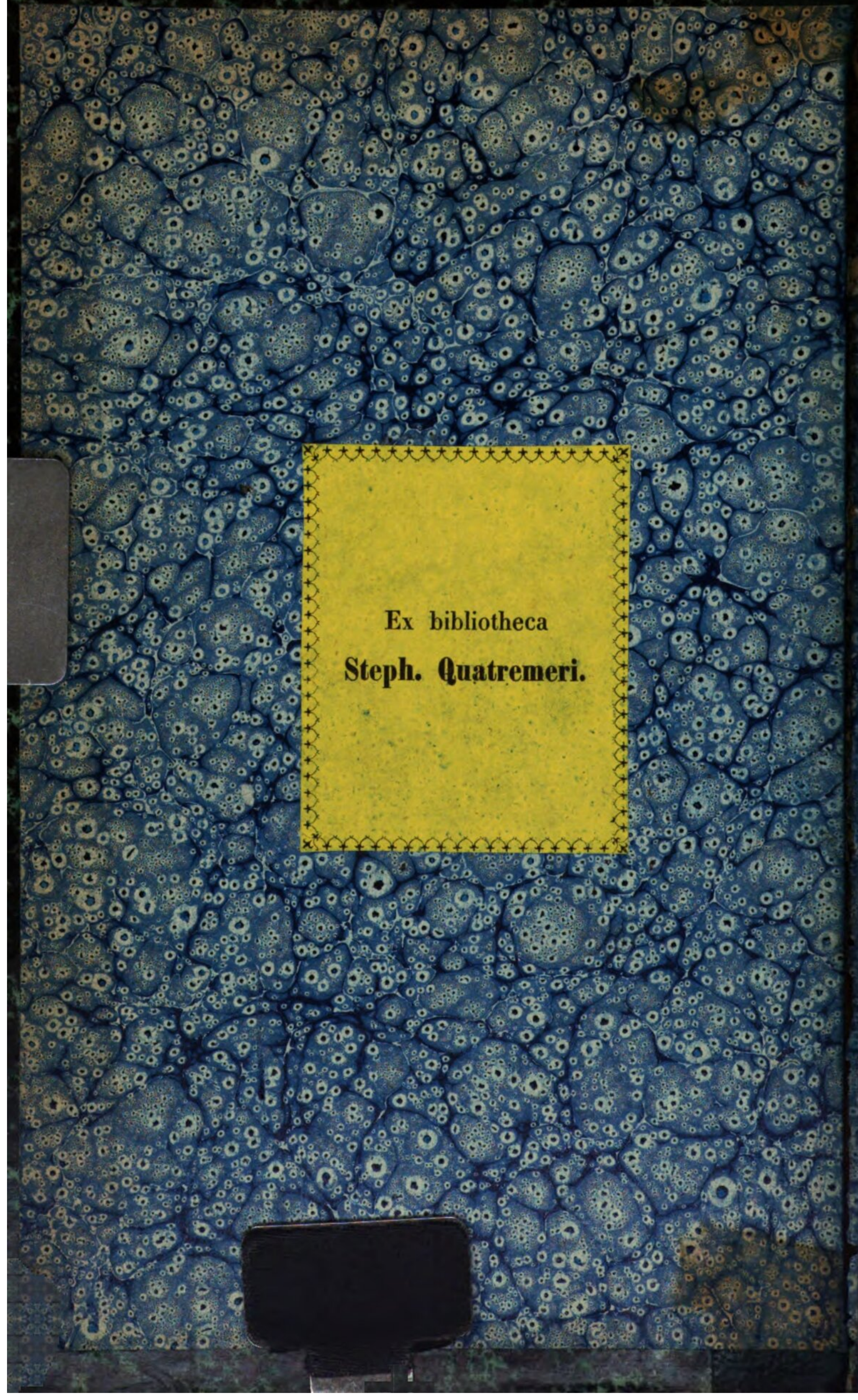




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Parkhurst



Rev. John C. Parkhurst

A
GREEK AND ENGLISH
LEXICON
TO THE
NEW TESTAMENT:

IN WHICH
THE WORDS AND PHRASES OCCURRING IN THOSE SACRED BOOKS
ARE DISTINCTLY EXPLAINED;

AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED BY REFERENCES TO PASSAGES OF

SCRIPTURE,

AND FREQUENTLY ILLUSTRATED AND CONFIRMED BY

CITATIONS FROM THE OLD TESTAMENT

AND FROM

THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

Adapted to the Use of Learners, and those who understand no other Language than English.

BY JOHN PARKHURST, M. A.

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

MATTHEW XXII. 29.

ΠΛΑΝΑΣΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ.

Τῶν πάντων κακῶν αἰτίον μὴ ἀναγινώσκῃς βιβλία, ψυχῆς Φαρμακία.

CHRYSOSTOM.

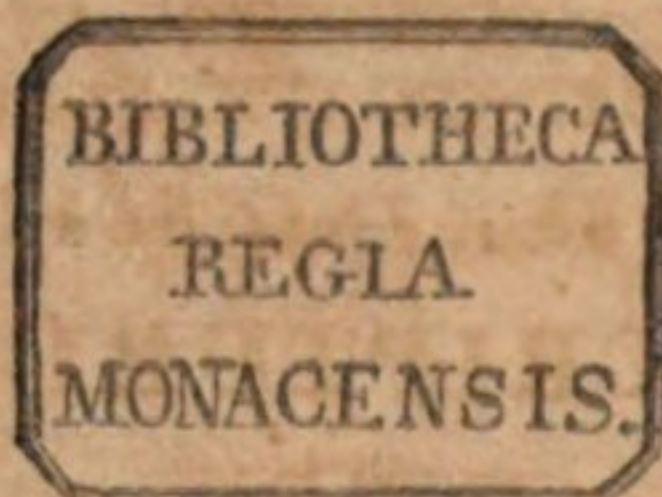
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1813.



BIBLIOTHECA

REGIA

MONACENSIS.

SKETCH
OF THE
L I F E
OF THE LATE
REV. JOHN PARKHURST, A. M.

THE REV. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr Justice Dormer, and was born in June, 1728. He received the earliest rudiments of his education at the School of Rugby, in the county of Warwick;—an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A. B. 1748, A. M. 1752, and was some time fellow of his college. Being a younger brother, he was intended for the church; but not long after his entering into holy orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement, and to a life of close and intense study, prevented him from seeking.

ing any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished himself in America during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England to a set of rebellious schismatics, at the hazard of his life, Mr Parkhurst thought, and justly thought, that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom: this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the widow of the Rev. James Altham. In the year 1761, he was married a second time to Millecent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr Parkhurst began his career of authorship, by publishing, in 8vo, "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "A Hebrew and English Lexicon, without Points: to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless;

fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons still farther enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take him to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be *any thing* in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr Priestley, in a "Letter to Dr Horne," shewed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August, 1797, a curious Letter of Mr Parkhurst's, on the Confusion of Tongues at Babel.

Mr Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer,
and

and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity, of which Mr Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and, as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was *L.500 per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than *L.450*. Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off *L.50* from the commencement of the lease; and instantly refunded all that he had received more than *L.450 per annum*.

Mr Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood,

bourhood, he visited little ; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners ; and his conversation always instructive, often delightful : for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs ; he frequented no public places : and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr Parkhurst was also irritable and quick, warm and earnest in his resentments, though never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr Parkhurst effectually did : and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this Biographical Sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr Parkhurst's remains now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument, (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription written by Mr Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

GLORY TO GOD ALONE.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, A. M.
Of this Parish,
And descended from the Parkhurst's of Catesby, in Northamptonshire.
His Life was distinguished
Not by any Honours in the Church,
But by deep and laborious Researches
Into the Treasures of Divine Learning :
The Fruits of which are preserved in two invaluable Lexicóns,
Wherein the original Text of the Old and New Testament is interpreted
With extraordinary Light and Truth.
Reader ! if thou art thankful to God that such a Man lived,
Pray for the Christian World,
That neither the Pride of false Learning,
Nor the Growth of Unbelief,
May so far prevail
As to render his pious Labours in any degree ineffectual.
He lived in Christian Charity ;
And departed in Faith and Hope
On the 21st Day of February, 1797,
In the 69th Year of his Age.

PREFACE

TO THE

FIRST EDITION, OF MDCCLXIX.

ABOUT seven years ago was published *A Hebrew and English LEXICON*, with a *Grammar* prefixed; and I must with gratitude acknowledge that the favourable reception given by the Public to that work, has been a considerable support to me in going through the following laborious performance: the general design of which is to facilitate an *accurate* and *critical* knowledge of the *Greek Scriptures* of the *New Testament*, to all those who understand *English*.

If we consider how long the *Reformation* has been established among us, and reflect that the *Church of ENGLAND* has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the *Languages*, in which those Sacred Books were originally penned, has not been long ago made as easy as possible to *English* Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring as a *Postulatum* for their admittance, that they be previously acquainted with *Latin*.

As a sincere friend to *sound Protestantism*, in contradistinction, I mean, from the abominable errors and superstitions of *Popery* on the one hand, and from the unscriptural, absurd, and wicked reveries of the *enthusiastic, self-illuminated Sects* on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shewn by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* Tongues, be not in truth a noxious relic of *Popery*. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament, and might enable them to read, in their original purity, those Divine Writings, on which their profession as *Protestants*, and what is of yet greater moment, their Faith and Hope as *Christians*, are founded.

That our country has, from the times of the Reformation down to this day, been blessed with many learned and pious men will hardly be disputed by any who impartially reflect on the history of Literature and Religion among us; and yet it is equally certain, that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere *English* Protestant for enabling him

him to understand the Original of the Old Testament, it is not my present business particularly to declare; with regard to the New, indeed, somewhat more has been attempted. I have now before me a small Octavo, entitled, *A Greek-English LEXICON, containing the Derivations and various Significations of all the Words in the New Testament, &c.* by T. C. late of C. C. C. in Oxford, London. Printed in 1658. Who was intended by the initials T. C. I know not; but in *Calamy's Abridgement of Baxter's Life*, p. 188, it is said, that Mr *Joseph Caryl*, Author of *An Exposition with Practical Observations on the Book of JOB*, had a hand in the work just mentioned. But it is the less wonderful that the Editor, whoever he was, did not choose to put his name at length to the Title-page of this Lexicon, since it is, in truth, only an abridged Translation of *Pasor's*, which *material* circumstance, however, the Translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned *Pasor's* name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical Explanation of the second chapter of *Romans*, are added an English Translation of *Pasor* on the Greek Dialects of the N. T. and another of the common Greek Grammar. On the whole, as this *Lexicon* has most of the excellencies of *Pasor's*, which is no doubt a valuable work, so it cannot be denied that it has likewise all its imperfections, and particularly that very considerable one which arises from ranging the Greek words not alphabetically, but under their respective Roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last Century is *Symson's LEXICON and CONCORDANCE*, printed likewise in 1658, in a small Folio, under the titles of *LEXICON Anglo-Græco-Latinum Novi Testamenti, &c.* and of Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ, or AN ALPHABETICAL CONCORDANCE of all the Greek Words contained in the New Testament, by *Andrew Symson*. A Performance this, which, whilst it exhibits the prodigious labour of its Author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm that he would have rendered all future *Greek and English Lexicons to the New Testament* in a great measure superfluous; but by injudiciously making the *English Translation* the basis of this Work, and by separating the *etymological* part of the *Greek* from the *explanatory*, he has rendered his Book in a manner useless to the young Scholar, and in truth hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press I got a sight of Dr *John Williams's Concordance to the Greek Testament, with the English Version to each Word*, printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the *English Lexicons to the Greek Testaments* that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own Work.

Proper Names then being excepted (of which, however, I have inserted some of the *principal*), the Reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, placed in alphabetical order, together with the Gender and Genitive cases of Substantives, and the Terminations

Terminations of Adjectives, which respectively denote the manner in which they are declined. As to the Verbs, I had once some thoughts of adding the first Futures, Perfects, and other principal Tenses, as *Schrevelius* has done, but, upon further consideration, judged it would be more for the benefit of the Learner, whenever he was at a loss for the Tenses of a Verb, carefully to attend to its *Characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured *accurately to distinguish the primitive from the derived Words*, and that the Learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in * *Capitals*, the latter in *small Letters*. By *primitive* words are meant such whose derivation can be *fairly* traced no farther than the Greek, and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed that *Etymological Writers*, have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to primitive words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned Reader will easily recollect enow, and for my own part I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance, and the contempt of fools. The truth of this case is plainly this, that whatever were the nature of that *Confusion at Babel*, yet it is as evident as any *Matter of Fact* can be, that the traces of great numbers of *Hebrew* words are preserved not only in the *Greek* and *Latin*, but also in the various languages which are still spoken in the world, and particularly in the † *Northern* tongues, where one should least expect to find them: And in relation to the *Greek*, in particular, I will venture to add, after long attention to the subject, that almost all the ‡ *Greek primitives*, which virtually include the whole language, may be *naturally* and *easily* deduced from the *Hebrew*. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such § *Primitives* as are used in the New Testament, and these, it must be observed, comprehend a very large part of *all* the Radicals in the *Greek* language. And though I am far from presuming that in such a number of Derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

* N. B. The *Oriental* and *Latin* words which occur in the New Testament are likewise printed in *Capitals*, since they also ought to be considered as *Primitives* with respect to the *Greek*.

† See *Thomassin*. Prefat. in *Glossarium Hebraicum*, Pars. IV. § v. p. 96, 97.

‡ That what I have above said may not be deemed a *novel* opinion, I think proper to remark, that the learned Author of the *Port-Royal Grammar*, Preface, p. 8. edit. *Nugent*, speaking of the *Hebrew*, says it "is the most ancient of all languages, from whence the *Greek* itself derives its origin." And the Writers of the *Universal History*, vol. xvi. p. 53, 8vo. edit. express themselves thus: "That the most ancient *Greek Tongue* approached much nearer the *Eastern* languages than those dialects of it used by even the oldest *Greek Classics*, appears from the obsolete Radices of that tongue, which generally discover a near relation to the East.—The proximity of the earliest *Greek Language* to the *Oriental Tongues* was well known to *Isaac Casaubon* and *Erpenius*, and may be so to any who examines the *Greek Roots* with proper attention." See also the learned *Gale's Court of the Gentiles*. Pt. I. B. i. ch. 12, entitled "European Languages, especially the *Greek* and *Latin* from the *Hebrew*." [*Vitringa*, *Observ. Sacr. Lib. I. cap. vii.* and *Dr Greg. Sharpe's VIIth Letter* on learning the *Hebrew Language*, and his *Hebrew Lexicon*, and *Index*.]

§ Of these, however, I would be understood to except some few which are formed from the sound, that is, immediately from nature. —Quas

Quas aut Incuria fudit,
Aut Humana parum cavit Natura,

that can, with any equitable Judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the *Greek Primitives* being thus throughout referred to their *Hebrew Roots*, the relation between those two languages is clearly shewn, and I cannot but hope this part of my Work may both prove a recommendation of it to those who already understand *Hebrew*, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *Primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *Derivatives* and *Compounds* to their respective Radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

Etymology, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every *radical* and *derived* word, and thence to arrange in a regular order the several *consequential* senses, and to support these by opposite citations or references, explaining likewise in their proper places the *various Phrases* and *Idioms* of the language—HOC Opus, HIC Labor est; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must its merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek Tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *Paragraphs*, with the Roman, and in some cases with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced Scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed by *Mintert* and others, of huddling the various senses of a word together, and leaving the Learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault, which, I think, *Stockius's* over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by Divisions and Sub-divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised Infidels, it is not to be wondered that the *Style* of the inspired Penmen of the New Testament has not escaped their malignity: And it must be owned that some well-meaning Christian Writers have undesignedly contributed to propagate and confirm the notion of its *Barbarousness*, by calling many forms of expression *Hebraisms*, which do indeed agree with the *Hebrew* idiom, but which are also found in the purest of the *Greek* Classics, who cannot be supposed to have had any direct acquaintance with the *Hebrew* tongue. Numerous instances of such Phrases are given in the course

course of the following Work : And to illustrate this subject a little further, I would beg the Reader's attention to the three following observations. First, that in the Apostolic age * *Greek* was the most universally spoken and understood of any language upon earth : But secondly, that in all the *Eastern* parts of the world it had undoubtedly received a strong tincture from the *Hebrew* and *Oriental* tongues : And lastly, that the Books of the New Testament were written not only for the benefit of this or that particular Church, or People, but of the whole world, both *Jews* and *Gentiles*. Such being, in the time of the Apostles, the real state of the *Greek* language, and of mankind in respect to it, and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of *God's* Revelation to point out a wiser method of communicating the *Scriptures of the New Testament* to the *World*, than that which the Holy Spirit has actually employed, namely, by causing those Divine Oracles to be penned in such a *Greek* style, as, at the same time, that it might in general be understood by every man who was acquainted with the *Greek* language, was peculiarly conformable to the idiom of the *Jews*, and of the *Eastern* nations : And the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the Apostles' days the *World*, both *Jewish* and *Heathen*, had been for nearly three hundred years in possession of the *Septuagint* Version of the Old Testament [at least of the Pentateuch]; the *Greek* of which Translation did likewise greatly abound in *Hebrew* and *Oriental* forms of expression, many of which are adopted by the Evangelical Writers.

Let us suppose, that a person whose native language was *Greek*, and who had read some of the best *Greek* authors, but was entirely ignorant of the *Eastern* tongues, had met with some or all of the sacred books of the New Testament soon after their publication ; the principal difficulty, I apprehend, which one thus qualified would have found in understanding their style, would have arisen not from the *oriental* idioms occurring therein, (for most of these are used only by the purest *Greek* classics, and the meaning of others is so plain as not to be easily mistaken), but from the peculiar senses in which they apply single words ; as for instance, ΠΙΣΤΙΣ for *faith*, or *believing in God* ; ΔΙΚΑΙΟΣΥΝΗ for *imputed righteousness* ; ΚΤΙΣΙΣ for *creation*, or *production from nothing* : And it will be necessary to observe, that in delivering that blessed Doctrine which was to the *Greeks* foolishness, it was absolutely impossible for the sacred Writers to express themselves at all, concerning the most essential points, unless they had either coined new words, or used such old ones as they already found in a new sense—New, I mean, to the mere *Gentile Greeks*, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel—but by no means new to the *Grecizing Jews*, and to all those who had read the *Septuagint* Translation, since the same words had been there applied in the same senses. The Writers, therefore, of the New Testament, or rather (with reverence be it spoken !) the Holy Spirit, whose penmen they were, wisely chose, in expressing Evangelical notions, to employ such *Greek* terms as had been long before used for the same purposes by the *Greek* Translators of the Old Testament : And thus

* Thus, about sixty years before Christ, Cicero tells a Roman audience, that "*Greek was read among almost all nations, whilst Latin was confined within its own narrow limits. Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sanè continentur.*" Pro Archia Poeta, § 10, edit. Gruter.

† [See Whitaker's Origin of Arianism, p. 213.]

the *Septuagint* version, however * *imperfect* and *faulty* in many particulars, became, in this respect, not to the first age of the Church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgment and real learning shall continue among men.

But it is time to return, and give the Reader an account of the *Assistances* I have used in compiling the ensuing Work: In *deriving* then the *Greek Primitives* from their *Hebrew originals*, I have received considerable help from *Thomassin's Methode d'étudier & d'enseigner la Grammaire & les Langues*; I have, however, seen but too frequent reason to dissent from the derivations proposed by that Writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best Commentators* and *Critics* (a † list of whom may be seen below), and occasionally recurring to a considerable variety of other Writers, I have also carefully perused several of the best Greek Authors in the original, with a direct view to the improvement of this Work. The writings of *Josephus*, in particular, have furnished many passages for illustrating not only the *Phraseology*, but likewise the *Histories* and *Predictions* of the New Testament ‡. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my Title-page, and instead of a Lexicon-writer turn *Commentator*. In mitigation of this offence (if such it be), I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the *English Chris-*

* "It is certain, say our *English* Translators in their Preface, that (i. e. the LXX) Translation was not so sound and perfect, but that it needed, in *many* places, *correction*." And again: "It is evident that the *Seventy* were *Interpreters*; they were not *Prophets*. They did many things well as learned men; but yet, *as men*, they *stumbled*, and *fell*, one while through *oversight*, another while through *ignorance*; yea sometimes they may be noted to add to the original, and sometimes to take from it."

† *Alberti Joan* Observationes Philologicae in Sacros Novi Foederis Libros. Lugd. Bat. 1725.

Blackwall's Sacred Classics, 2 vols. 8vo.

Bocharti Opera omnia a *Leusden*, &c. 3 vols. fol. Lugd. Bat. 1692.

Bos Lambert Ellipses Græcæ. Edit. 7ma. Lugd. Bat. 1750.

Doddridge's Family Expositor, 6 vols. 4to.

Elsneri Jac. Observationes Sacrae, 2 tom. 8vo. Traject. ad Rhen. 1720.

Fell's, Bishop, Paraphrase and Annotations upon all the Epistles of St Paul, Oxford, 1684.

Gregorii Joan. Novum Testamentum cum Scholiis Græcis, Oxon. 1703.

Lardner's Credibility of the Gospel History, vol. 1st and 2d.

Leigh's Critica Sacra.

Locke on St Paul's Epistles.

Martini Cadmo Græco-Phoenix.

Mintert Pet. Lexicon, &c. Francof. ad Moen. 1728.

Pasoris Georg. Lexicon, &c.

Pali Synopsis.

Raphelii Georg. Annotationes in S. S. ex. Xenophonte, Polybio, Arriano, & Heridoto. 2 tom. 8vo. Lugd. Bat. 1747.

Schimidii Erasm. Concordantiæ, N. T.

Stockii Christ. Clavis N. T. Edit. Quinta, Lipsiæ, 1752.

Suiceri Thesaurus Ecclesiasticus, 2 tom. fol. Amstel. 1682.

Tromii Abrah. Concordantia Græcæ in LXX Interpretes. 2 tom. folio.

Wetstenii Joan. Jacob. Novum Testamentum Græcum, cum. Lect. Var. & Commentario. 2 tom. folio. Amstel. 1751.

Whitby on the New Testament, 2 vols. 4to. Edinburgh, 1761.

Wolfii Jo. Christ. Curæ Philologicae, &c. 5 tom. 4to. Hamburg, 1739.

‡ [I have also made considerable use of the Works of *Lucian*, which are generally cited, according to *Benedictus's* edition in 2 Tomes 12mo. *Salmurii*, 1619.]

tian; and that from this, my principle scope, I hope it will not be found that I have often deviated. And if an Author might be permitted to speak a word or two more in favour of his own Performance, I would in this place humbly recommend the following *Grammar* and *Lexicon*: First, to all those who may have an inclination to learn the *Greek* language, though previously unacquainted with *Latin*: Secondly, to those who having formerly acquired some knowledge of *Greek* at School, but having afterwards intermitted such studies, are, in more advanced life, desirous of consulting or reading the *Evangelical Writers* in the Original: Thirdly, to the Youth of our *Schools* and *Universities*, who will certainly meet with many things in this, which are not to be found in the common *Lexicons*, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of *Christian Faith* and *Practice*: And fourthly, may I add that I am in hopes this work may be of some service to *my younger Brethren of the Clergy*? who are not only here presented with a *critical Explanation of all the Words and phrases* in the New Testament, and with the *Illustration* of many difficult passages, but are also generally referred to the *larger Expositions* of such Writers, both of our own and other countries, as seem to have excelled on the several subjects of Sacred Criticism.

After all, I am thoroughly sensible that a work of this kind must, from its very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *Perfect Lexicon*, or *Dictionary*: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies, and correct such mistakes as had before escaped me; and it seems but a fair request that no one would pass a final judgment on my interpretation of any particular word or expression, till he has consulted, not only the *Lexicon*, but the *Appendix* *.

I cannot conclude without expressing a cheerful hope of approbation from the *truly candid* and *Christian Reader*: But as for those, *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore assume a privilege of hastily condemning, or insolently sneering, whatever does not exactly coincide with their own sentiments—To such gentlemen as these I would just whisper in the ear,

† ΜΩΜΕΙΣΘΑΙ ῥαον εἰν ἢ ΜΙΜΕΙΣΘΑΙ.

and if they doubt the justice of applying the Proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the *Greek Testament*, and endeavour to go through their various acceptations in the manner of this *Lexicon*; and, if their pride has not quite eaten up their good-nature, I dare say that two or three trials of this kind, will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a Work, which, they will be convinced, must have required so long and so close an application.

But whatever censures *malignant Criticism* may pass on the ensuing Performance, or whatever reception it may meet with from my countrymen in general—Praised be the *Father of Mercies*, and the *God of all Comfort*,

* N. B. In this SECOND Edition the Appendix is digested into the body of the work.

† "It is easier to blame, or sneer, than to imitate."

who,

who, amid a variety of *avocations* and *infirmities*, hath enabled me to bring it to a conclusion. And may the blessing of the same God attend it to the heart of every reader! May He prosper it to his own glory, to the diffusion of Divine Knowledge, to the promotion of Christian practice, and to the salvation of souls! *Amen* and *Amen*.

ADVERTISEMENT TO THE SECOND EDITION.

IN order to give the Reader some distinct information in what respects the present Edition of the *Greek and English Lexicon* differs from the former, it may be proper to observe,

1st. That the *typographical errors* of that edition are in this carefully corrected.

2dly. That the *Appendix* is here digested into the body of the Lexicon ; so that, on any occasion, there will be but one alphabet to consult.

3dly. That, since the former edition, the Author was, by means of the Rev. *William Salisbury*, Rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes, folio, written in Latin by the Rev. *John Mall*, formerly an eminent school-master at Bishop's Stortford, Herts, and by him evidently designed and prepared for the Press. On a careful and attentive perusal it appeared a judicious and valuable Work. It is now repositied in the Library of St John's College, Cambridge ; and hopes are entertained that some Member of that respectable and learned Society will ere long present it to the Public, since it would certainly be a valuable accession to Sacred Literature, by supplying in a great measure to the younger Student, the want of those eminent scriptural critics, *Raphelius*, *Elsner*, *Alberti*, and *Wolffius*, not to mention others therein quoted. However, as Mr *Mall* and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from this Lexicon for the improvement of the present Publication.

4thly. That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate *Kypke's Observationes Sacrae*, and from works lately published in our own language ; such as Bp. *Pearce's* Commentary, Mr *Bowyer's* Conjectures (4to edit. 1782), Dr *George Campbell* on the Four Gospels, *Michaelis's* Introduction to the New Testament, translated by the learned Mr *Marsh*, and by him enriched with many critical and instructive Notes.

5thly. That the most material and best authenticated *Various Readings*, particularly from *Mills*, *Wetstein's*, and *Griesbach's* editions of the Greek Testament, are here fairly, though briefly, presented to the Reader's consideration and judgment ; and may, it is hoped, incite the more advanced Student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr *Marsh's* excellent publication above mentioned.

Lastly, That, in the whole, about an hundred and ten pages are now added to the *Greek and English Lexicon*.

NOTICE CONCERNING THE FIRST OCTAVO EDITION.

THE Reader will please to observe, that in this *Third Edition* the *typographical errors* of the former are carefully corrected ; that some explanations and positions contained therein, which seemed erroneous, are here expunged or rectified ; and some additions made, principally from *Kypke's Observationes Sacrae*, and from Dr *Macknight's* luminous and valuable Commentary and Notes on the Apostolical Epistles—a Work highly meriting a place in the Library of every Christian Divine.

ΕΡΡΩΣΟ.

P R E F A C E.

BEING desirous of assisting my Countrymen, to the best of my abilities, in learning the *Original Greek* of the *New Testament*, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere English Reader*. It is true indeed that we already have several Greek Grammars written in our own language, and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my Readers to it, and to have saved myself the trouble of compiling a new one : But *all* the Greek Grammars I have yet seen in *English* proceed upon a supposition that the learner already understands *Latin*. Thus for instance Dr *Milner*, though in the Preface to his third edition he remarks that he has offered to his countrymen **THE FIRST GREEK GRAMMAR IN ENGLISH**, yet in the course of his Work he renders most of the Greek examples not into *English* but *Latin*, and at page 8. observes, that he has *omitted* the *Definitions* of things, *common to Latin and Greek*, because the young scholar is *supposed* to be acquainted with them from his *Latin Grammar* ; and the Author of the *Port Royal Grammar*, at the beginning of the 7th Book, which treats of the Greek *Syntax*, “ professes to comprise no more precisely than *what the Greek varies in from the Latin*, judging it quite unnecessary to repeat how an *Adjective* agrees with its *Substantive*, or a *Verb* with its *Nominative*, and such other Rules as are exactly uniform in both languages.” Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as Grammar, may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published ; and far from designing in the least to detract from the merit of the excellent Grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar I have throughout consulted the *Port Royal*, Dr *Busby's*, Dr *Milner's*, and Mr *Stackhouse's* ; but am most especially obliged to Mr *Holmes*, though in deducing the Tenses of Verbs, from their Theme I have preferred the common method, as appearing to me more easy and simple than his ; and have in the *Syntax* endeavoured to illustrate the Government of Greek Verbs by the force of a Preposition understood, in a fuller and clearer manner than is done in any other Work of the kind that has come to my knowledge.

In making use of this Grammar, the Rules and examples, which are printed in the larger English and Greek Types, should be carefully distinguished from those that are printed in the smaller. The former are the *principal* and *most necessary*, and are * all that even the youngest Scholar needs to learn by heart ; As for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this Work may not improbably fall into the hands of some persons who, though destitute of the benefit of a Master, may yet be desirous of acquainting themselves with the *Original Language of the New Testament*, I shall, in this place, add some more particular and minute Directions, to assist in such a truly laudable, and (*I am persuaded*) by no means impracticable, undertaking.

It will be necessary, therefore, for such persons, after carefully perusing the two first Sections of the Grammar, to make themselves perfect in the Declension of the *Article*, Sect. II. 14. They should then proceed to the III^d Section, and commit likewise to

* Only observe that the examples of the Active and Passive voices of ΤΥΠΩ (Sect. X. and XI.) and of the Auxiliary Verb ΕΙΜΙ (Sect. XI.) though absolutely necessary to be learnt by heart, are printed in a smaller character, in order that each of them might be presented to the Learner at one view.

memory the Examples of the *three* Declensions of *simple* Nouns, *Τίμη*; *Λόγος* and *Εὐλογ*; *Δελφιν* and *Σωμα*: But on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* Nouns under each Declension, nor with the *Attic* Nouns under the *second*. The *principal* Rules of the IVth Section are so plain and easy, that reading them over two or three times will be sufficient: and Sect. V. and VI. should at present be entirely omitted. As for the Declensions of *uncontracted* Adjectives, in Sect. VII. they can occasion the Learner but little difficulty, supposing him already perfect in declining the *uncontracted Substantives*: The *contracted* and *irregular* Adjectives in this Section should be left for *future* consideration; but the *principal* Rules and Examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *Active Voice of a Verb in ω* must be gotten by heart: The *principal* of the following Rules should also be committed to memory. In Sect. XI. after reading the two first Rules, the Verbs *Εἰμι* and the *Passive Voice of a Verb in ω* must likewise be learned by heart, nor can the *principal* Rules in this Section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *Middle Voice*, and of the *Dependent Verb* in Sect. XII. will be very easy; the *principal* Rules, however, will here also require the same attention as the preceding Sections; and the Learner, to try his knowledge of the Greek Verbs may now attempt to draw out several *Schemes* or *Trees*, as in Sect. XII. 16. but must not be discouraged if he finds that at first he makes some considerable mistakes: To be perfect in the formation of the Greek Verbs requires long use and practice in the language, and greater readiness in the Rules for forming the Tenses than can reasonably be expected from a beginner. Sect. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading or two will suffice for the four following Sections. This brings us to the *Syntax*, Sect. XXI. in which the Learner should commit to memory the *principal* Rules, especially Rule 3, 12, 19, 32, 36, 42, and 49. And the *General Observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal: But the XXIIIrd Sect. *Of Dialects*, is designed for his *future* instruction. And now he may without further preparation proceed to the *Grammatical Praxis* in Sect. XXIV. and should endeavour by the References to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself a *perfect master of every word in it*, except only the *contracted* Nouns and Verbs, the Verbs in *μι*, and the *Anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first Chapter of St John, he may, with the assistance of the *English Translation*, go on to the * second, and following Chapters, still taking care to *account grammatically* for every word in the manner of the *Praxis*; and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the Examples of the *contracted Substantives*, Sect. III. of the *contracted* and *irregular Adjectives*, Sect. VII. of the *contracted Verbs*, and those in *μι* in Sect. XIII. XIV. and XV. I would also particularly recommend to him, for six or seven months *at least*, to write down the Greek words (especially the *Primitives*) that occur and their English interpretation in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a Master, to read the New Testament in the † language wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real Doctrines* of Christ and his Apostles, in the words not of a *fallible*, though truly excellent, *Translation*, but in those of the *infallible* because *inspired ORIGINAL*.

* Hoole's edition of the Greek Testament, in which the *Primitive Roots* of the Greek words are printed in the margin, seems the best for the use of a *Beginner*.

† [I would here be understood to speak of the *language* of the New Testament in *general*, without dogmatically deciding that the *Gospel of St Matthew* was originally written in *Greek*; on which subject the Reader may do well to compare Dr Lardner's History of the Apostles and Evangelists, Chap. V. with Dr George Campbell's Preface to St Matthew's Gospel.]

A

PLAIN AND EASY
GREEK GRAMMAR,

ADAPTED TO
THE USE OF LEARNERS,

AND OF

Those who understand no other Language than English.

The Seventh Edition, Corrected.

—*Minus sunt ferendi qui hanc Artem (Grammaticen scilicet) ut tenuem ac jejunam cavillantur, quæ nisi Oratori futuro Fundamenta fideliter jecerit, quicquid superstruxeris corruet: Necessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, & quæ vel sola omni Studiorum Genere plus habet Operis quàm Ostentationis.*
QUINTILIAN. Institut. Orat. lib. i. cap. 4. § 1.

—*Utinam essem bonus Grammaticus! Sufficit enim ei, qui Auctores omnes probè vult intelligere, esse bonum Grammaticum.—Non aliunde Dissidia in Religione pendent quàm ab Ignorantia Grammaticæ.*
Prima SCALIGERANA.

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A PLAIN AND EASY

GREEK GRAMMAR, &c.

SECTION I.

Of the LETTERS and READING.

1. **T**HE Letters in Greek are twenty-four, of which the following Table shews,

<i>The names,</i>	<i>Capitals,</i>	<i>Small,</i>	<i>Sound, or Power.</i>
Alpha	A	α	a
Beta	B	β, β	b
Gamma	Γ	γ, γ	g hard, as in <i>good</i>
Delta	Δ	δ,	d
Epsilon	E	ε	e short
Zeta	Z	ζ, ζ	z
Eta	H	η	ee, or e long *
Theta	Θ	θ, θ	th
Iota	I	ι	i
Kappa	K	κ	k
Lambda	Λ	λ	l
Mu	M	μ	m
Nu	N	ν	n
Xi	Ξ	ξ	x
Omicron	O	ο	o short
Pi	Π, Π	π, π	p
Rho	P	ρ, ρ	r
Sigma	Σ, C	σ, σ, σ (final)	s
Tau	T	τ, τ	t
Upsilon	Υ	υ	u
Phi	Φ	φ	ph
Chi	X	χ	ch hard, as in <i>chord</i>
Psi	Ψ	ψ	ps
Omega	Ω	ω	o long

2. *Writing.*

* There is no letter in the English language precisely corresponding to the power of this letter in the Greek; but where *definition* fails, *example* may instruct. It bears a sound uniformly equivalent to that of the English *e*, when preceding a double consonant, as in *etta*, *nctt*, *debt*.

2. *Writing* over the letters several times is the best way of making them familiar to the Learner, who should also, as he is going through the Grammar, continually exercise himself in *reading*.
3. Γ before γ, κ, ξ, and χ, is sounded like *n*, as in ἀγγελος *angelos*, ἀγκάλη *ancalee*, λυγξ *lunx*, ἐγξος *enchos*.
4. Υ before ι is pronounced like the Eng. *wh*, thus υῖος pronounce *whios*. Comp. Rule 11. below.
5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are *vowels*, the remaining seventeen are *consonants*.
6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, η, ω; *short*, ε, ο; *doubtful*, α, ι, υ.
7. *Diphthongs* (Διφθογαί, i. e. *double sounds*) are formed of two vowels joined together, and in Greek may be reckoned twelve; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, αη, ηω, ηυ, υι, ωυ; the little stroke under α, η, ω, standing for *Iota*, and being called *Iota subscribed*, or *subscript*.
8. The *Consonants* are divided into nine mutes, π, β, φ; κ, γ, χ; τ, δ, θ; four liquids, λ, μ, ν, ρ; σ, and three double letters, ζ made of δς, or σδ; ξ made of γς, κς, or χς; and ψ, of πς, βς, or φς.
9. The nine *Mutes* are divided into *tenuis*, or *smooth*, π, κ, τ; *media*, or *intermediate*, β, γ, δ; and *aspirate*, or *rough*, φ, χ, θ; of which the labials, or lip-letters, π, β, φ; the palatines, or palate-letters, κ, γ, χ; and the dentals, or teeth-letters, τ, δ, θ, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as π for β or φ; one palatine for another palatine, as κ for γ or χ; or one dental for another dental, as τ for δ or θ.
10. If in a word one *Mute* follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as τετυπῆται, for τετυφται, *he was smitten*; ἐβδομος, for ἐπτομος, *the seventh*; ετυφθην, for ετυπθην, *I was smitten*.
11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate* i. e. a *rough breathing* (´) as, ὅρος pronounce *horos*, or with a *smooth* one (˘) as ὀρος pronounce *oros*.
12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was * anciently written H, † then ꝥ, and for expedition (´); whence the other side of the letter, −, in quick writing (˘), was taken to denote the *smooth breathing*.
13. Almost all words beginning with υ or ‡ ρ are *aspirated*, or marked with a *rough breathing*; and if there be two ρs in the middle of a word, the former is marked with a *smooth*, the latter with a *rough breathing*, as ἐρρῶσω pronounce *errhoso*, πορρῶ *porrho*.
14. As the little marks over words called *Accents* are by no means necessary, either for the pronouncing (so far I mean, as we moderns *can* pronounce it) or understanding of the Greek language, I shall only observe concerning them, that the *Acute* (´) marks the *elevation of the voice* in a syllable, the *Grave* (˘) the *depression of it*, and the *Circumflex* (˘) first the *elevation of the voice*, then the *depression of it*, in the same syllable, and is therefore placed only on *long* syllables.
13. A *Diaeresis* (¨) divides diphthongs, and shews that the vowels are to be sounded separate; as αὔπνος pronounce *a-upnos*.
16. A *Diastole* (,) distinguishes one word from another; thus το, τε and *the* is distinguished from τότε *then*.

* See the Lexicon under this letter H.

† See Montfaucon's Palaeographia Græca, p. 33, 275, 278.

‡ Thus many words used by our Saxon ancestors begin with *hr*, as *hracode* *ragged*, *hneap* *raw*, *hneot* *a reed*, &c.

17. An *Apostrophe* (') is the mark of the vowels α , ϵ , ι , $\omicron$, or more rarely of the diphthongs $\alpha\iota$, $\omicron\iota$, being rejected at the end of a word, when the word following begins with a vowel, as $\alpha\lambda\lambda' \epsilon\gamma\omega$ for $\alpha\lambda\lambda\alpha \epsilon\gamma\omega$; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into its correspondent *aspirate* or *rough* one (comp. above 11.), as $\alpha\phi' \eta\mu\omega\upsilon\upsilon$ for $\alpha\pi\omicron \eta\mu\omega\upsilon\upsilon$, $\nu\upsilon\chi\theta' \omicron\lambda\eta\upsilon$ for $\nu\upsilon\chi\iota\alpha \omicron\lambda\eta\upsilon$. Comp. above 10.
18. N is frequently added to words ending in ϵ or ι , if the next word begins with a vowel, to prevent the concurrence of two vowels, as $\epsilon\iota\kappa\omicron\sigma\iota\upsilon \alpha\upsilon\delta\epsilon\iota\varsigma$ for $\epsilon\iota\kappa\omicron\sigma\iota \alpha\upsilon\delta\epsilon\iota\varsigma$ *twenty men*, $\tau\upsilon\pi\iota\upsilon\sigma\iota\upsilon \alpha\upsilon\tau\omicron\upsilon$ for $\tau\upsilon\pi\iota\upsilon\sigma\iota \alpha\upsilon\tau\omicron\upsilon$ *they beat him*, $\epsilon\delta\omega\kappa\epsilon\upsilon \alpha\upsilon\tau\omega$ for $\epsilon\delta\omega\kappa\epsilon \alpha\upsilon\tau\omega$ *he gave to him*.
19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus ω in $\pi\omicron\iota\omega$ is *pure*, in $\tau\upsilon\pi\iota\omega$, *impure*.
20. The manner in which most Greek books were formerly printed makes it necessary to add *A Table of the most usual ABBREVIATIONS or LIGATURES*, which see fronting page 1.
21. As to the Greek *Punctuation*, that language, in it's present form, has four *marks* or *stops*, the full stop and comma as in English, a dot placed towards the upper part of the word, and serving both for a colon and semicolon, as $\lambda\omicron\gamma\omicron\varsigma$ and the mark of interrogation resembling our semicolon, as $\lambda\omicron\gamma\omicron\varsigma$;
22. The Greeks express their *Numbers* either by their *small letters* with a dash over them, thus, $\acute{\alpha}$, or by their *capitals*. To express Numbers by their *small letters* they divide their alphabet, which, with the addition of the three $\text{Επισημα, } \varsigma \text{ βαν, } \zeta \text{ κοππα, and } \Theta \text{ σανπι,}$ consists of twenty-seven letters, into three classes: The letters of the first class, from α to ϑ , denote *Units*; of the second, from ι to ζ , *Tens*; of the third, from η to Θ , *Hundreds*. *Thousands* are expressed in the same order by adding a dot under the letters; thus α is 1000.

Units		Tens		Hundreds		Thousands
$\acute{\alpha}$	1 $\acute{\iota}$	10	β'	100	α	1000
β'	2 κ'	20	σ'	200	β	2000
γ'	3 λ'	30	τ'	300	γ	3000
δ'	4 μ'	40	υ'	400	δ	4000
ϵ'	5 ν'	50	ϕ'	500	ϵ	5000
ς'	6 ξ'	60	χ'	600	ι	10000
ζ'	7 $\omicron'$	70	ψ'	700	κ	20000
η'	8 π'	80	ω'	800	ρ	100000
ϑ'	9 ζ	90	$\Theta, \omega\iota$	900	σ	200000

They join them thus, $\iota\acute{\alpha}$, 11; $\iota\beta'$, 12; $\iota\gamma'$, 13; &c. $\kappa\beta'$, 22; $\lambda\gamma'$, 33; $\mu\delta'$, 44; &c. $\rho\acute{\alpha}$, 101; $\sigma\iota\acute{\alpha}$, 211; $\tau\kappa\beta'$, 322; &c. $\alpha\rho\iota\acute{\alpha}$ 1111; $\alpha\chi\zeta\varsigma'$, 1666; $\alpha\psi\zeta\eta'$, 1768, &c. In denoting their Numbers by *capitals* the Greeks use six letters, I, $\iota\alpha$, or $\mu\iota\alpha$, 1; Π, Πεντε, 5; Δ, Δεκα, 10; Η, Ηεκατον, 100; Χ, Χιλια, 1000; Μ, Μυρια, 10000. Two of these letters placed together signify the *Sum* of the Numbers; thus II is 2, ΠΙΙ 8, ΔΔ 20: And when the letter Π (5) incloses any one of these, it denotes that it is to be *multiplied* by 5, or raises it to 5 times it's own value; thus $\overline{\Delta}$ is 50, $\overline{\eta}$ 500, $\overline{\chi}$ 5000, $\overline{\mu}$ 50,000; and 1768 may be thus expressed, Χ $\overline{\eta}$ Η Η $\overline{\Delta}$ ΔΠΙΙ.

SECTION II.

Of WORDS, and first of the ARTICLE.

WORDS are in Greek usually distinguished into eight kinds, called Parts of Speech; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition.*

2. Of which the first five are declined, the last three undeclined.
3. A word is said to be *declined* when it changes its ending, and to be *undeclined* when it does not.
4. The *Article, Noun, Pronoun, and Participle*, are declined by *Number, Case and Gender.*
5. *Numbers* are two, the *Singular*, which speaks of *one*, as *λογος a*, i. e. *one, word*; and the *Plural*, which speaks of *more than one*, as *λογοι words.*
6. To these the Greeks have added a third *Number*, called the *Dual*, which speaks of *two only*, as *λογω two words*: But this *Number* is not much used in the profane writers; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *Dual*, either *Noun* or *Verb*; and therefore *Observe*, once for all, that though in the following examples, both of *Nouns and Verbs*, the *Dual Number* is printed, yet it may greatly contribute to the ease and progress of the *Learner* entirely to omit it in declining.
7. A *Case* is a variation of the termination or ending, denoting certain particles, *of, to, &c.*
8. The *Cases* are five in each number, *Nominative, Genitive, Dative, Accusative and Vocative.*
9. * “ Things are frequently considered with relation to the distinction of *Sex* or *Gender*, as being *Male* or *Female*, or *neither* the one nor the other. Hence”
10. “ *Substantives* are of the *Masculine*, or *Feminine*, or *Neuter* that is *Neither, Gender.*”
11. “ The English language, with singular propriety, following nature alone, applies the distinction of *Masculine* and *Feminine* only to the names of animals, all the rest (except in the figurative style) are *Neuter.*” But
12. In Greek, very many *Nouns*, which have no reference to *Sex*, are *Masculine* or *Feminine.*
13. The mark of the *Masculine Gender* is *ς*, of the *Feminine* *η*, and of the *Neuter* *ο*. To this the Grammarians have given the name of *Αρθρον*, or *Article*, which properly denotes *a joint in the body*, because of the particular connection it has with the *Nouns*: And before we come to the declining of *Nouns*, it will be necessary to be quite perfect in

* Bishop Lowth's Introduction to English Grammar, p. 27, 28. 2d edit.

14. The manner of declining the *Article* ὁ, ἡ, το, *the* or *a*.

Singular.			Dual			Plural		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. ὁ, ἡ, το	<i>the</i> or <i>a</i>		N. A. τῶ, τᾶ, τῶ	<i>the</i>		N. οἱ, αἱ, τᾶ	<i>the</i>	
Gen. τοῦ, τῆς, τοῦ	<i>of the</i>		G. D. τοῖν, ταιν, τοῖν	<i>two</i>		G. τῶν, τῶν, τῶν	<i>of the</i>	
Dat. τῷ, τῇ, τῷ	<i>to the</i>			<i>of the two</i>		D. τοῖς, ταῖς, τοῖς	<i>to the</i>	
Acc. τόν, τήν, τό	<i>the</i> or <i>a</i>					A. τοὺς, τὰς, τὰ	<i>the</i>	

15. The article has no Vocative, but the Interjection *ω* supplies the defect of this Case in all numbers, as *O* does sometimes both in Latin and English.

16. N. B. In declining the *Article*, and in all the following Declensions of Substantives, the Learner should repeat the Greek words, first with, and then without, the English; and should always, in declining, name the Number and Case, thus: Singular, Nominative ὁ, ἡ, το, *the* or *a*; Genitive τῷ, τῆς, τῷ, *of the* or *of a*; Dat. τῷ, τῇ, τῷ, *to the* or *to a*, &c. Plur. Nom. οἱ, αἱ, τᾶ, Gen. τῶν, τῶν, τῶν, Dat. τοῖς, &c.

SECTION III.

Of NOUNS SUBSTANTIVE, and their Declensions.

1. **NOUNS** or *Names* are of two kinds, *Substantive* and *Adjective*.
2. A *Noun Substantive* is the name of a substance or thing, as ἀνθρώπος *a man*, πόλεμος *war*, κάλλος *beauty*.
3. There are in Greek *three Declensions*, or ways of declining Substantives. Comp. Sect. II. Rule 3.
4. Of which the two first have an equal number of syllables in all Numbers and Cases, and are therefore called * *parisyllabic*; but the last increases in the † oblique Cases, and so is called ‡ *imparisyllabic*.

Of the first Declension.

5. The *first Declension* of Substantives takes, in general, the termination of the *Feminine Article*, and hath in the Nominative four terminations, *η* and *α* feminine, *ης* and *ας* masculine, as ἡ Τιμή, ἡ Μούσα; ὁ Αἰχμής, ὁ Αἰνείας.

* From the Latin *par equal* and *syllaba a syllable*.

† All the Cases except the Nominative are by Grammarians called *oblique*, because they deviate or decline from the Nominative.

‡ From the Latin *impar unequal*, and *syllaba a syllable*.

6. Ἡ Τιμή, *the or an honour*, is thus declined :

Singular.	Dual.	Plural.
N. ἡ Τιμή, <i>the or an honour</i> ,	N. A. V. τὰ Τιμή-α.	N. αἱ Τιμή-αι, <i>the honours</i>
G. τῆς Τιμή-ης, <i>of the or an—</i>	<i>the two honours</i>	G. τῶν Τιμή-ων, <i>of the—</i>
D. τῇ Τιμή-ῃ, <i>to the or an—</i>	G. D. ταῖν Τιμή-αιν,	D. ταῖς Τιμή-αις, <i>to the—</i>
A. τὴν Τιμή-ην, <i>the or an—</i>	<i>of the two honours,</i>	A. τὰς Τιμή-ας, <i>the—</i>
V. ὦ Τιμή-η, <i>O honour</i>		V. ὦ Τιμή-αι, <i>O honours</i>

7. The Nouns that end in α, ης, and ας, differ but little from those in η, and are thus declined :

Sing. N. ἡ Μῦσα, *a Muse*, G. τῆς Μύσης, D. τῇ Μύσῃ, A. τὴν Μύσαν, V. ὦ Μῦσα,

Sing. N. ὁ Ἀγχισῆς, *Anchises*, G. τοῦ Ἀγχισῆ, D. τῷ Ἀγχισί, A. τὸν Ἀγχισήν,

V. ὦ Ἀγχισή.

Sing. N. ὁ Αἰνείας, *Æneas*, G. τοῦ Αἰνεί, D. τῷ Αἰνεί, A. τὸν Αἰνείαν, V. ὦ Αἰνεία.

In the Dual and Plural they are all declined like Τιμή.

8. Nouns ending in δα, θα, ρα, and α *pure* (see Sect. I. 19.) make their Genitive in ας, and Dative in α, as Ληδα, Μαρθα, ἡμερα, φιλια, and so do Nouns in α contracted of αα, as μνα from μναα.

9. Nouns in ας and ης reject ς in their Vocative.

10. But nouns ending in τῆς, and those denoting countries and nations, Poetic Nouns in πῆς, and the Compounds of μέτρω *to measure*, πωλῶ *to sell*, and τρίβω *to beat*, make their Vocative in α; thus, κριτῆς, Περσῆς (*a Persian*), κυνῶπης, γεωμετρῆς, βιβλιοπωλῆς, παιδοτρίβης, have the Vocatives κριτα, Περσα, &c.

11. Nouns in στῆς have either η or α in the Vocative, as ληστῆς, Voc. ὦ ληστή or ληστα.

12. Some Nouns in ας make α in the Genitive, especially proper names, as Βορέας, Θωμάς, Κηφας, Λυκάς G. Βορέα, Θωμά, Κηφα, Λυκά.

13. *Contraction* is the drawing of two final syllables into one : And there are *contracted* Nouns of every declension. In this the general rule of *contraction* is to cut off the vowel before the termination throughout all the Cases, thus, N. ἡ γαλεῆ, γαλή (*a weasel*), G. τῆς γαλεῆς, γαλῆς, D. τῇ γαλεῇ, γαλῇ, A. τὴν γαλεῆν, γαλήν, V. ὦ γαλεῆ, γαλή; N. ἡ μναα, μνα (*a pound*), G. τῆς μναας, μνας, D. τῇ μναα, μνα, A. τὴν μνααν, μναν. But εα is contracted into η, as N. Ἑρμῆας,—ης, (*Mercury*), D. Ἑρμῆα,—ῃ, A. Ἑρμῆαν,—ῃν, unless ε or a vowel immediately precedes, and then the contraction is in α, as ερεα, α, ῥωοί. Οη is contracted into η, as (fem.) ἀπλοη, ἀπλη, *simple*.

Of the second Declension.

14. The *second* Declension takes, in general, the termination of the *masculine or neuter Article*, and hath in the Nominative two terminations, ος masculine and feminine, and ον *neuter*, as ὁ λόφος *a word*, ἡ ὁδος, *a way*, τὸ ξύλον *wood*.

15. Ὁ Λόφος, *the or a word* is thus declined :

Singular.	Dual.	Plural.
N. ὁ Λόφος— <i>the or a word</i>	N. A. V. τῷ Λόγ-ω	N. οἱ Λόγ-οι <i>the words</i>
G. τοῦ Λόγ-ου <i>of the or of a—</i>	<i>the two words</i>	G. τῶν Λόγ-ων <i>of the—</i>
D. τῷ Λόγ-ῳ <i>to the or to a—</i>	G. D. τοῖν Λόγ-οιν <i>of</i>	D. τοῖς Λόγ-οις <i>to the—</i>
A. τὸν Λόγ-ον <i>the or a word</i>	<i>or to the two words</i>	A. τοὺς Λόγ-ους <i>the—</i>
V. ὦ Λόγ-ε <i>O word</i>		V. ὦ Λόγ-οι <i>O words.</i>

16. The

16. The Neuter ξυλον is declined in like manner; only observe that the Nominative, Accusative, and Vocative of neuter Nouns are always alike, and in the plural these Cases, both in the second and third Declension, end in α, thus,

Sing. N. A. V. το ξυλον, G. του ξυλου, D. τῷ ξυλῳ.

Dual. N. A. V. τῷ ξυλῳ, G. D. τοιν ξυλοιν.

Plural. N. A. V. τα ξυλα, G. των ξυλων, D. τοις ξυλοις.

17. The * *Attics* have a peculiar manner of forming some Nouns of this Declension by changing the last Vowel or Diphthong into ω, οι into ω, and α long or αι, before the termination, into ε, as from ὁ ναος, a temple νεως, from το ανωγειον, an upper chamber ανωγειων: And as the *Attics* in all other Nouns have the Vocative like the Nominative, so in these Nouns also, thus,

Sing. N. V. ὁ νεως, G. τῆ νεω, D. τῷ νεῳ, A. τον νεων.

Dual. N. A. V. τῷ νεῳ, G. D. τοιν νεων.

Plural. N. V. οἱ νεω, G. των νεων, D. τοις νεωσις, A. τῆς νεως.

Sing. N. A. V. το ανωγειων, G. τῆ ανωγειω, D. τῷ ανωγειῳ.

Dual. N. A. V. τῷ ανωγειῳ, G. D. τοιν ανωγειων.

Plural. N. A. V. τα ανωγειω, G. των ανωγειων, D. τοις ανωγειωσις.

18. Some of these *Attic* Nouns form the Accusative singular, in ω instead of ων, as ἑως the morning, Acc. ἑω.

19. There is one Noun in εις of the neuter Gender, τὸ χρεως, a debt.

20. Contractions in this declension are made thus, ε and ο before ω or a diphthong are dropped; εω and οω are contracted into ω; and εα into α. Thus ὁ ἀδελφιδεος a sister's son:

Sing. N. ὁ ἀδελφιδ-εος, —ης, G. τῆ —εω, —ω, D. τῷ —εῳ, —ῳ, A. τον —εον, —ον, &c.

Dual. N. A. V. τῷ ἀδελφιδεω, —ω, G. D. τοιν ἀδελφιδειν, —ειν.

Plur. N. οἱ ἀδελφιδ-εοι, —οι, G. των —εων, —ων, &c.

Sing. N. A. V. το οσειον, οσην, a bone, G. τῆ οσειω, οση, D. τῷ οσειῳ, οση.

Dual. N. A. V. τῷ οσειῳ, οση, G. D. τοιν οσειν, οσειν.

Plur. N. A. V. τα οσεια, οση. G. των οσειων, οσην, D. τοις οσειωσις, οσεισις.

Sing. N. ὁ νοος, νης, the mind, G. τῆ νοω, νη, D. τῷ νοῳ νῳ, A. τον νοον, νον.

Dual. N. A. V. τῷ νοῳ, νῳ, G. D. τοιν νοειν, νοειν.

Plur. N. V. οἱ νοοι, νοι, G. των νοων, νων, D. τοις νοοις, νοις, A. τῆς νοως, νης.

Of the third Declension.

21. The *third* Declension is *imparisyllabic*, and hath in the Nominative nine terminations, α, ι, υ, neuter; ω feminine; and ρ, ξ, ρ, ς, ψ of all Genders.

* There are three principal *Dialects* of the Greek language, the *Attic*, *Ionic*, and *Doric*. See Sect. XXIII.

Ὁ Δελφιν, a dolphin, is thus declined :

Singular.	Dual.	Plural.
N. ὁ Δελφιν the or a dolphin	N. A. V. τῶ Δελφιν-ε	N. οἱ Δελφιν-ες the dolphins
G. τοῦ Δελφιν-ος of the or of a dolphin	G. D. τοῖν Δελφιν-οιν	G. τῶν Δελφιν-ων of the dolphins
D. τῷ Δελφιν-ι to the or to a dolphin		D. τοῖς Δελφιν-σι to the dolphins
A. τὸν Δελφιν-α the or a dolphin		A. τοὺς Δελφιν-ας the dolphins
V. ὦ Δελφιν O dolphin		V. ὦ Δελφιν-ες O the—or O Dolphins

22. The Neuter τὸ σῶμα, a body, is thus declined. Comp. Rule 16.

Sing. N. A. V. τὸ σῶμα, G. τοῦ σώματος, D. τῷ σώματι.

Dual. N. A. V. τῶ σώματε, G. D. τοῖν σώματιν.

Plur. N. A. V. τὰ σώματα, G. τῶν σώματων, D. τοῖς σώμασι.

Of the Genitive singular.

23. To know the *Genitive singular* of this third Declension observe that generally α in the Nom. makes in the Gen. ατος; ε makes ιτος, or ιος; υ, υος, or ιος; ω, οος; ν and ρ make ος or τος; σ makes ος, τος, δος, θος, νος, or ῖος; ος neut. ιος; ξ makes γος, κος, χος, or κλος; and ψ, ζος, πος, or φος. But here *Use* is the best master.

24. Sometimes ω in the Nom. is changed into ο in the Genitive, and η into ε, as ὁ πρῆων a saw, G. πρῆιονος; ὁ Αἰθήρ the Ether, G. Αἰθερος.

25. Some Nouns in ης, ερος, lose ε by *Syncope* in the Gen. and Dat. sing. as ὁ παῖς a father, G. παῖρος, D. παῖρι, but Acc. παῖρα. So ἡ μήτηρ a mother, G. μήτρος, &c. ὁ γαστήρ a belly, G. γαστρος, &c. Acc. γαστέρα. But ἡ Δημήτηρ the Goddess Ceres, and ἡ θυγάτηρ a daughter, drop ε in all the *oblique cases. ἄνθρωπος a man takes δ for ε cut off, as G. † ἀνδρος, D. ἀνδρι, A. ἀνδρα, N. Plur. ἀνδρες, &c. ἄρνη a lamb has Gen. ἀρνός, κυων a dog, Gen. κυνός.

Of the Accusative singular.

26. The *Accusative singular* usually ends in α: But Nouns in ις, υς, αυς, and υς, which have ος pure § in the Genitive, change ζ of the Nominative into ν in the Accusative, as N. ὄφις, a serpent, G. ὄφιος, A. ὄφιν; N. βόλβυς, a bunch of grapes, G. βόλβυος, A. βόλβυν; N. ναὺς, a ship, G. ναός, A. ναὺν; N. βεϋς, an ox, G. βοός, A. βεῦν †. But Barytones, i. e. Nouns not accented on the last syllable, which have ος impure § in the Genitive, make in their Accusative both α and ν, as N. ἐρις, contention, G. ἐριδος, A. ἐριδα and ἐριν; N. κορυς, a helmet, G. κορυδος, A. κορυθα and κορυν. Πῦς, a foot, in the Accusative has only ποδα, but its Compounds have both α and ν, as πολυπῦς, many footed, πολυποδα and πολυπῦν, &c. So κλεις, a key, has in the Accusative both κλειδα and κλειν; παῖς, a boy, παιδα and παῖν; χάρις, G. χαρίδος, when signifying favour has only χαριν, when a Goddess, χαρίδα.

* See Note (†) on Rule 4.

† But the Poets very commonly use ἀντρεῖς, ἀντρεῖ, ἀντρεα, ἀντρεῖς, &c. as likewise πατρεῖς, πατρεῖ, &c.

‡ The poets, however, have βοτρυα, νηα, βοα.

§ See Sec. I. 19.

Of the Vocative singular.

27. The *Vocative singular* is generally like the Nominative, and always so in * Participles of this third Declension: But sometimes it differs

1. By changing the long Vowel of the Nominative into a short one, as Nom. ὁ τρεῖν, *tender*, Voc. ὦ τρεῖν; Nom. ὁ πατήρ, Voc. ὦ πατέρ.

2. By casting off the final *ς* of the Nom. from Nouns in *εις* and *υς*, and *Barytones* in *ις* and *υς*, as N. βασιλεὺς, *a king*, V. ὦ βασιλεῦ; N. βῆς, V. ὦ βῆ; N. οφίς, V. ὦ οφί; N. νεήλυς, *a stranger*, V. ὦ νεήλυ; N. παῖς, V. ὦ παῖ. So N. ἀναξ, *a king*, V. ὦ ἀνα. But ὁ πῦς, *a foot*, ὁ ὀδὺς, *a tooth*, have in the Vocative ὦ πῦς, ὦ ὀδὺς.

3. By changing *ς* of the Nom. into *ν*, or *εις* into *εν*, as N. ὁ Πολυδάμας, *Polydamas*, V. ὦ Πολυδάμαν; N. ὁ ταλας, *miserable*, V. ὦ ταλαν; N. ὁ χαρίεις, *agreeable*, V. ὦ χαρίεν.

4. Nouns in *ω* have the Vocative like the Dative, as Λήϊω *Latona*, Dat. and Voc. Λήϊοι.

5. Proper Names change the long Vowel of the Nom. into it's short one, as N. Ἀπολλών, Voc. Ἀπολλων; Nom. Σωκράτης, Voc. Σωκράτης.

Of the Dative Plural.

28. The *Dative Plural* is formed

1. From the Dative singular, by inserting *σ* before *ι*, and rejecting *δ*, *θ*, *ν*, and *τ*, as D. sing. βοτρυί, D. plur. βοτρυσί; λαμπαδί, λαμπασί; ορνίθι, ορνισί; δελφίνι, δελφισί; σωματί, σωμασί.

2. From the Nom. sing. by adding *ι* to Nouns ending in *ξ*, *ψ*, or *ς* after a diphthong, as N. κοράξ, D. plur. † κοραξί; N. Ἀραψ, D. plur. † Ἀραψί; N. βασιλεὺς, D. plur. βασιλευσί. But κτεῖς, G. κτερός, *a comb*, makes κτεσί; πους, G. ποδος, *a foot*, ποσί; and ους, G. ωτος, *an ear*, ωσί.

3. The Dative singular ἐνί is in the Dative plural changed into εἰσί, ονί into οوسی, as from τίθενί, τίθεισί, from λεονί, λεουσί.

4. Nouns in *ηρ*, G. ερος, by syncope ρος, make the Dative plural in ασί, as from πατήρ, πατρασί. So ἀρην has ἀρνασί, υῖς, *a son*, υῖασί, but γαστήρ, γαστηρσί, σωτήρ, σωτηρσί.

5. The Poets often form the Dative plural from the Dative singular by changing *ι* into *ει* or *εσσι*, as D. sing. ἥρωι, *to a hero*, D. plur. ἥρωεσι or ἥρωεσσι.

29. Contractions in this Declension are of two kinds. The first in the Nominative, as well as in all the other cases, without changing the natural terminations, as in the two first Declensions. Thus N. ὁ λαας, λαας, *a stone*, G. λαας, λαας, &c. ἡ δαῖς, δας, *a torch*, G. δαῖδος, δαδος, &c. N. το εαρ, ηρ, *spring*, G. εαρς, ηρς, &c. N. ὁ τιμηεις, τιμης, *honourable*, G. τιμηειος, τιμηῖος, &c. N. ὁ πλακοεις, πλακως, *a cake*, G. πλακοειος, πλακωῖος, &c. But,

30. The second sort of Contractions have no place in the Nominative, but change the natural terminations of some of the other cases. Observe therefore

31. I. *The Rules of Contraction.*

1. All these Nouns before contraction are declined according to the example Δελφιν; but

2. When contracted, to avoid the concurrence of vowels, the Genitives singular change

* See the Participles Active under the Example, Sect. X. 11.

† As to the two Datives κοραξί and Ἀραψί, this rule coincides with that immediately preceding for κοραξ makes in the Dative sing. κορακί, and so in the Dative plur. it would, according to that rule, have κορακσί, of which κοραξί is only a different expression. So Ἀραψ, Dat. sing. Ἀραβί, and Dat. plur. Ἀραβσί or Ἀραψί. Comp. Sect. I. Rule 8.

their *αο* or *αω* into *ω*; *αοι* into *ω*; *οο* into *ου*; and likewise the *οο* into *ου*, *ωω* plur. into *ω*, *οοι* dual into *οι*, if they come from Nouns in *ης*, *ες*, or *ος*.

3. Datives singular always contract *αι* into *αι*, *ει* into *ει*, *οι* into *οι*.

4. Nominatives, Accusatives, and Vocatives contract *αι* and *αα*, and *ωα* after *ε* into *αι*, *ωα* from *ης* pure into *αι* or *η* (as *ὕγιης*, Acc. *ὕγια* and *ὕγιη*), *ωα* impure into *η*; also *ει* from *ης*, *ες*, or *ος* into *η*; *εις*, *εας*, into *εις*; *ια* into *ι*, and *ιας* into *ις*; *υεις*, *υας*, into *υς*; *οεις*, *οας* into *ους*; *οα* into *ω*.

N. B. Though these Rules of Contraction must necessarily appear puzzling to a beginner, yet, for his encouragement, he may be assured that PRACTICE will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following example of contracted Nouns. We observe then

32. II. The Cases to be contracted.

1. Nouns in *ης*, *ος*, and *ες* are contracted in all cases that can admit of contraction. And note, that some Nouns in *ης* are masculine, others feminine, Nouns in *ος* and *ες* neuter only.

Ὁ Δημοσθενής, *Demosthenes* is thus declined and contracted:

Sing. N. ὁ Δημοσθεν-ής, G. —εος, ους, D. —εῖ, ει, A. —εα, η, V. —ες.

Dual. N. A. V. Δημοσθεν-εε, η, G. D. —εοιν, οιν.

Plur. N. V. Δημοσθεν-εες, εις, G. εων, ων, D. —εσι, A. —εας, εις.

Neuters in *ες* and *ος* are thus declined:

Sing. N. A. V. το τελ-ος (*an end*), G. —εος, ους, D. —εῖ, ει.

Dual. N. A. V. τελ-εε, η, G. —εοιν, οιν.

Plur. N. A. V. τελ-εα, η, G. —εων, ων, D. —εσι.

Note, the compounds of *κλεος* are doubly contracted, as N. ὁ Ἡρακλ-ης, *ης*, G. —εος, ους, and —εος, υς, &c. but Voc. Ἡρακλ-εες, —εις. Some proper names in *ης* form the Accusative in *ην*, as *Ἀριστοφάνης*, Acc. *Ἀριστοφάνην*.

This is usually called the *first* Declension of contracted Nouns.

2. Nouns in *ις* and *ι* are contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural; *ις* is masculine or feminine, *ι* neuter.

Sing. N. ὁ οφίς (*a serpent*), G. —ιος, D. —ει, ι, A. —ιν, V. —ι.

Dual. N. A. V. οφίε, G. D. —ιοιν.

Plur. N. V. οφίεις, —ις, G. —ιων, D. —ισι, A. —ιας, ις.

Neuters in *ι*, as *σινηπι*, *mustard*, are declined in the same manner, only the Nom. Acc. and Voc. sing. are alike (comp. Rule 16.), and the Nom. Acc. and Voc. plur. are formed —ια —ι.

This Declension in *ιος* is properly *Ionic*, as appears from it's being used by *Herodotus*, who wrote in that dialect. The *Attic* form, which is used by the Writers of the N. T. is as follows:

Sing. N. ὁ οφ-ις, G. —εως, D. —εῖ, ει, A. —ιν, V. —ι.

Dual. N. A. V. οφ-εε, G. D. —εων.

Plur. N. V. οφ-εες, —εις, G. εων, D. —εσι, Acc. —εας, εις.

Thus also are declined *ἡ δύναμις* *power*, *ἡ πόλις* *a city*, &c.

This is usually called the *second* Declension of contracted Nouns.

3. Nouns in *ευς*, *υς*, and *υ*, (G. *εος*) are likewise contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural, as,

Sing.

Sing. N. ὁ βασιλ-εύς (*a king*), G. —εός, Attic —εως, D. —εῖ, εἰ, A. —εα, V. —εῦ.

Dual. N. A. V. βασιλ-εε, G. D. —εοιν.

Plur. N. V. βασιλ-εες, —εις, G. —εων, D. —εῦσι, A. εας, εις.

So ὁ πήχυς (*a cubit*), G. —εός, Att. εως; but A. —υν, V. —υ, and Dat. plur. πηχεσσι. So the Neut. τὸ ἀστὺ *a city*, only remember that the Nom. Acc. and Voc. sing. are alike, and that the Nom. Acc. and Voc. plur. are formed in —εα, η.

This is called the *third* Declension of contracted Nouns.

4. These Nouns following contract only in the Nom. Acc. and Voc. plur. namely those which end 1.) in υς, G. υός, as ὁ βοτρυ-ύς, G. —υός, N. V. plur. βοτρυ-ύες, υς, A. —υας, υς. So ὁ σταχυς *an ear of corn*, ὁ ἰχθυς *a fish*, ἡ ἀγκυς *a net*, ἡ ὄρυς *an oak*; 2.) in αυς, G. αός, as ἡ ναυς, *a ship*, G. ναός, N. V. plur. ναές, ναυς, A. ναας, ναυς; 3.) in ος, G. οός, as ὁ & ἡ βους *an ox*, G. βοός, N. V. plur. βοίς, βους, A. βοας, βους.

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λογος of the second Declension, as ἡ λεχω *a woman in child-bed*.

Sing. N. ἡ λεχ-ω, G. —οός, ους, D. —οῖ, οἱ, A. —οα, ω, V. —οι.

There are but two Nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἡώς *the morning*. Nouns thus declined are *feminine only*.

This is usually called the *fourth* Declension of contracted Nouns.

6. Nouns neuter in ας pure and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κερ-ας, (*a horn*), G. —ατος, αος, ως, D. —ατι, αῖ, α.

Dual. N. A. V. κερ-ατε, αε, α, G. D. —ατοιν, αοιν, ων.

Plur. N. A. V. κερ-ατα, αα, α, G. —ατων, αων, ων, D. —ασι.

So τὸ κρέας, κρεας, *flesh*.

This is usually called the *fifth* Declension of contracted Nouns.

33. In all the Declensions of Substantives

1. The Nominative, Accusative and Vocative dual are always alike; so the Genitive and Dative dual.

2. In the plural the Nominative and Vocative are always alike; and the Genitive always ends in ων.

3. In every Number the Nominative, Accusative, and Vocative of neuter Nouns are always the same, and in the plural these cases, if *uncontracted*, always end in α, except in Attic Nouns of the second Declension in ων. See above Rule 16.

34. N. B. Here let the Learner, before he proceeds, write down with the Article, through all the Numbers and Cases, and commit to memory, several other examples of Nouns of each Declension, besides those above given:

ὀργή *anger*, πρύμνα *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταμίας *a butler*, σατραπής *a vice-roy*, κριτής *a judge*, οἰνοπώλης *a vintner*, may be very proper examples of the *first* Declension;

ἡ ὁδός *a way*, τὸ τέκνον *a child*, of the *second*;

And of the *third*, ὁ μῆν *a month*, ὁ ἀστήρ *a star*, ἡ νύξ, G. —κτός, *the night*, ἡ φλέψ, G. —έος, *a vein*, μέλι *honey*, ῥαπύ, G. υός, *mustard*, νομία *a design*;

And for the *Contracts* in this Declension ἡ τριήρης *a galley*, τὸ ἵππομανές *the Hippomanes*, ὁ Περικλῆς *Pericles*, ἡ δύναμις *power*, both according to the Ionic and Attic form, ὁ βραδύς *an umpire*, ἡ γέρων, γέρων, *an old woman*, ἡ φειδω *parsimony*, τὸ κρέας *flesh*.

SECT. IV.

Of the GENDER of Nouns Substantive.

1. **THE** Gender of Greek Nouns is known either by their *signification* or by their *termination*.

I. By their SIGNIFICATION.

2. Nouns signifying *males, winds, and rivers* are generally *masculine*.
3. Nouns signifying *females, countries, islands, cities, trees, and plants* are for the most part *feminine*.
4. Nouns referring to both sexes are *common*, as ὁ καὶ ἡ παρθένος *a virgin*.

II. By their TERMINATION.

5. In the *first* Declension Nouns in *η* and *α* are *feminine*, in *ης* and *ας* *masculine* (as in Sect. III. 5.)
6. In the *second* Declension Nouns in *ος* (and *ας*) are *masculine*, and sometimes *feminine* or *common*.
7. Nouns in *ον* are *neuter*, whatever they signify, as τὸ κοράσιον *a damsel*, τὸ θυγατρίον *a little daughter*.
8. Nouns of the *third* Declension in *ν, ξ, ρ, ψ, ας—άνθρωπος, ης, εις, ευς, υς, ως*, are generally *masculine*; in *ω, ιν, γξ, της—τητος, ις, υς, ας, αυς, ας—αδος*, generally *feminine*; in *α, ι, υ, ας, ος, ας, —ατος* are almost always *neuter*.

SECT. V.

Of HETEROCLITES, or irregular Nouns.

1. **HETEROCLITES** (so called from ἑτερώς κλιτός *otherwise declined*) are such Nouns as *differ* from the common way of *declining*, by being either *defective, variant, or redundant*.
2. *Defectives in Number* are either *singular only*, as generally proper Names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or *plural only*, as the Feasts of the Gods, thus, τὰ Διονυσία *the Feast of Bacchus*; some Names of Cities, as αἱ Ἀθηναίαι *Athens*, τὰ Ἱεροσόλυμα *Jerusalem*.
3. *Defectives in Case* are
 1. *Aptotes* (from *α* neg. and *πῶσις* *a case*), which have but *one ending for every case*, as the Names of Letters, *αλφα, βητα, &c.* foreign Names, *Δαβιδ, Ισραηλ*, Names of Numbers from four to a hundred, as *πεντε, εξ, &c.* and some Substantives neuter, as *τὸ χεῖρ* *fate*, *δῆμας* *the body*, *ἡπαρ* *a vision*, &c.
 2. *Monoptotes* (from *μονος* *a single*, and *πῶσις* *case*), which are used but in *one case*, as *ἡ χεῖρ* *necessity* (Homer, Il. x. lin. 172.) *ἡ δῶς* *a house*, *ὦ ταν* *ho, such an one!* *ho you Sir!* αἱ Κατακλωθεῖς *the Fates*.

3. *Diptotes*

3. *Diptotes* (from *ἰς* twice, and *πίωσις* a case), which have but *two cases* as *ὁ λῆς* a lion, A. *τον λῆν*; so the Dual *ἄμφω*, G. and D. *ἀμφοῖν*, both.
4. *Triptotes* (from *τρίς* thrice, and *πίωσις* a case), which have but *three cases*, as *ὁ μαρτυρῶν* a witness, A. *μαρτυρῶν*, D. plur. *μαρτυρῶσι*. So the blessed Name *ὁ Ἰησὺς* Jesus, as to termination, N. *ὁ Ἰησὺς*, G. D. V. *Ἰησὺ*, A. *Ἰησὺν*.
4. *Variants in Gender* are masculine in the singular, and masc. and neut. in the plural, as Sing. N. *ὁ δισμός* a chain; Plur. *οἱ δισμοὶ* and *τὰ δισμά*. So *διφός*, *κυκλός*, &c. But Sing. *ἡ κελεύθος* a path; Plur. *τὰ κελεύθα*. Sing. *ὁ καὶ ἡ Τάρταρος* Tartarus; Plur. *τὰ Τάρταρα*.
5. *Variants in Case*, as *τὸ γόνυ* the knee, *τὸ δόρυ* a spear, G. —*ατος*; *τὸ ὕδωρ* water, Gen. *ὕδατος*; *ἡ γυνή* a woman, Gen. *γυναικος*, &c. Voc. *γύναι*, as if from *γυναιξ*. But these irregularities may be best learnt by *USE*.
- '*Ἡ ναὺς* a ship, in prose, is thus declined: Sing. *ἡ ναὺς*, G. *νεως*, D. *νηϊ*, A. *ναυν*; Plur. N. *νηῖς*, G. *νεών*, D. *ναυσί*, A. *ναυς*.
6. *Redundants* form their oblique cases in a two-fold manner. Thus some Nouns in *ως* are declined after both the second and third Declension, as *ὁ νῦς* the mind, G. *νῦ* and *νοος*, D. *νῶ* and *ναῖ*. So *χερς*, &c. Some Nouns in *ως* of the Attic form are declined also according to the third, as *ὁ γέλως* laughter, G. *γελῶ* and *γελῶσις*; *ὁ καλῶς* a cable, G. *καλῶ* and *καλῶσις*. Some Nouns in *ης* are declined after the first and third, as *ὁ Θαλῆς* Thales, G. *Θαλῦ* and *Θαλήσις*. 'Ο Μωσῆς Moses, Mat. viii. 4, hath Dat. *Μωσῆ*, Mat. xvii. 4. Acc. *Μωσῆν*, Acts vi. 11, and also G. *Μωσῆως*, Mat. xxiii. 2. D. *Μωσῆ*, Mark ix. 4. A. *Μωσῆα*, Luke xvi. 29, as if from *Μωσῆους*. So from *Μωϋσῆς*, Acts vi. 14, we have not only Acc. *Μωϋσῆν*, Acts vii. 35. but also G. *Μωϋσεως*, Acts xv. 1, and D. *Μωϋσῆ*, 2 Tim. iii. 8, as if from *Μωϋσεους*. Some Nouns have a double Genitive, &c. of the same declension, *ἡ τίγρις* a tigress, G. —*δος* and —*ιος*; *ἡ δεξιὰ* right, G. —*ιδος* and —*ισος*. 'Ο Ζεὺς Jupiter, is thus declined: G. *Ζηνος* or *Διος*, D. *Ζηνι*, or *Διῖ*, A. *Ζηνα* or *Δια*, V. *ὦ Ζεῦ*. The truth is, *Διος*, *Διῖ*, *Δια* are from Nom. *Δις*; *Ζηνος*, —*νι*, —*να* from Nom. *Ζην* or *Ζαν*.

SECT. VI.

Of Nouns COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, and COMPOUNDS.

1. **COGNATE** Nouns are of various sorts; for
1. From most Adjectives may be deduced *Masculines* in *ων*, *Feminines* in *της*, *ια*, *υνη*, and *Neuters* in *ιον*; as from *φίλος*, *η*, *ον*, come *Φίλων* (a proper name) and *φιλο-της*, *φιλια*, *φιλοσυνη*, and *τὸ φίλιον* love, friendship.
 2. From the Dative plural of the third Declension in *εσι* are formed *feminines* in *ια*; as from *γῆρων* an old man, Dat. plur. *γῆρσι*, comes *γῆρσια* a senate.
 3. From Adjectives in *ης* come *feminines* in *ια*; as from *ἀληθής* true, *ἀληθῆς* truth.
 4. From Substantives are made Adjectives in *αῖος*, *αἰετός* and *ιος*, as *δρυμαῖος*, *αργα-λειος*, *εραῖος*, from *δρυμός*, *αἰλός* (or *εῖς*), *ερανος*.
2. *Feminine Substantives* from *Masculines* of the first Declension in *ης* end in *ια*, *τρια*, or *τρεις*, as *ἡ προφήτις* a prophetess, *ἡ ποιήτρια* a poetess, *ἡ αὐλητρίς* a minstrelless, from *ὁ προ-φήτης*, *ὁ ποιητής*, *ὁ αὐλητής*. From *Masculines* of the second they end in *α*, *ινη*, or *αῖνα*, as *θεα* a goddess, *δουλη* a female slave, *ιατρίνη* a female physician, *λυκαῖνα* a she-wolf, from

from their Masculines Θεός, δαίμων, ἰατρός, λύκος. From Masculines of the *third* they often end in αῖνα, ἄσσα, εἰα, as λαινα a lioness, ανασσα a queen, ιερεια a priestess, from ὁ λέων a lion, ὁ ἀναξ a king, ὁ ἱερεὺς a priest.

3. *Patronymics* (from παῖρος οὐμα, the name of a father) are names which the Poets give to persons from their fathers or ancestors, thus Πηλεΐδης is the son of Peleus, Ἀτρεΐδης the son of Atreus, Ἡρακλειδης a descendant of Hercules.

1. *Masculine Patronymics* end in αδης, ιδης, or ιαδης; for from primitive proper Names of the *first* Declension in ας or ης, or of the *second* in ιος, come *Patronymics* in αδης, as Αἰνυ-αδης, Ἰπποτ-αδης, Ἡλι-αδης, from Αἰνυ-ας, Ἰπποτ-ης, Ἡλι-ος. 2. From the *second* in ος impure, or from the Genitive of the *third*, in ιδης, as Αἰακ-ιδης, Νεσ-τορ-ιδης, from Αἰακ-ος, Νεστ-ωρ, —ος*. But when the penultima (i. e. the last syllable but one) of any Genitive is long, the last syllable may be changed into ιαδης, as Αἰχισιαδης, Ἀλκων-ιαδης, from Αἰχισ-ης, & Αἰλίας, αἰλος. So from Πηλεὺς, ιος, *Ionic* — ηος, comes Πηλεΐδης, by crasis Πηλεΐδης, and *Ionic* Πηλη-ιαδης.

2. *Feminine Patronymics* end in ας, ις, ῆς, ινη, or ωνη; for 1. From *masculine Patronymics* in αδης and ιδης, by leaving out δη, come ας and ις, as Ἡλιας and Καδμης, from Ἡλιαδης and Καδμιδης; but the Poets often insert η, as Καδμηῆς, Βερισῆς, Χρυσῆς.

2. *Feminine Patronymics* from primitive Nouns of the *second* and *third* Declension, with the last syllable † impure, and in ινη, with the last syllable pure in ωνη; as Ἀδ-ρᾶστ-ινη, Νηρ-ινη, from Ἀδραστ-ος, Νηρ-εως; and Ἀκρισι-ωνη, Ἡλι-ωνη, from Ἀκρισι-ος, Ἡλι-ων. Note, *Patronymics* in δης and νη are of the *first* Declension, but in ων, ας, and ις of the *third*.

4. *Gentiles*, or the Names of *Townsmen*, end generally in της, αιος, ιος, ινος, or εως; as Σπαρτιάτης, Ἀθηναίος, Βαβυλωνίος, Ῥηγινός. Ἀλεξανδρεὺς, from the Cities Σπάρτη, Ἀθῆναι, Βαβυλών, Ῥηγιον, Ἀλεξανδρεῖα. *Feminines* end often in σσα, as Κρησσα, Κιλισσα, from Κρήνη, Κιλικία; and sometimes in ια, from Masculines in ιος, as Ἀθηναία, &c.

5. *Possessives*, or Adjectives expressing Possession or Relation, are derived from proper Names and Appellatives, and end in εος, ιος, ειος, κος, νος, or ωδης; as Ἐκτορεος, πατρῷος, Ἀχιλλεος, μουσικός, ἀνθρωπίνος, λιθαδης, from Ἐκτωρ, παῖρ, Ἀχιλλεύς, μουσα, ἀνθρωπος, λίθος.

6. *Amplificatives* increase the signification, and end in ος, ιας, or ων, as ἀρνειος a full-grown lamb, from ἀρς, a lamb; παιδνιος a great boy, a lad, from παῖς a boy; πωγωνίας a man with a great beard, from πωγων a beard; στομίας one with a large mouth, from στομα a mouth; χειλων blubber-lipped, from χεῖλος a lip.

7. *Diminutives* are derived both from proper Names and from Appellatives. 1. *Masculines* generally end in ων, αῖς, σκος, λος, υς, as μωριων a little fool from μωρος, λιθαῖς a little stone from λίθος, ἀνθρωπισκος a little man, a mannikin, from ἀνθρωπος, ἐρωῦλος a little love from ἐρως, —ωλος, Διονυς, Diminut. of Διονυσίος Dionysius.

2. *Feminines* end in ις, σκη, νη, as κρηνίς a little fountain from κρήνη, παιδίσκη a little maid from παῖς, παιδος, πολίχνη a little city from πόλις.

3. *Neuters* in ιον, θυγαῖριον a little daughter from θυγάτηρ, —ρος.

8. *Verbals* are deduced, 1. from the active present of Verbs, as νίκη a victory, from νικᾶω to conquer, εἶδος a form, from εἶδω to see: 2dly, from the 2d Aor. as φυγή flight from ἐφυγον, 2 Aor. of φεύγω to flee; πάθος suffering from ἐπάθον, 2 Aor. of obsolete πῆθω to suffer: 3dly, from the Perfect Middle, as λόγος a word from λέλογα, Perf. Mid. of λέγω to speak; τροφή food from τέροφα, Perf. Mid. of τρέφω to nourish: 4thly, from the three Persons singular of the Perfect Passive, which end in μαι, σαι, and ται, as γράμμα a letter, γραμμή a line from γεγραμμαι, 1 Pers. Perf. Pass. of γράφω to write; ψαλμός a psalm, from ἐψαλμαι, 1 Pers. Perf. Pass. of ψάλλω to sing to music, κρίσις judgment from κέκρισαι, 2 Pers. Perf. Pass. of κρίνω to judge; δοκιμασία proof from δόδοκίμασαι, 2 Pers. Perf. Pass. of δοκιμάζω to prove; ποιητής a poet, Χρῆστος

* *Ionic* *Patronymics* end in ιων, as from Κρονος Κρονίων; *Doric* *Patronymics* in δας, as from Κριων Κριωνδης.

† See Sect. I. 19.

Christ (anointed), χαρακὴς a character, ῥήτωρ an orator, κιθαριστής the art of playing on the harp, ορχηστρεὺς the orchestra, and ορχηστρεὺς a dancer, κοιμητήριον a cemetery, ἀροῖον a plough, and Adjective in τος, as λεκίτος, from the respective third Persons Perf. Pass. πωποῖται, κειχρίσται, κειχαράται, ἐρρήται, κεικιθαρίσται, κειορχησται, κεικοιμήται, κειωρίται, λελεκίται.

9. The Greeks delight in *Compounds*. Sometimes they form these of two Nominatives, leaving out such letters as would seem harsh, as ναυμαχία *a sea fight*, from ναὺς *a ship*, and μάχη *a fight*; sometimes of a Genitive and Nominative, as νηυστοικὸς *a dock*, literally, *a ship's house*, νηὺς οἶκος; sometimes of a Dative (or, as some call it, an Ablative) and a Nominative, as ὀρεσίτροφος *nourished or bred in the mountains*, from Dat. Plur. ὄρεσι *in the mountains*, and τροφὸς *nourished*; sometimes of a Noun and Verb, as νουνεχὴς *wise, discreet*, from νῦν (Acc. of νῆς) *mind, understanding*, and ἔχω *to have*; sometimes of Numerals joined to other Nouns, as τετραπὺς *a four-footed creature, a quadruped*, from τετράρις (neut.—ρις) *four*, and πῦς *a foot*; ἑκατοντάρχης *a centurion*, from ἑκατόν *a hundred*, and ἀρχὸς *a commander*; sometimes of several particles added together, as διοπτρῶν, ὁπωσδηποῦν, &c.

N. B. This Section is inserted in conformity to the method of that excellent Grammarian Mr. Holmes; though, after all, most of the observations contained in it will be best learned by USE, and by diligently consulting a good Lexicon.

SECT. VII.

Of ADJECTIVES and their DECLENSIONS.

1. A NOUN Adjective, or * more properly an Adjective, so called because *adjectitious*, or added to a Substantive, denotes some *quality* of the Substantive to which it is joined; so in the expressions ἀγαθὸς ἀνθρώπος *a good man*, καλὴ γυνὴ *a fair woman*, μέγας οἶκος *a great house*, the words *good, fair, and great*, are adjectives.
2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

Of Adjectives of three Terminations.

3. Adjectives of *three* terminations end in ος, υς, ων, ας, εις, ως, and are declined after the manner of Substantives according to their termination. Thus,
4. Adjectives of three terminations in ος (as καλὸς *fair*, ἀγαθὸς *good*, and Participles in νος) are declined like Substantives of the second and first Declension, that is,

* See Bp. Lowth's Introduction to English Grammar, p. 40. note [1.]

Masc. ος like the 2d, Fem. η like the 1st, Neut. ον like the 2d, as

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Καλ-ος, —η, —ον			N. A. V.			N. —οι, —αι, —α		
G. —ου, —ης, —ου						G. —ων, —ων, —ων		
D. —ω, —η, —ω,			—ω, —α, —ω			D. —οις, —αις, —οις		
A. —ον, —ην, —ον,			G. D.			A. —ους, —ας, —α		
V. —ε, —η, —ον			—οιν, —αιν, —οιν			V. —οι, —αι, —α		

5. But Adjectives ending in ος pure or ρος make the Nom. Fem. in α, Gen. in ας, Dat., in α, &c. (Comp. Sect. III. 8.) as Sing. N. αἰγ-ιος and ανθη-ρος, α, ον, G. η, ας, η, D. ω, α, ω, A. ον, αν, ον, V. ε, α, ον: Except some contracted ones (of which presently) and numerals in οος, as ογδο-ος eighth, which make η in the Fem.

6. Contracted Adjectives in ος are declined like contracted Substantives of the Second and first declension, as Sing. N. χρυσ-εος, ης; εη, η; εον, ην; G. εη, ης; εης, ης; εη, η; D. εω, ω; εη, η; εω, ω; A. εον, ην; εην, ην; εον, ην. &c. Sing. N. αργυρ-εος, ης; εα, α; εον, ην; G. εη, ης; εα, ας, &c. Sing. N. απλοος ης; οη, η; οον, ην, G. οη, ης; οης, ης; οη, η; D. εω, ω; οη, η; οω, ω; A. οον, ην; οην, ην; οον, ην, &c.

7. Άλλος, άλλη, αλλο, forms it's Neut. Sing. in ο, but is in all other respects declined, like καλος. Comp. Sect. IX. Rule 8.)

8. Adjectives of three terminations in υς, ων, ας, εις, ως, are declined like substantives of the third and first Declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,

M. ρς like the 3d, F. ΕΙΑ like the 1st, N. ρ like the 3d, as ἡδυσ sweet.

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Ἡδ-υς, —εια, —υ			N. A. V.			N. —εες εις, —ειαι, —εα		
G. —εος, —ειας, —εος			—εε, —εια, —εε			G. εων, εων, εων		
D. —εῖ ει, —εια, —εῖ ει			G. D.			D. εσι ειαις, εσι		
A. —υν, —ειαν, —υ						A. εας εις, ειας, εα		
V. —υ, —εια, —υ			—εοιν, —ειαιν, —εοιν			V. εες εις, εiai, εα		

M. ΩΝ like the 3d, F. ΟΥΣΑ like the 1st, N. ΟΝ like the 3d, as εκων willing, and Participles in ων.

Sing. N. Εκων, ουσα, ον, G. ονλος, ουσης, ονλος, &c.

M. ΑΣ like the 3d, F. ΑΣΑ like the 1st, N. ΑΝ like the 3d, as πας all, and Participles in ας.

Sing. N. Πας, πασα, παν, G. πανλος, πασης, πανλος, &c.

Particip. N. Τυψας, ασα, αν, G. ανλος, ασης ανλος, &c.

Two Adjectives in ας are thus declined; —ας, αινα, αν, G. —ανος, αινης, ανος, &c. namely, μελ-αυ ταλ-αυ miserable.

M. ΕΙΣ like the 3d, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3d, as χαριεις gracious.

Sing. N. Χαρι,-εις, εσσα, εν, G. ενλος, εσης, ενλος, &c.

Note,

Note, οεις, οεσσα, οεν, are contracted into υς, υσα, υν, as μελιτο-εις, υς (*honeyed*) : οεσσα, υσα ; οεν, υν, &c. ηεις, ηεσσα, ηεν, into ης, ησσα, ην, as τιμη-εις, ης (*honourable*) ; ηεσσα, ησσα ; ηεν, ην : (Comp. Sect. III. 29.) And observe further that Participles in εις form their Feminine in εια, as τυφθεις beaten, εια, εν, G. ενιος, εισης, ενιος.

M. Ως like the 3d, F. για like the 1st, N. ος like the 3d, as Participle τετυφως *having beaten*.

Sing. N. τετυφ-ως, υια, ος, G. οιος, υιας, οιος, &c.

9. The Adjectives πολυς *much* and μεγας *great* have their Neut. sing. πολυ and μεγα, and their Accus. Masc. πολυν and μεγαν, but borrow * all the rest from the old words πολλος and μεγαλος, thus Sing. N. πολυς, πολλη, πολλυ, G. πολλυς, πολλης, πολλυς, &c. Sing. N. μεγας, μεγαλη, μεγα, G. μεγαλου, μεγαλης, μεγαλου, &c.

N. B. *The Learner should here write out, through all the Cases and Numbers, those of the above Examples which are designedly left imperfect.*

Of Adjectives of two Terminations.

10. Adjectives of *two* terminations end in ος, ως, ας, ης, ις, ους, υς, ην, ων ; and are declined after the manner of Substantives, *according to their termination*.

11. Thus those in ος and the *Attics* in ως are declined like the *second* Declension, all the others like the *third*.

EXAMPLES.

	Masc. and Fem.	Neut.
Sing. N.	ὁ και ἡ ἐνδοξ-ος,	και το ἐνδοξ-ον
	ὁ και ἡ εὐγε-ως,	και το εὐγε-ων (<i>Attic</i>)
	ὁ και ἡ αἰν-ας,	και το αἰν-αν
	ὁ και ἡ ἀληθ-ης,	και το ἀληθ-ες
	ὁ και ἡ εὐχαρ-ις,	και το εὐχαρ-ι
	ὁ και ἡ διπ-ους,	και το διπ-ουν
	ὁ και ἡ ἀδακρ-υς,	και το ἀδακρ-υ
	ὁ και ἡ ἀρρ-ην,	και το ἀρρ-εν
	ὁ και ἡ εὐδαιμ-ων,	και το εὐδαιμ-ον.

12. These Adjectives make their Genitives respectively in ου, ω, ανιος, εος, ους, ιος, οδος, υος, ενος, ονος, as Substantives of the like terminations.

13. Most derivative and compound Adjectives in ος are thus declined with *two* terminations, and thus the *Attics* decline all Adjectives in ος. Some Adjectives are declined both with two and with three terminations, as αιωνι-ος, α, ον, and ὁ και ἡ αιωνι-ος, και το —ον ; τερ-ην, ειναι, εν, and ὁ και ἡ τερην, και το τερεν.

14. N. B. *The Learner, in declining the above Adjectives, should repeat the proper Articles with every Case*, as Sing. N. ὁ και ἡ ἐνδοξος, και το ἐνδοξον, G. του και της και του ἐνδοξου, D. τῷ και τῇ και τῷ ἐνδοξῷ, A. τον και την και το ἐνδοξον, &c. Sing. N. ὁ και ἡ ἀληθης, και το ἀληθες, G. του και της και του ἀληθ-εος, ους, D. τῷ και τῇ και τῷ ἀληθ-ει, ει, A. τον και την ἀληθ-εα, η, και το ἀληθες, V. Masc. and Fem. ω ἀληθης, Neut. ω ἀληθες. Comp. Sect. III. 32.

* The Poets often use G. πολλος, D. πολλῷ, Plur. N. πολλις, G. πολλων, D. πολλισι, A. πολλιας, also πολλος, η, ον, like καλος.

Of Adjectives of one Termination.

15. Adjectives of *one* termination end in ξ, ιν, ς, ρ, ψ, and are declined after the manner of Substantives, *according to their termination*, but are * scarcely used in the neuter Gender.

Sing. N. ὁ και ἡ ἀρπαξ, G. γος, *rapacious*.

τριγλωχ-ιν, G. ινος, *three-pointed*

πολυδειρ-ας, G. αδος, *many-topt*

τρισμακ-αρ, G. αρος, *thrice-happy*

αιθ-οψ, G. οπος, *swarthy*.

16. Decline ἀρπαξ thus, and so the rest : Sing. N. ὁ και ἡ ἀρπαξ, G. του και της ἀρπαγος, D. τω και τη ἀρπαγι, A. τον και την ἀρπαγα, V. ω ἀρπαξ. Dual. N. A. V. τω και τα ἀρπαγε, G. D. τειν και ταιν ἀρπαγοιν. Plur. N. οι και αι ἀρπαγες, G. των ἀρπαγων, D. τοις και ταις ἀρπαξι, A. τους και τας ἀρπαγας, V. ω ἀρπαγες.

17. The Numerals *εις one*, δυο *two*, τρεις *three*, τεσσαρες *four*, are declined as follows :

Sing. N. εις, μια, εν, G. ενος, μιας, ενος, D. ενι, μια ενι, A. ινα, μιαν, εν. So it's compounds μηδεις and ουδεις *no one*, &c. N. μηδεις, μηδεμια, μηδεν, G. μηδενος μηδεμιας, μηδενος, &c.

Dual. † N. A. V. δυο, G. D. δυοιν and δυειν, D. δυσι *Poetic*. But δυο is used for all Genders and Cases except the Dative.

Plural, N. οι και αι τρεις, και τα τρια, G. τριων, D. τρισι, A. τους και τας τρεις, και τα τρια.

Plural, N. οι και αι τεσσαρες, και τα τεσσαρα, G. τεσσαρων, D. τεσσαρσι, A. τους και τας τεσσαρας, και τα τεσσαρα.

SECT. VIII.

Of the COMPARISON of Adjectives, &c.

1. **A**DJECTIVES in Greek, as in English, have three *Degrees* of Comparison, the *Positive*, as *great* ; the *Comparative*, as *greater* or *more great*, of two ; the *Superlative*, as *greatest*, or *most great*, of many.
2. Adjectives in ος, after a † *long* syllable, form their Comparative and Superlative by changing ος into οτερος and οτάλος, as Pos. ενδοξος *noble*, Compar. ενδοξοτερος *nobler*, Super. ενδοξοτάλος *noblest* ; after a ‡ *short*

* See *Port-Royal Greek Grammar* by Nugent, p. 74, and *Holmes's* p. 25.

† So Dual. N. A. V. αμφω both, G. D. αμφιν. Comp. Sect. V. 3. 3.

‡ The last syllable but one that has a *long* vowel (see Sect. I. 6.) or a diphthong in it is always *long*, as μακρος, γιγαιος ; so if it has a *short* or doubtful vowel before *two* consonants or a *double one*, as αιμενος, ενδοξος : but if it has a *short* vowel before a single consonant, the syllable is *short*, as σεφος. The doubtful vowels, α, ι, υ, before another vowel are generally *short*, but before a consonant often *long*.
syllable

syllable, into *ωτερος* and *ωταλος*, as Pos. *σοφος* *wise*, Compar. *σοφωτερος* *wiser*, Super. *σοφωταλος* *wisest*. But if the preceding syllable be *doubtful*, the Comparative and Superlative are formed either in *οτερος* and *οταλος*, or in *ωτερος* and *ωταλος*, as *ισ-ος* *equal*, Compar. and Super. *ισοτερος* and *ισοταλος*, or *ισωτερος* and *ισωταλος*.

3. Adjectives in *εις*, to form the Comparative and Superlative, change that syllable into *εστερος* and *εσταλος*; in *ις*, *αρ*, and *ους*, take *τερος* and *ταλος*; in *ης*, *υς*, and *ας*, add to their Neuters *τερος* and *ταλος*; in *ην* and *ων* add to their Nominatives plural *τερος* and *ταλος*; in *ξ* change *ος* of their Genitive singular into *ιστερος* and *ισταλος*.

EXAMPLES.

	Posit.	Compar.	Superl.
In <i>εις</i> ,	<i>Χαριεις</i> ,	<i>εστερος</i> ,	<i>εσταλος</i>
<i>ις</i> ,	<i>Γαστρις</i>		
<i>αρ</i> ,	<i>Μακαρ</i>	<i>τερος</i> ,	<i>ταλος</i>
<i>ως</i> ,	* <i>Απλως</i>		
<i>ης</i> ,	<i>Ευσθε-ης</i> , <i>ες</i>		
<i>υς</i> ,	<i>Ευρ-υς</i> , <i>υ</i>	<i>τερος</i> ,	<i>ταλος</i>
<i>ας</i> ,	<i>Μελ-ας</i> , <i>αν</i>		
<i>ην</i> ,	<i>Τερ-ην</i> , <i>ενες</i>	<i>τερος</i> ,	<i>ταλος</i>
<i>ων</i> ,	<i>Προφρ-ων</i> , <i>ονες</i>		
<i>ξ</i> ,	<i>Βλαξ</i> , <i>κ-ος</i>	<i>ιστερος</i> ,	<i>ιστατος</i> .

5. Adjectives in *υς* often change that ending into *ων* and *ιστος*, as Pos. *ευρ-υς*, Compar. *ευριων*, Super. *ευριστος*.
5. Likewise some in *ος* are irregular; thus *αισχερος*, *αισχιων*, *αισχιστος*; *καλος*, *καλλιων*, *καλλιστος*; *οικηρος*, *οικιων*, *οικτιστος*; *ραδιος*, *ραιων*, *ραιστος*, or *ραων*, *ραστος*; *φιλος*, *φιλιων* and *φιλιερος*, *φιλιστος* and *φιλταλος*.
6. These are more irregular.

Positive.	Comparative.	Superlative.
<i>Αγαθος</i> or <i>εσθλος</i> <i>good</i>	<i>αμεινων</i> <i>better</i> <i>αρειων</i> <i>βελιων</i> and <i>βελιερος</i> <i>κρειττων</i> and <i>κρεισσων</i> <i>λωϊων</i>	<i>αβιωτατος</i> <i>best</i> <i>αριστος</i> <i>βελτιστος</i> <i>κρατιστος</i> <i>λωστος</i>
<i>Κακος</i> <i>bad</i>	<i>κακωτερος</i> and <i>κακιων</i> <i>worse</i> <i>χειρων</i> and <i>χειριων</i>	<i>κακιστος</i> <i>worst</i> <i>χειριστος</i>
<i>Μεγας</i> <i>great</i>	<i>μειζων</i> <i>greater</i>	<i>μεγιστος</i> <i>greatest</i>
<i>Μικρος</i> <i>small</i>	<i>μικροτερος</i> and <i>μειων</i> <i>smaller</i>	
<i>Ελαχυς</i> <i>small</i>	<i>ελαττων</i> , <i>τηλων</i> , and <i>ηστων</i> <i>smaller</i>	<i>ελαχιστος</i> and <i>ηχιστος</i> <i>smallest</i>
<i>Πολυς</i> <i>many</i>	<i>πλειων</i> <i>more</i>	<i>πλειστος</i> <i>most</i>
<i>Ολιγος</i> <i>little</i>	<i>ολιγωτερος</i> and <i>ολιζων</i> <i>less</i>	<i>ολιγιστος</i> <i>least</i> .

But the truth is, these irregular Comparatives and Superlatives really belong to, and may be better derived from, other words than from the Positives here assigned; thus *αμεινων* from *α* intensive, and *μενω* to remain, endure; *αρειων* better + more valiant in war, from *Αρης*, Mars, the heathen God of war; so *αριστος*. *Βελιων*, and *βελτιστος*,

* Yet from *διπλος*, *ως*, we have Comparat. Neut. *διπλοτερον*, Mat. xxiii. 15.

+ In this sense of military excellence *αρειων* and *αριστος* are generally used in Homer.

from βυλομαι to desire, or from * βελος a dart; κρεισσων (for κραιων) and κρατιστος from † κραιυς strong; λαϊων and λασιος from λαω to will, wish; χειρω from ‡ χειρ the hand, either as denoting one who gains his living by his hand, or (ironically) who is inferior in hands or power. (Comp. Rule 10. below.) Ἡττων (whence ηκιστος) may very probably be derived from the Heb. חַטַּת to be broken; and μειων smaller, less, perhaps from the Heb. מָנַח to restrain (whence also Latin minuo, minor, minus less, and Eng. minish, diminish, minor, minority, &c.) Μειζων is, as it were for μεγαων; so ελασσων for ελακιων, πλειων and πλειστος, for πολων and πολιστος, unless we would rather refer them to πλειος or πλειος full.

7. Some Adjectives in ος cast away ο or ω in their Compar. and Super. as γεραιος, γεραιτερος, γεραιτατος. So παλαιος, σχολαιος, θειος, δεξιος.
8. The Attics compare many Adjectives in ος by αιτερος and αιτατος, as ιδιος, ιδιαίτερος, ιδιαιτατος. So ἡσυχος, ισος, μεσος, πλησιος, οψιος, &c. and many by ιστερος and ιστατος, as αιδοιος, αιδοιστερος, αιδοιστατος. So γυναιος, σπυδαιος, ανηρος, &c. Some with both, as ασμενος, ασμεναιτερος and ασμενιστερος, &c. A few by ιστερος and ιστατος, as λαλος, λαλιστερος, λαλιστατος, by syncope λαλιστος.
9. Sometimes Comparatives and Superlatives are compared again, as from Compar. χειρων worse, χειροτερος much worse; from ελαχιστος least, § ελαχιστοτερος less than the least.
10. Comparatives and Superlatives are formed from other words besides Adjectives, as
1st. From Substantives, κερδος gain, κερδιων, κερδιστος; κυδος glory, κυδιων, κυδιστος; βασιλευς a king, βασιλευτερος, βασιλευτατος.
2dly. From Pronouns, αυτος he, αυτοτατος he himself, ipsissimus, Plaut.
3dly. From Verbs, φερω to carry, elate, φερετερος, φερετατος and φεριστος, more and most excellent.
4thly. From Participles, ερρωμενος strengthened, ερρωμενιστερος, ερρωμενιστατος.
5thly. From many Particles, ανω upwards, ανωτερος, ανωτατος; εσω within, εσωτερος, εσωτατος; εγγυς near, εγγυτερος and εγγυων, εγγυτατος and εγγιστος, περα beyond, περαιτερος, περαιτατος.
6thly. From Prepositions, υπερ above, υπερετερος, υπερετατος; προ before, προτερος, προτατος and πρωτος.
11. Comparatives and Superlatives are generally declined like other Adjectives; but Comparatives in ων, especially irregular ones, thus, Sing. N. ο και η πλει-ων, και το—ον, G. —ονος, D. —ονι, A. —ονα, οα, ω, και το—ον, V. ον, Dual, N. A. V. —ονε, G. D. —οναιν, Plur. N. V. —ονες, οες, υς, και τα—ονα, οα, ω, G. —ονων, D. —οσι, A. —ονας, οας, υς και τα—ονα, οα, ω. So μειζων, κρειττων, &c.

SECT. IX.

OF PRONOUNS.

1. A PRONOUN is so called because it stands Pro nomine, for, or instead of, a Noun.
2. Pronouns may be distinguished into Personal or Primitive, Possessive, Demonstrative, Relative, and Compound.

* See Lexicon in βελγων.

† Used by Homer, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odyss. v. lin. 49, 148.

‡ See Scapula's and Damini's Lexicons.

§ See Lexicon on this word.

3. The *personal* or *primitive* Pronouns are three, *εγω* I, Plur. *ἡμεῖς* we, of the *first* person; *συ* thou, Plur. *ὑμεῖς* ye, of the *second*; *ἐν* he or she, Plur. *σφεις* they, of the *third*; which are thus declined:

Singular.		Dual.		Plural.	
N.	Εγω I	N. A.	νωῖ, νῶ we or us	N.	ἡμεῖς we
G.	εμου or μου of me		two.	G.	ἡμῶν of us
D.	εμοι or μοι to me	G. D.	νωῖν, νῶν of or to us	D.	ἡμῖν to us
A.	εμε or με me.		two.	A.	ἡμᾶς us
N.	Συ thou	N. A.	σφωῖ, σφῶ ye or	N.	ὑμεῖς ye
G.	σου of thee		you two.	G.	ὑμῶν of you
D.	σοι to thee	G. D.	σφωῖν, σφῶν of or	D.	ὑμῖν to you
A.	σε thee.		to you two.	A.	ὑμᾶς you
N.	Wanting	N. A.	σφωε, σφε they	N.	σφεις they
G.	οὗ of him or her		two.	G.	σφῶν of them
D.	οἱ to him	G. D.	σφωῖν, σφιν of them	D.	σφισι to them
A.	ἐ him.		two.	A.	σφας them.

4. The *possessive* Pronouns are derived from the *Primitives*, as *εμος* my from *εμ*, Gen. of *εγω*; *ἡμετερος* our, from *ἡμεῖς* we; *σος* thy, from *συ* or *σε*; *ὑμετερος* your, from *ὑμεῖς* ye or you; *ὅς* his, from *ἐ*. So *νωῖτερος* our, of two, from *νωῖ*; *σφωῖτερος* your, of two, from *σφωῖ*; *σφειτερος* their, from *σφεις* they. All these are declined as other Adjectives of the like form, as Sing. N. *εμος*, *εμη*, *εμον*, &c. Sing. N. *ἡμετερος*, α, ον, &c.

5. The *demonstrative* Pronouns are *οὗτος* this, the same, and *εκείνος* that, he. *Οὗτος* is thus declined:

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N.	οὗτος, αὖτη, τουτο		N. A.			N.	οὗτοι αὖται, ταυτα	
G.	τουτου, ταυτης, τουτου		τουτω, ταυτα, τουτω			G.	τουτων &c.	
D.	τουτω, ταυτη, τουτω		G. D.			D.	τουτοις, ταυταις, τουτοις	
A.	τουτον, ταυτην, τουτο		τουτοις, ταυταις, τουτοις			A.	τουτους, ταυτας, ταυτα.	

6. In like manner are declined the *Compounds* *τοι-εἰος* such, *τος-εἰος* so much, *τηλικ-εἰος* so great, as N. *τηλικεῖος*, *τηλικ-αὖτη*, *τηλικ-εἰο*, G. *τηλικ-εἰς*, *τηλικ-αὖτης*, *τηλικ-εἰς*, &c. But the *Attics* form the Neuter of these in ον.

7. *Εκείνος* is declined like the relative Pronoun *ὅς*, ending the Neuter sing. in *ὸ*: Sing. N. *εκείνος*, *εκείνη*, *εκείνο*.

8. The *relative* Pronouns are *ὅς*, *ἡ*, *ὃ*, *who*, *which*, and *αὗτος*, *αυτη*, *αὖτο*, *he*, *she*, *it*. *ὅς* is thus declined:

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N.	ὅς, ἡ, ὃ		N. A.	ὦ, αἰ, ὦ		N.	οἱ, αἱ, τα	
G.	οὗ, ἧς, οὗ		G. D.	οῖν, αῖν, οῖν		G.	ὧν &c.	
D.	ὧ, η, ῶ					D.	οῖς, αῖς, οῖς	
A.	ὅν, ἧν, ὃ					A.	οὗς, αῖς, αἶ.	

Αὖτος is declined in the same manner, forming the Neut. sing. in ο.

9. The *compound* pronouns *με-αυτὶς myself*, *σε-αυτὶς thyself*, have only the singular, but *ἐαυτὶς himself* both the singular and plural. All of them want the Nominative and Vocative: Sing. G. *ἐμαυτ-ε, ης, ε*, D. *ἐμαυτ-ω, η, ω*, A. *ἐμαυτ-ον, ην, ο*. So *σεαυτὶς* and *ἐαυτὶς*; but this last in the plural, G. *ἐαυτ-ων*, D. *ἐαυτ-οις, αις, οις*, A. *ἐαυτ-ες, ας, α*.
10. To the above must be added the *indefinite* Pronoun *τινα a certain person or thing*, and the *indefinite or interrogative* *τις any one*, also *who, what?*
11. *Τινα* is generally undeclined, but is sometimes declined thus: Sing. N. *ὁ, ἡ, το*, *τινα*, G. *τινος* or *τινατος*, D. *τινι* or *τινατι*, A. *τινα*.
12. *Τις* is thus declined:

Singular.			Dual.		Plural.		
M.	F.	N.			M.	F.	N.
N. <i>τις,</i>		<i>τι</i>			N. <i>τινες,</i>		<i>τινα</i>
G. <i>τινος</i>			N. A. <i>τινε</i>		G. <i>τινων</i>		
D. <i>τινι</i>			G. D. <i>τινοιν</i>		D. <i>τισι</i>		
A. <i>τινα,</i>		<i>τι</i>			A. <i>τινας,</i>		<i>τινα</i>

13. The *Compound* *ὅστις, who, whosoever*, is declined like *ὅς* and *τις*, thus, Sing. N. *ὅστις, ἡτις, ὅ,τι* G. *ὅστινος, ἡστίνομος, ὅστινος*, D. *ὅστινι, ἡστίνι ὅστινι*, A. *ὅστινα, ἡστίνα, ὅ,τι, &c.* The *Attics* for the G. and D. sing. of *ὅστις* use *ὅτῃς* and *ὅτῃ*, and for the G. plural. *ὅτων*.

SECT. X.

Of VERBS, and first of VERBS IN Ω :

- * 1. “ **A** Verb is a word which signifies *to do, to suffer, or to be.*”
Hence
2. “ There are three kinds of Verbs, *Active, Passive, and Neuter.*”
3. “ A verb *active* expresses *an action*, and necessarily implies an agent, and an object acted upon; as, *to love, I love Thomas; to beat, I beat John.*
4. “ A verb *passive* expresses *a passion or a suffering or the receiving of an action*, and necessarily implies an object acted upon, and an agent by which it is acted upon; as *to be loved, Thomas is loved by me;* John *is beaten* by me.
5. “ So when the *agent* takes the lead in the sentence the Verb is *active*, and is followed by the object; when the *object* takes the lead the Verb is *passive*, and is followed by the agent.”
6. “ A verb *neuter* expresses *being or a state or condition of being*; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as *I am, I sleep, I walk.*”
7. Verbs in Greek are declined by *Persons, Numbers, Tenses, Moods, Voices, and Conjugations.*
8. “ By the designation of *Person* a Verb corresponds with the several *Personal Pronouns*, by that of *Number* it corresponds with the *Number* of the *Noun* or *Pronoun* it belongs to, whether singular, dual, or plural; of *Tense* or *Time*, it represents the action, passion, or being, as *present, past, or future*, whether imperfectly or perfectly, that is, whether passing in such time, or then finished; of *Mood* or *Mode*, it expresses the

* In the beginning of this section I am greatly indebted to Bp. Lowth's *Introduction to English Grammar*, p. 43, 44, 45, 46, 2d edit.

various manner of the action, passion, or being ;” of *Voices*, it denotes *action*, *passion*, or *both*. Comp. above 2, &c.

9. Greek verbs then have

1. *Three Persons* ; first, second, and third.
2. *Three numbers* ; Singular, Dual, and Plural.
3. *Eight Tenses*, or *Times* ; the *Present*, as τυπῶ *I smite* or *am now smiting* ; *Imperfect*, as ετυπῶν *I did smite*, or *was then smiting* ; the *Preter-perfect*, as τέτυφα *I smote*, or *have smitten* ; the *Preter-plu-perfect*, as ἐτέτυφεν *I had then smitten* ; the *first and second Aorists*, which are so called (αοριστοί) because *indefinite* as to time, but generally denoting the *past*, as ἐτύψα, ἐτύπον, *I smote* ; the *first and second Futures*, τυψῶ, τυπῶ, *I shall smite hereafter* ; and in the *passive*, the *Paulo-post-future*, which expresses somewhat *imminent*, or *to be performed shortly*, as τέτυψομαι *I shall be presently smitten**.
4. *Five Moods* ; the *Indicative*, or *declaring mood*, as τυπῶ *I smite* ; the *Imperative*, or *bidding*, as τυπῆ *smite thou* ; the *Optative*, or *wishing mood*, as εἴθε τυπλοίμην *I wish I smite* ; the *Subjunctive*, i. e. subjoined or put after a *Conjunction*, as εἰ τυπῶ *if I smite* ; and lastly the *Infinitive mood*, which is *indefinite* as to *Person* and *Number*, as τυπῆν *to smite*, and has very much the nature of a *Noun*, for which it is frequently used in *Greek*.
5. *Three Voices* ; the *Active*, as τυπῶ *I smite* ; the *Passive*, as τυπῶμαι *I am smitten* (see Rule 3. and 4. above) ; and *Middle* ; which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected action*, as τυπῶμαι *I smite myself*†.
10. There are *two Conjugations*, or different ways of declining different Verbs ; those of the *first Conjugation* end in ω, as τυπῶ *I smite*, τιμῶ *I honour* ; of the *second*, in μι, as ἵστημι *I place*.
11. Here follows the *Conjugation*, or method of declining the *active Voice* of a Verb in ω, which the Learner must diligently commit to memory, repeating every Person in each Tense, first with the English (except in the Optative and Subjunctive Moods) as τυπῶ *I smite*, τυπῆς *thou smitest*, τυπῆι *he smiteth* ; Plur. τυπόμεν *we smite*, τυπῆτε *ye smite*, τυπῶσι *they smite* ; and then without, as τυπῶ τυπῆς τυπῆι, &c.

ACTIVE VOICE.

	Pres.	1st Fut.	Perf.
	Τυπῶ,	τυψῶ,	τέτυφα.
	Singular.		
Persons	1st I, 2d thou 3d he	Dual. 2d ye two, 3d they two	Plural. 1st we. 2d ye, 3d they
Pres. <i>I smite</i> ,	Τυπῶ-ω εἰς,	εἰ. εἶον,	εἶον. ὅμην, εἶε, οὐσι.
Imperf. <i>I did smite</i> ,	Ετυπῶν, ες,	ε. εἶον,	εἶην. ὀμην, εἶε, ον.
1 Fut. <i>I will smite</i> ,	Τυψῶ-ω, εἰς,	εἰ. εἶον,	εἶον. ὀμην, εἶε, οὐσι.
1 Aor. <i>I smote</i> ,	Ετύψα, ας,	ε. αἶον,	αἶην. ἀμην, αἶε, αν.
Perf. <i>I have smitten</i> ,	Τέτυφα ας,	ε. αἶον,	αἶον. ἀμην, αἶε, ασι.
Plup. <i>I had smitten</i> ,	Ἐτέτυφεν, αἰς,	εἰ. εἶον,	εἶην. εἰμην, εἶε, εἰσαν.
2 Aor. <i>I smote</i> ,	Ἐτύπον, ες,	ε. εἶον,	εἶην. ὀμην, εἶε, ον.
2 Fut. <i>I shall smite</i> ,	Τυπῶ-ω, εἰς,	εἰ. εἶον,	εἶον. ὀμην, εἶε, οὐσι.

* This Tense, however, is very frequently, if not generally, in the Greek writers, *simply future*.

† See Dr Clark's Note on *Homer*, II. iii. lin. 141, but especially *Lud. Kuster, De vero Usu Verborum Mediorum*.

IMPERATIVE MOOD.

Pr. 2d Pers. <i>Smite thou</i> ,	τυπῆ-ε,	} <i>εἶτω, let him</i>	<i>εἶλον,</i>	<i>εἶων.</i>	<i>εἶε, εἶωσαν.</i>
Perf. and Plup.	τέτυφ-ε,				
2 Aor.	τυπ-ε,				
1 Aor.	τυψ-ον,				
		<i>αἶω</i>	<i>αἶλον,</i>	<i>αἶων.</i>	<i>αἶε, αἶωσαν.</i>

OPTATIVE MOOD, εἴθε *I wish.*

Pr. and Imp.	τυπῆ-οιμι,	} <i>οἶ.</i>	<i>οἶλον,</i>	<i>οἶην,</i>	<i>οἶμεν,</i>	<i>οἶε,</i>	<i>οἶεν.</i>
1 Fut.	τυψ-οιμι,						
Perf. and Pluperf.	τέτυφ-οιμι, οἶς,						
2 Aor.	τυπ-οιμι,						
2 Fut.	* τυπ-οιμι	} <i>αἶ.</i>	<i>αἶλον,</i>	<i>αἶην.</i>	<i>αἶμεν,</i>	<i>αἶε,</i>	<i>αἶεν.</i>
1 Aor.	τυψ-αίμι, αἶς,						
1 Aor. † <i>Æolic.</i>	τυψι-α, αἶς,						
		<i>ε.</i>	<i>αἶλον,</i>	<i>αἶην.</i>	<i>αἶμεν,</i>	<i>αἶε,</i>	<i>αἶεν.</i>

SUBJUNCTIVE MOOD, εἰν *if.*

Pr. and Imp.	τυπῆ-ω,	} <i>ῆς,</i>	<i>ῆλον</i>	<i>ῆλον.</i>	<i>ωμεν,</i>	<i>ῆε,</i>	<i>ωσι.</i>
† 1 Fut. and 1 Aor.	τυψ-ω,						
2 Fut. and 2 Aor.	τυπ-ω,						
Perf. and Plup.	τέτυφ-ω,						

INFINITIVE MOOD.

Pr. and Imperf.	τυπῆ-ειν.	} <i>To smite.</i>
1 Fut.	τυψ-ειν.	
2 Fut.	τυπ-ειν.	
1 Aor.	τυψ-αι.	
Perf. and Pluperf.	τέτυφ-εναι.	} <i>To have smitten.</i>
2 Aor.	τυπ-ειν.	

PARTICIPLES.

Pr. and Imp.	τυπῆ-ων,	} <i>ουσα, ον.</i>	} <i>Smiling.</i>
1 Fut.	τυψ-ων,		
2 Aor.	τυπ-ων,		
1 Aor.	τυψ-ας,		
Perf. and Plup.	τέτυψ-ως.	<i>ασα, αν.</i>	<i>Having smitten.</i>
2 Fut.	τυπ-ων,	<i>υια, ος.</i>	<i>Having smitten.</i>
{ Gen.	<i>υγιος,</i>	<i>ουσα, ουν,</i>	<i>About to smite.</i>
		<i>ετης, υγιος.</i>	

12. *Participles* are a kind of *verbal Adjectives*, and are so called because they *participate* of the nature both of an *Adjective* and of a *Verb*, being declined (comp. Sect. VII. 8.) and joined with *Substantives* like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. Sect. XXI. 55.

* The Grammarians distinguish the 2 Fut. from the 2 Aor. by putting a circumflex over *ω* in the former, as *τυποιμι τυποις*, &c. except in the 3d Pers. dual.

† This *Æolic* 1st Aorist, as the Grammarians call it, is much used by the *Attics* in the second and third Pers. sing. and in the third Person plural.

‡ Some Grammarians have said, that the *Subjunctive* mood of verbs has no *first Future*. But they are mistaken. For, Mark xiii. 11, we have *λαλησητε*; John xvii. 2, Rev. xiii. 16, *ἵνα δωση*; Eph. vi. 3, *ἵνα εἰσῇ*; 1 Cor. ix. 18, *ἵνα-θησω*; Mat. xxvi. 17, *ἵτοιμασωμιν*. So in the middle Voice, Acts xxi. 24, *ἵνα ξυρησωνται*; Luke xxii. 30, *ἵνα καθισησθε*; Luke xxiv. 49, *ἕως εἰς ενδυσησθε*. In the Passive, 1 Cor. xiii. 3, *ἵνα καυθησωμαι*; 1 Pet. iii. 1, *ἵνα-κηρυχθησωνται*; Mat. v. 28, *μηποτὶ ἐληθησῃ*.

Of the *FORMATION* of the *TENSES* in the *ACTIVE* Voice, and first of the *PRESENT TENSE* and *CHARACTERISTIC* Letter.

13. The *Present* Tense active is the *Theme* (το θεμα) or foundation of all the rest.

14. The *Characteristic* Letter is that which immediately precedes the termination, as γ in λεγ-ω, λεγ-εις.

15. But when the two consonants πλ, κλ, or μν precede the termination, the former of these is the *Characteristic*, as π in τυπλω, μ in τεμνω.

16. The *Present*, *First Future*, and *Perfect* are the *three principal Tenses*, whence the other Tenses respectively are derived or formed; and in these three Tenses the *Characteristic* Letter is varied in a four-fold manner, whence there are *four classes* of *Characteristics*.

17. The *Characteristics*.

- | | |
|--|---|
| 1. Of the first class or * labials are in the Present π, β, φ, πλ, | $\left. \begin{array}{c} \text{which in the} \\ \text{1st. Fut. are} \\ \text{changed into} \end{array} \right\} \begin{array}{c} \psi \\ \xi \\ \sigma \end{array} \left\{ \begin{array}{c} \text{in the Per-} \\ \text{fect into} \end{array} \right\} \begin{array}{c} \phi \\ \chi \\ \kappa \end{array}$ |
| 2. Of the second class or * palatines are in the Present κ, γ, σσ, τλ, | |
| 3. Of the third class or * dentals are in the Present τ, δ, θ, ζ, ω pure. | |
| 4. Of the fourth class or liquids are in the Present λ, μ, ν, ρ, μν, to which <i>Characteristics</i> are added ω circumflexed in the first Future, and κα in the Perfect, but μω is changed into μηκα, and νω into κα. | |

Of the *Imperfect Tense*, and the *Augment*.

18. The *Imperfect* is formed from the *Present* by changing ω into ον, and prefixing the *augment*, as τυπλω, ετυπλον.

19. The *augment* is of two kinds, *Syllabic* and *Temporal*.

Of the *Syllabic Augment*.

20. The *Syllabic Augment* is ε prefixed to a Tense when the Verb begins with a consonant; for then ε is prefixed to the *Imperfect*, *Pluperfect*, and to the 1st and 2d *Aorist* of the *Indicative*, but not of the other Moods †.

21. If the Verb begins with ρ the ρ is doubled after ε, as ριπτω, ερριπτον.

* See Sect. I. 9.

† See the above example of τυπλω.

22. The *Attics* prefix ε to Verbs beginning with ο or ω, and preserve the breathing of the Theme, as ὄραω, ἰωραῖον.
 23. The *Attics* also change the *syllabic* augment into the *temporal*, as from μέλλω, ἐμέλλον, *Attic* ημέλλον.

Of the Temporal Augment.

24. The *Temporal Augment is η or ω prefixed to a Tense instead of a *changeable* vowel or diphthong.
 25. The *changeable* vowels and diphthongs are α, ε, ο; αι, αυ, οι; α and ε are changed into η, ο into ω; and the ι of the *diphthongs* is *subscribed*; as ακουω, ηκουον; ηρειδω, ηρειδον; ορυττω, ωρυττον; αιρω, ηρον; αυξανω, ηυξανον; οικιζω, ωκιζον.
 26. If a Verb begins with an *unchangeable* vowel or diphthong, that is, with η, ι, υ, ω, ει, ευ, η, the same will be the beginning of all the Tenses, as ηχιω, ηχιον; ευθυω, ευθυον, &c.
 27. Yet the *Attics* change ευ into ηυ, as ευδω to sleep, Imperf. *Attic* ηυδον.

EXCEPTIONS.

28. Four Verbs beginning with α have no augment, αω to breathe, αον; αῖω to hear, αῖον; αηθισσω to be unaccustomed, αηθισσον; and αηδιζομαι to be tired, αηδιζομην.
 29. Some Verbs beginning with ε take ε after it for the augment, as εχω to have, εχον. So ελω, ελκω, ερπω, ἐσθηκω, ἐπομαι, ερειω, ἐστιαω, εαω, ἐω, ερυω, εθιζω, εργαζομαι, ἐλισσω. So επω, ειπον, which last preserves the augment throughout all the Moods.
 30. E before ο is not changed, but the ο is changed into ω, as ἐορταζω, ἐωρταζον.
 31. Some Verbs beginning with οι have no augment, particularly those derived from οινος wine, οινωνος a bird, οιαξ a helm.

Of the Augment of Compounds.

32. Compound Verbs have the augment in the middle if they begin with a Preposition, or with δυς and ευ before a *changeable* vowel or diphthong, as καταγιγνωσκω to condemn, κατεγιγνωσκον; εγκαταλειπω to forsake, εγκατελειπον; δυσαπιστειω to disbelieve, δυσηπιστειον; ευεργετω, ευηργετειον.
 33. (Except a few in which the Preposition does not change the sense of the word, as καθευδω to sleep, εκαθευδον; or where the simple Verb is out of use, as ανηβολεω to intercede, ηνηβολεον.)
 34. All other Compounds have the augment in the beginning, as φιλοσοφω to philosophize, εφιλοσοφεον; αυλομολεω to desert, ηυλομολεον; ὁμοφρονω to agree, ὠμοφρονεον; αφρονω to be unwise, ηφρονεον; δυστυχω to be unfortunate, εδυστυχεον.
 35. Some are augmented both in the beginning and in the middle, as ενοχλειω to disturb, ηνωχλειον; ανωρθωω to correct, ηνωρθωον; and a few either in the beginning or the middle, as ανειγω to open, 1 Aor. ανοιξα, and (*Attic*) ανεωξα.
 36. Prepositions in composition with a Verb beginning with a Vowel † lose their final vowel, as παρακαλω, παρεκαλον (except περι, προ, and sometimes αμφι, and επι); and

* So called because it lengthens the time (tempus, —cris) of pronouncing the syllable

† Comp. Sect. I 17.

if the Verb begins with an aspirate breathing, the prepositions change their last tenuis into its corresponding aspirate, as in ἀφαιρέω compounded of ἀπο and αἶρεω, ἐφίστημι of ἐπι and ἵστημι.

37. Compounds with *εκ* change it into *ἐξ* before the augment, as *εκφέρειω*, *ἐξεφέρων*; Compounds with *εν* and *συν* which either change or cast off *ν*, receive the *ν* again before the augment, as *ελλείπω*, *ενελείπον*; *εμβλέπω*, *ενεβλέπον*; *συρράπλω*, *συνερράπλον*; *συσίρεω*, *συνεσίρεφον*; *συσζήλω*, *συνεζήλουν*.

Of the first Future.

38. The first Future is formed from the Present by changing the characteristics of the first class into ψ , as *τυπῶ*, * *τυψῶ*; of the second into ξ , as *λεῶ*, * *λεξῶ*; of the third into σ , as *πειθῶ*, * *πεισῶ*; and by adding to the characteristics of the fourth class $\tilde{\omega}$ circumflexed, as *νεμῶ*, *νεμῶ̃*. (Comp. above 17. 4.)

39. Some verbs ending in *σσω* or *φω* form their first Fut. in *σω*, as *αγρωσσω*, *αγρωσω*; and many in *ζω*, in *ξω*, as *αιαζω*, *αιαξω*; and some of these latter in *γξω*, as *κλαζω* *to clang*, *κλαγξω*.

40. † The penultima of the 1st Fut. is commonly long, except in the fourth class of characteristics, where it is *always short*, and is made so either by striking out the second of two consonants, as *τεμνω*, *τεμῶ̃*; or the second vowel of a diphthong, as *φαινω*, *φαινῶ̃*; or by using a doubtful vowel *short*, as *κρινω*, *κρινῶ̃*.

41. Four first Futures change the *breathing* of the Present, as *θρεξω* from *τρεχω* *to run*; *θρεψω* from *τρεφω* *to nourish*; *θυψω* from *τυφω* *to smoke*; *ἔξω* from *εχω* *to have*. The three last are thus distinguished from the 1st Futures of *τρεπω* *to turn*, of *τυπῶ* *to smite*, and from the adverb *ἐξω* *without*, respectively.

42. *Καιω* or *καω* *to burn*, *κλαιω* or *κλαω* *to weep*, change in the 1st Fut. *ι* into *υ*, as *καυσω*, *κλαυσω*.

Of the first Aorist.

43. The first Aorist is formed from the first Future by changing ω into α , and prefixing the augment, as *τυψῶ*, *ἐψα*; *οικισῶ*, *ᾠκισα*.

44. The penultima of the first Aorist is commonly long, and therefore in Verbs with the fourth class of characteristics α of the first Future is changed into ‡ *η*, as *ψαλῶ̃*, *ἐψηλα*; *ε* into *ει*, as *σπερῶ̃*, *ἐσπειρα*; and a doubtful vowel is used *long*, as *κρινω*, *ἐκρῖνα*.

45. A few first Aorists do not preserve the characteristic of the first Future, as *ἐθηκα* *I placed*, *ἔδωκα* *I gave*, *ἔκα*, *I sent*, *ἔπα* *I said*, *ἔνεκα* *I brought*, *ἐκα* *I burnt*.

* The first Futures of the two first classes may not improperly be considered as always formed in *σω*, for $\psi\omega$ is equivalent to *ασω*, *εσω*, or *φσω*; and $\xi\omega$ to *κσω*, *γσω*, or *χσω*. (Comp. Sect. I. 8.) And observe that Verbs of the third class in *τω*, *δω*, and *θω* reject their characteristic before *σ* for the sake of sound. Comp. Sect. III. 28. 1.

† i. e. The last syllable but one.

‡ And if the Verb had *ι* in the Present, which was lost in the first Future, that letter *subscribed* as *φαινω*, *φαινῶ̃* *σφηνα*; and sometimes α is preserved *long*, as *κτεδαινω*, *κτεδανῶ̃*, *εκτεδῖνα*.

Of the Preter-perfect.

46. The Preter-perfect is formed from the first Future by changing
 in the first class of characteristics $\psi\omega$ into $\phi\alpha$,
 in the second, $\xi\omega$ into $\chi\alpha$,
 in the third, $\sigma\omega$ into $\kappa\alpha$,
 in the fourth, ω into $\kappa\alpha$,
 but $\mu\omega$ into $\mu\eta\kappa\alpha$, and $\nu\omega$ into $\kappa\alpha$. And if the Verb begins with a
single consonant, or * with a *mute before a liquid*, the first letter
 of the theme must be repeated before the augment, as $\tau\upsilon\psi\omega$, $\tau\epsilon\tau\upsilon\phi\alpha$; $\gamma\rho\alpha\psi\omega$, $\gamma\epsilon\gamma\rho\alpha\phi\alpha$: But a † *tenuis* is prefixed instead of an *aspirate*, as $\theta\upsilon\sigma\omega$, $\tau\epsilon\theta\upsilon\kappa\alpha$; And to a double consonant, namely, ζ, ξ, ψ, or to any other two consonants but a mute followed by a liquid, ‡ only ε is prefixed, as $\psi\alpha\lambda\omega$, $\epsilon\psi\alpha\lambda\kappa\alpha$; $\sigma\kappa\alpha\psi\omega$, $\epsilon\sigma\kappa\alpha\phi\alpha$. If ρ begins the Verb, it is doubled with ε, as $\rho\acute{\rho}\iota\psi\omega$, $\epsilon\rho\rho\iota\phi\alpha$.
47. If the temporal augment have place, it is used in the Perfect and Plu-perfect throughout *all the Moods*.
48. Verbs of two syllables of the fourth class change ε of the first Future into α, as $\sigma\iota\epsilon\lambda\lambda\omega$, $\sigma\iota\epsilon\lambda\omega$, $\epsilon\sigma\iota\alpha\lambda\kappa\alpha$.
49. Verbs of two syllables in $\epsilon\iota\omega$, $\iota\omega$, and $\upsilon\omega$ cast away ν of the Future from the Perfect, as $\kappa\lambda\epsilon\iota\omega$, $\kappa\lambda\epsilon\iota\omega$, $\epsilon\kappa\lambda\iota\alpha\kappa\alpha$; $\theta\upsilon\iota\omega$, $\theta\upsilon\iota\omega$, $\tau\epsilon\theta\upsilon\kappa\alpha$. Others change || ν into γ, as $\phi\alpha\iota\iota\omega$, $\phi\alpha\iota\iota\omega$, $\pi\epsilon\phi\alpha\iota\gamma\kappa\alpha$; $\mu\omicron\lambda\upsilon\iota\omega$, $\mu\omicron\lambda\upsilon\iota\omega$, $\mu\epsilon\mu\omicron\lambda\upsilon\gamma\kappa\alpha$.
50. Perfects in ηκᾱ often cast off the first vowel of the theme, as $\kappa\alpha\mu\iota\omega$, $\kappa\alpha\mu\omega$, $\kappa\epsilon\kappa\mu\eta\kappa\alpha$, for $\kappa\epsilon\kappa\alpha\mu\eta\kappa\alpha$.

Of the Preter-plu-perfect.

51. The Preter-plu-perfect is formed from the Perfect by changing α into ειν, and prefixing ε if the Perfect begins with a consonant, as $\tau\epsilon\psi\upsilon\phi\alpha$, $\epsilon\tau\epsilon\psi\upsilon\phi\epsilon\iota\upsilon$.

Of the second Aorist.

52. The second Aorist is formed from the Present by changing ω into ον, and prefixing the augment, as $\gamma\rho\alpha\phi\omega$, $\epsilon\gamma\rho\alpha\phi\omicron\nu$.
53. The penultima of this Aorist is commonly short, and therefore 1st Verbs whose penultima is § long because πλ, λλ, μν precede ω, cast away the latter consonant, as $\tau\upsilon\pi\lambda\omega$, $\epsilon\lambda\upsilon\pi\omicron\nu$; $\kappa\alpha\mu\iota\omega$, $\epsilon\kappa\alpha\mu\omicron\nu$. 2dly. Verbs in ζω, σσω, or τλω, if their first Future ends in ξω, form

* These verbs have ε prefixed to the Perfect, notwithstanding they begin with a mute before a liquid, as $\gamma\iota\upsilon\omega$ to know, $\epsilon\gamma\iota\upsilon\kappa\alpha$; $\gamma\iota\upsilon\omega\iota\zeta\omega$ to make known, $\epsilon\gamma\iota\upsilon\omega\iota\zeta\kappa\alpha$; $\gamma\rho\eta\gamma\omicron\rho\epsilon\omega$ to watch, $\epsilon\gamma\rho\eta\gamma\omicron\rho\eta\kappa\alpha$.

† A *tenuis* is likewise used in any syllable of the Preter-perfect whenever an *aspirate* begins the next syllable, as $\theta\alpha\psi\omega$ to bury, $\theta\alpha\psi\omega$, $\epsilon\theta\alpha\psi\epsilon$; $\tau\rho\iota\phi\omega$ to nourish, $\theta\rho\iota\psi\omega$, $\tau\epsilon\theta\rho\iota\phi\alpha$.

‡ These repeat the first consonant, although they do not begin with a mute and a liquid, namely, $\pi\acute{\omega}\chi\upsilon\omega$ to be poor, $\pi\acute{\omega}\chi\upsilon\chi\iota\upsilon\kappa\alpha$; $\pi\acute{\omega}\lambda\omega$ to fall, $\pi\acute{\omega}\lambda\omega\kappa\alpha$. To which add the Deponents (comp. Sect. XII. 15.) $\mu\eta\mu\eta\mu\alpha\iota$ to remember, $\mu\eta\mu\eta\mu\eta\mu\alpha\iota$; $\kappa\lambda\alpha\mu\eta\mu\alpha\iota$ to possess, $\kappa\epsilon\kappa\lambda\eta\mu\eta\mu\alpha\iota$; but we meet also with $\kappa\epsilon\kappa\lambda\eta\mu\eta\mu\alpha\iota$.

|| That is, they in effect retain their ν, for γ before κ is pronounced like ν.

§ If a vowel comes before two consonants, the Grammarians call the syllable *long by position*.

their second Aorist in γον, as τατῶ, ταξω, εἶαγον; if in σω, in δον as φραζω, φρασω, εφραδον.

3dly. The vowels and diphthongs of the Present are changed thus, η, ω, αι, αυ into α, as ληθω, ελαθον; τρωγω, εἶραγον; φαινω, εφανον; παυω, επαον. Ε is likewise changed into α, as τρεπω, εἶραπον; except in ελεγον from λεγω, εβλεπον from βλεπω, εφλεγον from φλεγω. Ευ is changed into υ, as φευγω, εφυγον; and ου into ο, as ακουω, ηκουον. Ει is changed into ι, as λειπω, ελιπον; but in the fourth class, Verbs of two syllables change ει into α, σπειρω, εσπαρον; of three, into ε, as οφειλω, ωφελον.

54. The following Verbs have the penultima of their 2d Aorist long by necessity.

1st. Those of two syllables beginning with a vowel or diphthong, as επω, ειπον; ευρω, ευρον.

2dly. Those where several consonants (except as in Rule 53.) precede ω, as περιθω, επαρθον; δερκο, ιδαρκον.

3dly. Most contracted Verbs (of which hereafter) retain their vowels and diphthongs, as δαπτω, ιδαπον.

55. These have their second Aorists irregular: βλαπτω, εβλαβον; καλυπτω, εκαλυβον; κρυπτω, εκρυβον; βαπτω, εβαπον; σκαπτω, εσκαπον; ῥαπτω, ερραπον; θαπτω, εθαπον; θρυπτω, εθρυπον; ῥιπτω, ερριπον; πλεσσω, επλαιγον and επληγον; σμυχω, εσμυγον; ψυγω, εψυγον.

Of the second Future.

56. The second Future is formed from the second Aorist by changing ον into ω circumflexed, and rejecting the augment, as εἰυπον, τυπῶ.

57. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Active Voice.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	τυπῶ	τυπῆ	τυπῴμι	τυπῶ	τυπῆιν	τυπῶν
Imperf.	ετυπῶν					
1 Fut.	τυψω		τυψοιμι		τυψεῖν	τυψων
1 Aor.	εἰυψα	τυψον	τυψαιμι	τυψω	τυψαι	τυψας
Perf.	τέλυφα	τέλυφε	τέλυφοιμι	τέλυφω	τέλυφεναι	τέλυφως
Pluperf.	ετέλυφειν					
2 Aor.	εἰυπον	τυπε	τυποιμι	τυπῶ	τυπεῖν	τυπων
2 Fut.	τυπῶ		τυπῴμι		τυπῆιν	τυπῶν

In the fourth class the 1st Fut. is circumflexed and varied like the 2d Fut.

1 Fut. σπερῶ | σπερῶμι | σπερῆιν | σπερῶν.

N. B. The Learner should repeat the Table first in the order of the Tenses; thus, Indicative Mood, τυπῶ, ετυπῶν, τυψω, εἰυψα, &c. and then in the order of the Moods, as Present Tense, τυπῶ, τυπῆ, τυπῴμι, &c.

SECT. XI.

Of the *PASSIVE VOICE* of Verbs in ω , and first of the auxiliary Verb $\epsilon\mu\iota$.

1. AS in English we have *no* passive Voice but what is made of the Participle passive joined to the auxiliary Verb *to be* throughout all its variations, as *I am smitten, I was smitten, I have been smitten, &c.* so in Greek *several* forms in the passive are expressed by the Participle Perfect and the Verb $\epsilon\mu\iota$ *to be*.
2. Here follows, therefore, the irregular Verb $\epsilon\mu\iota$ *to be*, declined throughout, which the Learner must repeat first with the English to each word, as Sing. $\epsilon\mu\iota$ *I am, εἰς* or $\epsilon\iota$ *thou art, εἶς* *he is*; Plur. $\epsilon\sigma\mu\epsilon\nu$ *we are, εἶς* *ye are, οὗ* *they are*: and then without the English, as Sing. $\epsilon\mu\iota$, $\epsilon\iota$ or $\epsilon\iota$, $\epsilonἶς$, &c. The succeeding example of the Passive Verb $\tauυπ\lambda\omicron\mu\alpha\iota$ must also be repeated in like manner.

INDICATIVE MOOD.

Persons.	Singular.			Dual.			Plural.		
	1.	2	3.	1.	2.	3.	1.	2.	3.
Pres. <i>I am,</i>	$\epsilon\mu\iota$,	$\epsilon\iota$ or $\epsilon\iota$,	$\epsilonἶς$	—	$\epsilonἶς$ or $\epsilonἶς$	—	$\epsilon\sigma\mu\epsilon\nu$,	$\epsilonἶς$,	$\epsilonἶς$
Imperf. <i>I was,</i>	$\eta\nu$,	$\etaς$,	η or $\eta\nu$	—	$\etaἶς$ or $\etaἶς$	—	$\eta\mu\epsilon\nu$,	$\etaἶς$	$\eta\sigma\alpha\sigma\eta$
Plup. <i>I had been,</i>	$\eta\mu\epsilon\nu$,	$\eta\sigma\sigma$,	$\eta\lambda\omicron$	$\eta\mu\epsilon\theta\omicron\nu$,	$\eta\sigma\theta\omicron\nu$,	$\eta\sigma\theta\eta\nu$	$\eta\mu\epsilon\theta\alpha$,	$\eta\sigma\theta\epsilon$	$\eta\lambda\omicron$
Fut. <i>I shall be,</i>	$\epsilon\sigma-\omicron\mu\alpha\iota$,	η ,	$\epsilonἶς$	$\omicron\mu\epsilon\theta\omicron\nu$,	$\eta\sigma\theta\omicron\nu$,	$\eta\sigma\theta\eta\nu$	$\omicron\mu\epsilon\theta\alpha$,	$\epsilon\sigma\theta\epsilon$	$\omicron\eta\lambda\omicron\iota$

IMPERATIVE MOOD.

Pres. *Be thou,* $\iota\sigma\theta\epsilon$ or $\epsilon\sigma\theta\epsilon$ or $\epsilon\sigma\sigma$, $\epsilonἶς$ or $\epsilonἶς$ | — $\epsilonἶς$ or $\epsilonἶς$ | — $\epsilonἶς$, $\epsilonἶς$

OPTATIVE MOOD, $\epsilon\iota\theta\epsilon$ *I wish.*

Pres. and Perf. *I were,* $\epsilon\iota\theta\epsilon$, $\epsilon\iota\theta\epsilon$, $\epsilon\iota\theta\epsilon$ | — $\epsilon\iota\theta\epsilon$ or $\epsilon\iota\theta\epsilon$ | $\epsilon\iota\theta\epsilon$ or $\epsilon\iota\theta\epsilon$

Fut. *I may be hereafter,* $\epsilon\sigma-\omicron\mu\epsilon\nu$, $\omicron\iota\omicron$, $\omicron\iota\omicron$ | $\omicron\iota\omicron$ or $\omicron\iota\omicron$ | $\omicron\iota\omicron$ or $\omicron\iota\omicron$

SUBJUNCTIVE MOOD, $\epsilon\alpha\nu$ *if.*

Pr. and Perf. *I be,* ω , $\etaς$, η | — $\eta\lambda\omicron$, $\eta\lambda\omicron$ | $\omega\mu\epsilon\nu$, $\etaἶς$, $\omega\tau\iota$

Fut. *I shall be.* $\epsilon\sigma-\omega\mu\epsilon\nu$ η $\eta\lambda\omicron$ | $\omega\mu\epsilon\theta\omicron\nu$, $\eta\sigma\theta\omicron\nu$, $\eta\sigma\theta\omicron\nu$ | $\omega\mu\epsilon\theta\alpha$, $\eta\sigma\theta\epsilon$, $\omega\eta\lambda\omicron\iota$

INFINITIVE MOOD.

Pres. $\epsilon\iota\mu\iota$ *to be.*Fut. $\epsilon\sigma\sigma\theta\alpha\iota$ *To be hereafter*

PARTICIPLES.

	M.	F.	N.		M.	F.	N.
Pres. <i>Being,</i> N.	$\omega\nu$	$\omicron\upsilon\sigma\alpha$,	$\omicron\nu$	Fut. <i>About to be,</i> N.	$\epsilon\sigma\omicron\mu\epsilon\nu-\theta\epsilon\varsigma$,	η ,	$\omicron\tau$
G.	$\omega\eta\lambda\omicron\varsigma$,	$\omicron\upsilon\sigma\alpha\varsigma$,	$\omicron\eta\lambda\omicron\varsigma$.	G.	— $\omicron\upsilon$	$\etaς$,	$\omicron\upsilon\iota$

3. All Verbs in ω are in the *Passive Voice* conjugated as the following example of $\tauυπ\lambda\omicron\mu\alpha\iota$ *I am smitten.*

* By a common syncope, $\epsilon\sigma\tau\alpha\iota$.

PASSIVE VOICE.

Pres.	Perf.	2d Aor.
τυπῶμαι.	τέτυμμαι.	ἐτύπην.

INDICATIVE MOOD.

Persons.	Singular.			Dual.		Plural.		
	1.	2.	3.	1.	2.	1.	2.	3.
Pres. <i>I am smitten,</i>	τυπῶμαι,	* ἢ, εἰαι	εσθην	ομεθον,	εσθον,	ομεθα,	εσθε,	οῖαι
Imp. <i>I was smitten,</i>	ετυπῶ-μεν,	ου, εἶο	εσθην	ομεθον,	εσθον,	ομεθα,	εσθε,	οῖο
Perf. <i>I have been—</i>	τέτυ-μεναι,	ψαι, πῶαι	φθον	μεμεθον,	φθον,	μεμεθα,	φθε,	τετυμμενοι εἰσι
Plup. <i>I had been—</i>	ἐτετυ-μεν,	ψο, πῶο	φθον	μεμεθον,	φθον,	μεμεθα,	φθε,	τετυμμενοι ησαν
Paulo post Fut.		ἢ,	εἰαι	&c. as the Present.				
<i>I shall be—presently</i>	Τετυψ-ομαι,							
1 Aor. { <i>I was or</i>	Ετυφ-θην,	ης,	ἦ	—	ἦον	ημες,	ἦτε,	ἦσαν
2 Aor. { <i>I have been—</i>	Ετυπ-ην,							
1 Fut. { <i>I shall or</i>	Τυφθ-ησομαι,	ἦ,	εἰαι	&c. as the Present.				
2 Fut. { <i>I will be—</i>	Τυπ-ησομαι,							

IMPERATIVE MOOD.

Pr. and Imp. <i>Be thou smitten,</i>	τυπῶ-ου,	εσθω	εσθον,	εσθων
Perf. and Plup.	τέτυ ψο,	φθω	φθον,	φθων
	Τυφθ-ἦτε,	ἦω	ἦτον,	ἦτων
	+ Τυπ-ἦθε,			

* Two Verbs, βεβηκαί and σιωπαί, make the 2d Pers n in ι, βεβηι and σιωο. So εψομαι, 1 Fut. of ἐπῶμαι, makes εψι.
+ After an aspirate the 2d Aor. ends in ἦμ, not ἦθι, as πειθῆτι.

OPTATIVE MOOD, εἴθε *I wish.*

Pr. and Imp. <i>I were</i> —	Τυπῆ-οιμην	οἶο,	οἶο	οἰμῶν,	οἰσθον,	οἰσθῶν	οἰμῶν,	οἰσθῶν,	οἰσθῶν
1 Fut. <i>I may be</i> —	Τυφθῆσ-οιμην,								
2 Fut. <i>I hereafter,</i>	Τυπησ-οιμην,								
Paulo post Fut.	Τελυψ-οιμην,								
<i>I may be—presently.</i>									
1 Aor. <i>I were or</i>	Τυθ-ειην,	ειης,	ειη	—	ειήον,	ειήην	ειμῶν,	ειήησ,	ειήησ
2 Aor. <i>I had been—</i>	Τυπ-ειην,	ειης,	ειη	—	τελυμενων ειήον,	τελυμενων ειήην	τελυμενων ειμῶν,	τελυμενων ειήησ,	τελυμενων ειήησ
Perf. and Plup.									
<i>I had been—</i>	Τελυμμενος ειην,								

SUBJUNCTIVE MOOD, εἰρ if.

Pr. and Imp. <i>I be</i> —	Τυπῆ-οιμην,	η,	η	οἰμῶν,	οἰσθον,	οἰσθῶν	οἰμῶν,	οἰσθῶν,	οἰσθῶν
1 Fut. <i>I shall be</i> —	Τυφθῆσ-οιμην,								
1 Aor. <i>I have</i>	Τυφθ-ῶ,	ης,	η	—	ηήον,	ηήον	οἰμην,	ηήησ,	ηήησ
2 Aor. <i>I been—</i>	Τυπ-ῶ,	ης,	η	—	—	—	οἰμην,	—	—
Perf. and Plup.									
<i>I had been—</i>	Τελυμμενος ῶ,	ης,	η	—	τελυμενων ηήον,	τελυμενων ηήον	τελυμμενοι οἰμην,	τελυμμενοι ηήησ,	τελυμμενοι ηήησ

INFINITIVE MOOD.

Pr. and Imp.	Τυπῆ-σθαι	To be smitten.
Perf. and Plup.	Τελυφ-θαι	To have been smitten.
Paulo post Fut.	Τελυψ-σθαι	To be smitten presently.
1. Aor.	Τυφθ-ηναι	} To have been smitten.
2. Aor.	Τυπ-ηναι	
1. Fut.	Τυφθ-ησθαι	} To be smitten hereafter.
2. Fut.	Τυπ-ησθαι	

PARTICIPLES.

	M.	F.	N.
Pr. and Imp.	Τυπῆ-μεν-ος,		
Perf. and Plup.	Τελυμεν-ος,		
Paulo post Fut.	Τελυψ-μεν-ος,	η,	ον,
1 Fut.	Τυφθησμεν-ος,		
2 Fut.	Τυπησμεν-ος,		
1 Aor.	Τυφθ-εις,	} εισα,	εν,
2 Aor.	Τυπ-εις,		

Being smitten *.

Having been smitten.

About to be presently

About to be smitten.

hereafter smitten.

Smitten, or having

been smitten.

* Or rather, being in, or a', smiling, i. e. now suffering under strokes; for being smitten implies having suffered. See an excellent Grammatical Essay in *Gentleman's Magazine* for January 1775, p. 10, &c.

Of the FORMATION of the TENSES in the PASSIVE VOICE.

4. There are nine Tenses in the Passive Voice, of which the *three principal*, namely, the *Present*, the *Perfect*, and the *second Aorist*, are formed from the Active.

Of the Present.

5. The Present Tense is formed from the Present active by changing ω into $\sigma\mu\alpha\iota$, as $\tau\upsilon\pi\lambda\omega$, $\tau\upsilon\pi\lambda\sigma\mu\alpha\iota$.

Of the Imperfect.

6. The Imperfect is formed from the Present by changing $\mu\alpha\iota$ into $\mu\eta\nu$, and prefixing the augment, as $\tau\upsilon\pi\lambda\sigma\mu\alpha\iota$, $\epsilon\tau\upsilon\pi\lambda\sigma\mu\eta\nu$; $\alpha\gamma\sigma\mu\alpha\iota$, $\eta\gamma\sigma\mu\eta\nu$.

Of the second Aorist.

7. The second Aorist is formed from the second Aorist active by changing $\sigma\upsilon$ into $\eta\nu$, as $\epsilon\lambda\upsilon\sigma\upsilon$, $\epsilon\lambda\upsilon\sigma\eta\nu$.

Of the second Future.

8. The second Future is formed from the third Person singular of the second Aorist by adding $\sigma\sigma\mu\alpha\iota$, and dropping the augment, as $\epsilon\lambda\upsilon\sigma\eta$, $\tau\upsilon\pi\eta\sigma\sigma\mu\alpha\iota$.

Of the Preter-perfect.

9. The Perfect is formed from the Perfect active by changing, in the first class of Characteristics, $\phi\alpha$ { pure into $\mu\mu\alpha\iota$, as $\tau\epsilon\lambda\upsilon\phi\alpha$, $\tau\epsilon\lambda\upsilon\mu\mu\alpha\iota$;
 { impure into $\mu\alpha\iota$, as $\tau\epsilon\lambda\epsilon\rho\phi\alpha$, $\tau\epsilon\lambda\epsilon\rho\mu\alpha\iota$;
 in the second, $\chi\alpha$ { into $\gamma\mu\alpha\iota$, as $\lambda\epsilon\lambda\epsilon\chi\alpha$, $\lambda\epsilon\lambda\epsilon\gamma\mu\alpha\iota$;
 { after γ into $\mu\alpha\iota$, $\eta\lambda\epsilon\gamma\chi\alpha$, $\eta\lambda\epsilon\gamma\mu\alpha\iota$;
 in the third, $\kappa\alpha$ { into $\sigma\mu\alpha\iota$, as $\pi\epsilon\pi\epsilon\iota\kappa\alpha$, $\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$;
 { into $\mu\alpha\iota$, when the penultima of the Perf. active is *long*, and the Characteristic of the Present is ω pure, as $\pi\epsilon\pi\sigma\iota\kappa\alpha$, $\pi\epsilon\pi\sigma\iota\mu\alpha\iota$;
 in the fourth, $\kappa\alpha$, { into $\mu\alpha\iota$, as $\epsilon\phi\alpha\lambda\kappa\alpha$, $\epsilon\phi\alpha\lambda\mu\alpha\iota$; but $\pi\epsilon\phi\alpha\gamma\kappa\alpha$ { makes $\pi\epsilon\phi\alpha\mu\mu\alpha\iota$.

EXCEPTIONS.

10. Except in the third class some Verbs in ω pure, which make the Perfect in $\sigma\mu\alpha\iota$, although the penultima of the Perfect active be *long*, as $\eta\kappa\sigma\sigma\mu\alpha\iota$ from $\alpha\kappa\sigma\omega$ to hear, $\kappa\alpha\kappa\epsilon\sigma\sigma\mu\alpha\iota$ from $\kappa\epsilon\sigma\omega$ to knock, $\epsilon\pi\lambda\alpha\sigma\sigma\mu\alpha\iota$ from $\pi\lambda\alpha\omega$ to stumble, $\kappa\epsilon\kappa\epsilon\lambda\upsilon\sigma\sigma\mu\alpha\iota$ from $\kappa\epsilon\lambda\upsilon\omega$ to order, $\kappa\epsilon\kappa\lambda\upsilon\sigma\sigma\mu\alpha\iota$ from $\kappa\lambda\upsilon\omega$ to shut, $\sigma\epsilon\sigma\epsilon\sigma\sigma\mu\alpha\iota$ from $\sigma\iota\omega$ to shake, $\epsilon\gamma\omega\sigma\sigma\mu\alpha\iota$ from $\gamma\iota\omega$ to know, $\tau\epsilon\theta\epsilon\alpha\sigma\sigma\mu\alpha\iota$ from $\theta\epsilon\alpha\omega$ to break.

11. In the second and third class, the penultima *eu* drops its *e*, as in *πιφυγμαι* from *φινυγω* to flee, *κιχυμαι* from *χινω*, *χυσω* to pour.
12. From Verbs in *αινω* and *υνω* the Attics form the Perfect passive in *σμαι*, as *πιφασμαι* from *φαινω*, *μεμολυσμαι* from *μολυνω*.
13. In the first class, Verbs of two syllables which have *τρε* in the penultima, change *e* into *α*, as *στρεφω* to turn about, *εστρεφα*, *εστραμμαι*; *τρεπω*, *τιτρεφα*, *τιτραμμαι*; *τρεφω*, *τιτρεφα*, *τιτραμμαι*. Observe this last resumes the *θ* of the 1st Fut. active to distinguish it from the Perfect pass. of *τρεπω*.

Of the Persons of the Perfect.

14. The Persons of the Perfect are not in all Verbs formed as in *τελυμμαι*, but variously in different Verbs, as follows :

In the first class

The Characteristic of the Perf. Act. is thus changed before *μαι*, *σαι*, and *ται* : for *τελυφμαι*, *τελυφσαι*, *τετυφται* are used *τελυμμαι*, *τελυψαι*, *τελυπται*, &c. for *τελερφμαι*, *τελερφσαι*, *τετερφται* are used *τελερμαι*, *τελερψαι*, *τελερπται*, from *τερπω*. (Comp. Sect. I. 10.)

In the second class,

For *—χμαι*, *—χσαι*, and *—χται* are put *—γμαι*, *—ξαι*, and *—κται*, as *λελεγμαι*, *λελεξαι*, *λελεκται*, from *λεγω*.

In the third,

For *—κμαι*, *—κσαι*, and *—κται* are put *—σμαι*, *—σαι*, and *—ται*, as *πεπεισμαι*, *πεπεισαι*, *πεπεισται*, from *πειθω*.

In the fourth,

The Characteristic of the Perf. act. is altogether omitted, as in *εψαλμαι*, *εψαλσαι*, *εψαλται*, from *ψαλλω* ; but *πεφαμμαι*, *πεφανσαι*, *πεφανται*.

Of forming the Persons of the Dual and Plural Perfect.

15. *M* before *μαι* in the first class, *γ* before *μαι* in the second, and *σ* before *μαι* in the third, are preserved in the first person dual and * plural, as in *τελυμμε-θον* and *—θα* from *τελυμμαι* ; *λελεγμε-θον* and *—θα* from *λελεγμαι* ; *πεπεισμε-θον* and *—θα* from *πεπεισμαι*.
16. In the second and third Person dual and in the second plural the *tenues* of the third Person singular are changed into their *aspirates*, as from *τετυπται*, *τελυφθον*, *τελυφθε* ; from *λελεκται*, *λελεχθον*, *λελεχθε* ; from *πεφανται*, *πεφανθον*, *πεφανθε* : but if the third Pers. sing. end in *ται pure*, then *σ* is inserted before *θον* and *θε* ; thus from *νενεμηται*, *νενεμησθον*, *νενεμησθε*.
17. The third Person plural is formed from the 3d Person singular, if it end in *ται pure*, by inserting *ν* before *ται*, as from *κεκρικται*, *κεκρινται*.

* And where *γ* precedes the Characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from *ελιγχω*, Perf. Pass. *ηλι—γμαι*, *—γξαι*, *—γκται*, Dual. *—γμιθον*, *—γχθον*, *—γχθον*. Plur. *—γμιθα*, *—γχθε*.

N. B. It would be very proper for the Learner in this place to write out, according to the above Rules, the Perfect passive γεγραμμαι from γραφω, πιπλεγμαι from πλεω, πιπλησμαι from πληω, εσπαρμαι from σπειρω, λελυμαι from λυω throughout all the Persons and Numbers.

Of the Preter-plu-perfect, and Moods of the Perfect.

18. The Plu-perfect is formed from the Perfect by changing *μαι* into *μην*, and prefixing *ε* if the Verb begin with a consonant, as *τετυμμαι, ετέτυμμην*.
19. The Persons of the Plu-perfect are formed after the analogy of the Persons of the Perfect, preserving the terminations, as in *ετέτυμμην*.
20. So as to the other Moods, the Perfect Imperative derives its second Person sing. from the second Person sing. of the Indicative, as *τέτυψαι, τέτυψο; λελεξαι, λελεξο; κεκρισαι, κεκρισο*; its other Persons from the second Pers. plural, as *τέτυφθε, τέτυφθω; λελεχθε, λελεχθω; κεκρισθε, κεκρισθω*: Whence also may be deduced the Perfect Infinitive, as *λελεχθαι, κεκρισθαι*: The Perfect Optative and Subjunctive are most usually formed by the auxiliary *ειην* and *ω*: But sometimes the Optative is formed from the Indicative by changing *μαι* into *μην*, as *λελυμαι, λελυμενος ειην* and * *λελυμην, υο, υλο, &c. α, ε, ο*, take *ι* before *μην*, as *εκλισται, εκλαιμην, αιω, αιλω, &c.* Sometimes the Perfect Subjunctive is formed by changing the vowel of the Indicative before *μαι* into *ω*, as *εκλισται, εκλωμαι*.

Of the first Aorist.

21. The first Aorist is formed from the third Person singular of the Perfect by changing *αι* into *ην*, and *tenués* into their *aspirates*, and dropping the prefixed consonant, if any, as *τετυπλαι, έλυφθην; ωρυκλαι, ωροχθην*.
22. Verbs which in the Perfect had changed *ε* into *α*, resume their *ε* in the first Aorist, as *εσθραμμαι, εσθρεφθην*; and those which had cast away *ν*, *poetically* take it again, as † *εκλινθην* for *εκλιθην* from *κλινω*.
23. Some first Aorists in the penultima have *τ* for *θ* of the Perfect, as *ελαφθην* I was buried, from *θαπλω, ταθαμμαι*; *ερεφθην* I was nourished, from *τρεφω, τεθραμμαι*, to prevent the disagreeable concurrence of *aspirates*. Comp. pag. 28. Note †
24. Some first Aorists assume *σ*, as *εμνησθην* from *μνησθαι*; and some reject it, as *εσώθην* from *σειωσθαι*; and some change *η* into *ε*, as *ευρεθην* from *ευρησαι*.

Of the first Future.

25. The first Future is formed from the third Person sing. of the first Aorist by adding *σομαι*, and dropping the augment, as *ετυφθη, τυφθησομαι*. (Comp. Rule 8. above.)

Of the Paulo-post-Future.

26. The Paulo-post-Future is formed from the second Pers. sing. of the Perfect by inserting *ομ* before *αι*, as *τέτυψαι, τέτυψομαι; πεπλεξαι, πεπλεξομαι*.

* See more in *Port-Royal Grammar* by *Nugent*, p. 162.

† *Απεικλινθην* in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed after the same analogy from *απεκλινω*.

27. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Passive Voice.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pres.	τυπιομαι	τυπλου	τυπιοιμην	τυπιωμαι	τυπισθαι	τυπιομενος
Imp.	ετυπιομην					
Perf.	τελυμαι	τελυσο	τελυμενος ειην	τελυμενος ω	τελυθαι	τελυμενος
Plup.	ετελυμην					
P. Post Fu.	τελυσομαι		τελυσοιμην		τελυσεσθαι	τελυσομενος
1 Aor.	ελυθην	τυφθηι	τυφθειην	τυφθω	τυφθηναι	τυφθεις
1 Fut.	τυφθησομαι		τυφθησοιμην		τυφθησεσθαι	τυφθησομενος
2 Aor.	ελυπην	τυπηθι	τυπειην	τυπω	τυπηναι	τυπεις
2 Fut.	τυπησομαι		τυπησοιμην		τυπησεσθαι	τυπησομενος

28. N. B. The Learner should repeat this in the same manner as the similar Table in the Active voice, Sect. X. 57.

SECT. XII.

Of the MIDDLE VOICE of Verbs in Ω, and of the DEPONENT Verb.

THE Tenses of the Middle Voice are declined after the form of the Active or Passive, according to their termination; thus Perf. Mid. τηλυπ-α is declined like Perf. Act. τελυφ-α, ας, ε, &c. and 1 Fut. Mid. τυψ-ομαι like Pass. Pres. τυπι-ομαι, η, ειαι, &c.

2. Here follows therefore

A Table

Of the Cognate or correspondent Tenses in the MIDDLE VOICE.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pres.	τυπιομαι	τυπις	τυπιοιμην	τυπιωμαι	τυπισθαι	τυπιομενος
Imp.	ετυπιομην					
1 Fut.	τυψομαι		τυψοιμην		τυψεσθαι	τυψομενος
1 Aor.	ελυψαμην	τυψαι	τυψαιμην	τυψωμαι	τυψασθαι	τυψαμενος
Perf.	τελυπα	τελυπε	τελυποιμι	τελυπω	τελυπεναι	τελυπως
Pluperf.	ετελυπειν					
2 Aor.	ελυπομην	τυπς	τυποιμην	τυπωμαι	τυπισθαι	τυπομενος
2 Fut.	τυπουμαι		τυποιμην		τυπισθαι	τυπυμενος

In the fourth class the 1st Fut. is varied like the 2d Fut.

1 Fut. σπερῶμαι | σπεροιμην | σπερῆσθαι | σπερῶμενος.

3. N. B. The Learner should here repeat all the Persons of every Tense, which he will easily do, if he is perfect in the terminations of the Active and Passive Voices.

4. But the Terminations of the 1st Aorist, Indicative, Imperative, and Optative, and of the 2d Fut. being somewhat peculiar, may be learned thus:

Indic. 1 Aor. Sing. Ελυψ-αμην, ω, αἰο. Du. αμεθον, ασθον, ασθην. Pl. αμεθα, ασθε, αἰθο.

Imper. 1 Aor. Sing. Τυψ-αι, ασθω. Du. ασθον, ασθων, Pl. ασθε, ασθωσαν.

Optat. 1 Aor. sing. Τυψ-αιμην, αἰο, αἰο. Du. αιμεθον, αισθον, αισθην. Pl. αιμεθα, αισθε, αιθο.

2 Fut.

2. Fut. Indic. Sing. * Τυπ-οῦμαι, ἦ, εἶλαι. Du. οὔμεθεν, εἰσθεν, εἰσθεν.
Pl. οὔμεθα, εἰσθε, οὐνίαι.

Of the FORMATION of the TENSES in the MIDDLE VOICE.

5. The *Present* and *Imperfect* are the same as the *Present* and *Imperfect* passive.

6. *The first Future*

is formed from the first Future active by changing ω into $\omicron\mu\alpha\iota$, as τυφω, τυφομαι; but in the fourth class into οῦμαι, as φαλῶ, φαλούμαι.

7. *The first Aorist*

is formed from the first Aorist active by adding $\mu\eta\eta$, as εἴυψα, εἴυψαμην.

8. *The Perfect Middle*

is formed from the Perfect active by taking the Characteristic of the second Aorist for its own, as τέλυφα, τέλυπα; so λελυα from λυω, ηκοα from ακουω. (Comp. Sect. X. 53. 3.)

9. Perfects active in $\eta\kappa\alpha$ cast off $\eta\kappa$, as τεμνω, τέμεμκα, τέμομα. (Comp. with Rule 11.)
10. The penultima of the Perfect middle is commonly the same as that of the Perfect active: But if the penultima of the Present have α , $\alpha\iota$, or ϵ , they are changed thus in the Perfect Middle; α († sometimes) into η , as θαλλω, τέθηλα; $\alpha\iota$ into η , as φαινω, πέφηνα; ϵ into $\omicron\iota$, as πεινω, πέποιθα.
11. Verbs of two syllables, which have ϵ for their only vowel in the penultima of the 1 Fut. active, change ϵ into $\omicron$ in the penultima of the Perfect middle, as λειγω, λέξω, λειλόγα; σπειρω, σπέρω, εσπορά; πεμπω, πεμψω, πέπομπα.

12. *The Plu-perfect*

is formed from the Perfect by changing α into $\epsilon\iota\eta$, and prefixing ϵ if the Verb begins with a consonant, as τέλυπα, ετέλυπειν.

13. *The second Aorist*

is formed from the second Aorist active by changing $\omicron\eta$ into $\omicron\mu\eta\eta$, as εἴυπον, εἴυπομην.

14. *The second Future*

is formed from the second Future active by changing ω into $\omicron\mu\alpha\iota$, as τυπῶ, τυπούμαι.

Of the DEPONENT Verb.

15. A Deponent Verb hath generally an ‡ active signification, but is declined in some Tenses after the passive, and in others after the middle form, as δέχομαι *to receive*.

* These three Verbs, ἰδω, πιω, φαγω, do not circumflex their second Future Middle, and are formed as φαγομαι, —ισαι, —ιται; Pl. —ομεθα, —εσθε, —οῖται; Infin. φαγεσθαι, &c. Thus ἰδομαι is distinguished from ἰδομαι, 2 Fut. Mid, of ἰζω *to sit*; but observe it makes it's 2 Pers. sing. ἰθι, Att. ἰθι.

† “The α generally remains, especially when this Preterite would otherwise be confounded with the 1 Aor. active, as φαλλω, ψαλκα, ψαλα, and not ψηλα, which is the 1 Aor. active.” *Port-Royal Grammar*, p. 171.

‡ The 2d Aorist (as ἰδιχθην) in these Verbs has often a *Passive* sense.

17. In parsing a Greek Verb or Participle, i. e. in deducing it grammatically from its theme, the best and most natural way seems to be by naming those tenses and words *only*, which, according to the above Rules, and the preceding Tree, intervene between the theme and the word proposed, or which are necessary to account for its form: For instance, if it be required to parse the Verb τυφθησῆαι, 3 Pers. sing. 1 Fut. passive Indic. of τυπῶ, let the Learner proceed thus; Τυπῶ (1 Fut.) τυψω, (Perf.) τέτυφα, (Perf. pass.) τέτυμαι, —ψαι, —ται, (1 Aor.) ἐλυφθην, (1 Fut.) τυφθησομαι, τυφθησῇ, τυφθησῆαι. Again, for τυπείλαι, 3 Pers. sing. 2 Fut. Indic. middle of τυπῶ; Τυπῶ (2 Aor.) ἐλυπον, (2 Fut.) τυπῶ, (2 Fut. Mid.) τυπῶμαι τυπῇ, τυπείλαι. For ἐπεποιθῆαι, 3 Pers. sing. Pluperf. Indic. middle of πειθω, let him say, Πειθω, (1 Fut.) πείσω, (Perf.) πεπικα, (2 Aor.) * ἐπιθον (Perf. Mid.) πεποιθα, (Pluperf. Mid. ἐπεποιθειν, —εις, —ει. Once more, for ἀπεσάλμενος, Particip. Perf. Pass. Masc. Sing. Nominative Case from the compound Verb ἀποστέλλω, let him name ἀποστέλλω, (1 Fut.) ἀποστέλω, (Perf.) † ἀπέσταλκα (Perf. Pass.) ἀπέσταλμαι, (Particip.) ἀπέσταλμενος.
18. For the manner in which *Verbal Nouns* are deduced from Verbs, see Sect. VI. 8.

SECT. XIII.

Of CONTRACTED Verbs.

1. **V**ERBS ending in αω, εω, and οω are in the Present and Imperfect of all Moods most usually *contracted*; and hence arise the contracted or circumflexed Verbs; the first kind in ᾱ, ᾱς, ᾶ, from Verbs in αω; the second in ῶ, ῆς, ῆ, from Verbs in εω; the third in ῳ, ῳς, ῴ, from Verbs in οω.
2. In these verbs no Tenses but the Present and Imperfect are contracted, all their other Tenses being formed regularly like Verbs of the third class in ω pure.
3. The *Rules of Contraction* are much the same as in Nouns (see Sect. III. 31.): for
 1. In Verbs in αω, if ο or ω follow α, the contraction is into ω; if any other vowel or diphthong follow it, into α.
 2. In Verbs in εω, εε is contracted into ει; εο into ου. But if a long vowel or a diphthong follows ε, the contraction is made by dropping ε.
 3. In Verbs in οω, if ω or η follows ο, the contraction is into ω; if ε, or ο, or ου, the contraction is into ου; if any other vowel or diphthong follow ο, the contraction is into οι; except in the Infinitive, οι into ου, as χρυσοειν, χρυσῶν, and in the 2d Pers. Pres. Indic. Pass. χρυσση χρυσῶν.
4. These Rules would of themselves enable the Learner to give the *contracted* form of these Verbs from the uncontracted, which latter is declined regularly, as in τυπῶ. It may, however, be proper to add

* The second Aorist should here be named because it is necessary to account for the form, i. e. in the present instance for the *Characteristic*, of the Perf. Mid, πεποιθα. See above 8.

† See Sect. X. 32, and 48.

5. A TABLE of the CONTRACTED VERBS declined in their PRESENT and IMPERFECT Tenses, ACTIVE and PASSIVE.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

	Singular.	Dual.	Plural.
1. Τιμ-αω,	ω	αἶς-αῖς	αὖ-αὖ
2. Φιλ-εω,	ω	εἶς-εἶς	εὖ-εὖ
3. Χρυσ-οω,	ω	οἶς-οἶς	οὖ-οὖ

Imperfect Tense.

1. Ετιμ-αον,	ων	αἶς-αῖς	αὖ-αὖ
2. Εφιλ-εον,	ον	εἶς-εἶς	εὖ-εὖ
3. Εχρυσ-οον,	ον	οἶς-οἶς	οὖ-οὖ

IMPERATIVE MOOD.

Present and Imperfect.

	Singular.	Dual.	Plural.
1.	Τιμ-αε,	αἶς-αῖς	αὖ-αὖ
2.	Φιλ-εε,	εἶς-εἶς	εὖ-εὖ
3.	Χρυσ-οε,	οἶς-οἶς	οὖ-οὖ

OPTATIVE MOOD, εἰθε I wish.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αοιμαι,	οιμαι	οἶς-οἶς	οὖ-οὖ
2. Φιλ-εοιμαι,	οιμαι	εἶς-εἶς	εὖ-εὖ
3. Χρυσ-οοιμαι,	οιμαι	οἶς-οἶς	οὖ-οὖ

SUBJUNCTIVE MOOD, εαν if.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αω,	ω	αἶς-αῖς	αὖ-αὖ
2. Φιλ-εω,	ω	εἶς-εἶς	εὖ-εὖ
3. Χρυσ-οω,	ω	οἶς-οἶς	οὖ-οὖ

INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-αειν, αν. 2. Φιλ-εειν, ειν. 3. Χρυσ-οειν, ουν.

PARTICIPLE.

1. Τιμ-αων,	ων	αουσα	αουσα	αον-ων	Gen.	αοντος-ωντος	αουσης-αουσης	αοντος-ωντος
2. Φιλ-εων,	ων	εουσα	εουσα	εον-ουν		εοντος-ουντος	εουσης-εουσης	εοντος-ουντος
3. Χρυσ-ων,	ων	οουσα	οουσα	οον-ουν		οοντος-οοντος	οουσης-οουσης	οοντος-οοντος

PASSIVE

PASSIVE VOICE. INDICATIVE MOOD.

Present Tense.

	Singular.	Dual.	Plural.
1. Τιμ-αομαι, ω	αη-α αε-α	αο-ω αε-α	αο-ω αε-α αο-ω
2. Φιλ-εομαι, & μαι	ει-η εε-ει, ται	εο-ω, μεθον εε-ει, σθον σθον	εο-ω, μεθα εε-ει, σθε εο-ου, νηαι
3. Χρυσ-οομαι, &	οη-ω οε-ω	οο-ω οε-ω	οο-ω οε-ω οο-ω

Imperfect Tense.

1. Ετιμ-αο-ω	αη-ω αε-α	αο-ω αε-α	αε-α	αο-ω αε-α	αο-ω
2. Εφιλ-εο-ω, μην	ει-ω εε-ει, το	εο-ω, μεθον εε-ει, σθον	εε-ει, σθην	εο-ω, μεθα εε-ει, σθε	εο-ω, νηο
3. Εχρυσ-οο-ω	οη-ω οε-ω	οο-ω οε-ω	οε-ω	οο-ω οε-ω	οο-ω

IMPERATIVE MOOD.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αου, ω	αε-α	αε-α αε-α	αε-α αε-α
2. Φιλ-εου, ου	εε-ει, σθαι	εε-ει, σθον εε-ει, σθων	εε-ει, σθε εε-ει, σθωσαν
3. Χρυσ-οου, ου	οε-ου	οε-ου οε-ου	οε-ου οε-ου

OPTATIVE MOOD.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αοι-ω	αοι-ω αοι-ω	αοι-ω αοι-ω	αοι-ω αοι-ω αοι-ω
2. Φιλ-εοι-οι, μην	εοι-οι, ο εοι-οι, το	εοι-οι, μεθον εοι-οι, σθον	εοι-οι, σθην εοι-οι, μεθα εοι-οι, σθε εοι-οι, νηο
3. Χρυσ-οοι-οι	οοι-οι οοι-οι	οοι-οι οοι-οι	οοι-οι οοι-οι οοι-οι

Pluperfect.

1. * Τετιμη-μην		
2. Πεφιλη-μην, ο, το	μεθον, σθον, σθον,	μεθα, σθε, νηο
3. Κεχρυσω-μην		

SUBJUNCTIVE MOOD.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αω-ω	αη-α αη-α	αω-ω αη-α	αω-ω αη-α αω-ω
2. Φιλ-εω-ω, μαι	ει-η ει-η, ται	εω-ω, μεθον ει-η, σθον σθον	εω-ω, μεθα ει-η, σθε εω-ω, νηαι
3. Χρυσ-οω-ω	οη-οι οη-ω	οω-ω οη-ω	οω-ω οη-ω οω-ω

INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-αεσθαι-ασθαι. 2. Φιλ-εεσθαι-εεσθαι. 3. Χρυσ-εεσθαι-εεσθαι.

PARTICIPLE.

1. Τιμ-αομενος-ω	} μενος, μενη, μενον
2. Φιλ-εομενος-ου	
3. Χρυσ-οομενος-ου	

The Middle Voice is contracted like the Passive, it having the same Present and Imperfect Tenses.

* See Sect. XI. 18.

6. In contracted Verbs the vowel before *σω* in the first Fut. and before *κα* in the Perfect, is generally *long*, as *τιμαω*, *τιμησω*, *τίμηκα*; *φιλεω*, *φιλησω*, *πέφιληκα*; *χευσω*, *χευσωσω*, *κέχευσακα*.

EXCEPTIONS.

7. 1st. Verbs in *αω*, that have *ε*, *ι*, *λ*, or *ρ* *pure*, before *αω*, (and some others), form their first future in *ασω* and Perfect in *ακα*, as *ιαω*, *ιασω*, *ιακα*; so *κοπιαω*, *γελαιω*, *εραω*.
 2dly. Some Verbs in *ιω* make *ισω* and *ικα*, as *αιδιω*, *αρκιω*, *εμιω*, &c. and some of two syllables, in *ευσω* and *ευκα*, as *πνιω* to breathe, *πλειω* to sail, *χιω* to pour.
 3dly. Some Verbs in *οω* make *οσω* and *οκα*, as *αρω*, to plough, *ομω* to swear, *ονω* to blame.
 8. Contracted Verbs generally want the 2d Aor. 2d Fut. and Perfect middle. But
 9. The second Aorist, when used, is formed from the Imperfect by casting away the vowel before *ον*, as *ετιμαον*, *ετιμον*; *εφιλεον*, *εφιλον*.

A TABLE of CONTRACTED VERBS conjugated through the Tenses of the INDICATIVE.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Τιμαω-ω	Pres.	Τιμαομαι-ομαι	Pres.	Τιμαομαι-ομαι
Imperf.	Ετιμαον-ων	Imperf.	Ετιμαομεν-ομεν	Imperf.	Ετιμαομεν-ομεν
1 Fut.	Τιμησω	Perf.	Τέτιμημαι	1 Fut.	Τιμησωμαι
1 Aor.	Ετιμησα	Pluperf.	Ετίμημεν	1 Aor.	Ετιμησαμεν
Perf.	Τίμηκα	P. p. Fut.	Τίμησομαι	Perf.	Τέτιμα
Pluperf.	Ετίμηκειν	1 Aor.	Είμηθην	Pluperf.	Ετίμειν
2 Aor.	Ετιμον	1 Fut.	Τιμηθσομαι	2 Aor.	Ετιμομεν
2 Fut.	Τιμῶ	2 Aor.	Ετιμην	2 Fut.	Τιμοῦμαι
		2 Fut.	Τιμησομαι		
Pres.	Φιλεω-ω	Pres.	Φιλομαι-ομαι	Pres.	Φιλομαι-ομαι
Imperf.	Εφιλεον-ων	Imperf.	Εφιλομεν-ομεν	Imperf.	Εφιλομεν-ομεν
1 Fut.	Φιλησω	Perf.	Πεφιλημαι	1 Fut.	Φιλησωμαι
1 Aor.	Εφιλησα	Pluperf.	Επεφιλημεν	1 Aor.	Εφιλησαμεν
Perf.	Πεφιληκα	P. p. Fut.	Πεφιλησομαι	Perf.	Πεφιλα
Pluperf.	Επεφιληκειν	1 Aor.	Εφιληθην	Pluperf.	Επεφίλειν
2 Aor.	Εφιλον	1 Fut.	Φιληθσομαι	2 Aor.	Εφιλομεν
2 Fut.	Φιλῶ	2 Aor.	Εφίλην	2 Fut.	Φιλοῦμαι
		2 Fut.	Φιλησομαι		
Pres.	Χευσω-ω	Pres.	Χευσομαι-ομαι	Pres.	Χευσομαι-ομαι
Imperf.	Εχευσοον-ων	Imperf.	Εχευσομεν-ομεν	Imperf.	Εχευσομεν-ομεν
1 Fut.	Χευσωσω	Perf.	Κεχευσωμαι	1 Fut.	Χευσωσωμαι
1 Aor.	Εχευσωσα	Pluperf.	Εκεχευσωμεν	2 Aor.	Εχευσωσαμεν
Perf.	Κεχευσακα	P. p. Fut.	Κεχευσωσομαι		
Pluperf.	Εκεχευσωκειν	1 Aor.	Εχευσωθην		
		1 Fut.	Χευσωθσωμαι		

10 The other Moods are easily formed from the Indicative.

11. The formation of the Tenses is the same as in *τυπω* throughout all the Voices.

SECT. XIV.

Of the SECOND Conjugation, or of declining Verbs in μι.

1. **THE** Conjugation of Verbs in μι flows from the contracted Verbs in αω, εω, and οω.
2. These Verbs, though rarely used in the Present, Imperfect, and second Aorist, are however declined after a peculiar manner in those three Tenses, their other Tenses being formed nearly as Verbs in ω.

Of the FORMATION of Verbs in μι, and of their Tenses.

3. Verbs in μι are formed from the contracted Verbs in αω, εω, and οω, by changing the termination ω into μι, and the *short* characteristics α, ε, ο, into their *long* ones η, η, ω; and by prefixing the reduplication of the first consonant with ι, unless the Verb begins with a double or two Consonants, and then ι only is prefixed; thus,

ἵστημι *to set*, from σταω; (1 Fut.) στησω, (Perf.) * ἵστακα.

τίθημι *to place*, from θεω; (1 Fut.) θησω, (Perf.) τεθεικα.

δίδωμι *to give*, from δοω; (1 Fut.) δωσω, (Perf.) δεδωκα.

4. Some Verbs in μι have a letter inserted after the reduplication, as πῖμπλημι *to fill* from πלאω, πῖμπρημι *to burn* from πραω.
5. Some are without a reduplication, as φημι *to speak*, σβημι *to extinguish*, ἀλαμι *to take*.
6. Sometimes, though very rarely, ε is used in the reduplication instead of ι, as τεθνημι *to die*, from θναω.

7. *The Preter-imperfect Tense*

is formed from the Present, by changing μι into ην and prefixing the augment, unless the Verb begins with ι, as τιθημι, ἐτιθην; ἵστημι, ἰσῆν.

8. But observe that this Imperfect is not so often used as another formed, as it were, from ἵσταω, τιθεω, δίδωω, namely ἵσῆ-ων, ας, α; ἐλῖθ-ουτ, ες, ει; ἐδιδ-ουν, ους, ου. So likewise for the second person singular of the Imperative is used ἵστα, τιθει, δίδου.

9. *The Second Aorist*

is formed from the Imperfect, by rejecting the reduplication, as ἐτιθην, ἐθην; ἰην, ἦν; but ι before two Consonants is changed into ε, as ἵστην, ἐστην.

10. *THE PRESENT PASSIVE*

is formed from the Present active, by changing μι into μαι, and the *long* vowel before μι into a *short* one, as ἵστημι, ἵσταμαι; τιθημι, τιθεμαι; δίδωμι, δίδομαι. Except ἀημαι, and some others.

11. *The Perfect Passive*

always has the Penultima *short*, except the *Bæotic* † τεθειμαι.

* Sometimes ἵστηκα. See *Port-Royal Grammar*, by Nugent, p. 212.

† The penultima, however, of the first Aorist ἐτίθην is shortened.

12. Verbs in *μι* have no second Future, Perfect middle, nor second Aorist Passive; and indeed so great is their Imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following, *ιστημι*, *τιθημι*, *διδωμι*, and *ιημι* to send.

13. A TABLE of Verbs in *μι* declined in their PRESENT, IMPERFECT, and 2d AORIST Tenses, ACTIVE, PASSIVE, and MIDDLE.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.	Dual.	Plural.
Pres.	1. ἴσ-ημι, ης, ησι 2. Τιθ-ημι, ης, ησι 3. Διδ-ωμι, ως, ωσι	α- } ε- } τον, του ο- }	α- } ε- } μεν, τε ο- } ασι * εις ουσι
Imp.	1. ἴσ-ην, ης, η 2. Ετιθ-ην, ης, η 3. Εδιδ-ων, ως, ω	α- } ε- } τον, την ο- }	α- } ε- } μεν, τε, σεν ο- }
2 Aor.	1. Εστ-ην, ης, η 2. Εθ-ην, ης, η 3. Εδ-ων, ως, ω	ητον, ητην ετον, ετην οτον, οτην	ημεν, ητε, ησαν εμεν, ετε, εσαν ομεν, οτε, οσαν

IMPERATIVE.

Pres.	1. ἴσ-αθι, α-	α- }	α- }
and	2. Τιθ-ετι, ε-	ε- }	ε- }
Imp.	3. Διδ-οθι, ο-	ο- }	ο- }
2 Aor.	1. Στη-θι, στη-τω, &c.	2. Θες, θι-τω, &c.	3. Δος, δο-τω, &c. formed as the Present.

OPTATIVE.

Pres.	1. ἴσ-ται-	ην, ης, η	ητον, ητην	ημεν, ητε, ησαν, and	αι- }
and	2. Τιθ-ει-				ει- }
Imp.	3. Διδ-οι-				οι- }
2 Aor.	1. Σται-ην, ης, &c.	2. Θει-ην, ης, &c.	3. Δοι-ην, ης, &c. formed as the Present.		

SUBJUNCTIVE.

Pres.	1. ἴσ-ω, ας, α	α- }	α- }
and	2. Τιθ-ω, ης, η	η- }	η- }
Imp.	3. Διδ-ω, ως, ω	ω- }	ω- }
2 Aor.	1. Στ-ω, ης, η	η- }	η- }
	2. Θ-ω, ης, η	η- }	η- }
	3. Δ-ω, ως, ω	ω- }	ω- }

* Ionic or Peetic; in Ionic and Attic prose *τιθηασι*.

INFINITIVE.

Pres.	1. ἴσθ-αναι.	2. Τιθ-εναι.	3. Διδ-οναι.
2 Aor.	1. Στην-αι.	2. Θειν-αι.	3. Δουν-αι.

PARTICIPLE.

	M.	F.	N.		M.	F.	N.
Pres.	1. ἴστας,	ασα,	αν	Gen.	1. ανλος,	ασης,	ανλος,
	2. Τιθ-εις,	εισα,	εν		2. ενλος,	εισης,	ενλος
	3. Διδ-ους,	ουσα,	ον		3. ονλος	ουσης,	ονλος
2 Aor.	1. Στ-ας,	ασα,	αν				
	2. Θ-εις,	εισα,	εν				
	3. Δ-ους,	ουσα,	ον				

PASSIVE VOICE.

INDICATIVE MOOD.

Pres.	1. ἴσθ-α-	μαι, σαι, ται		μειθον, σθον, σθον		μειθα, σθι, νηαι
	2. Τιθ-ε-					
	3. Διδ-ο-					
Imp.	1. ἴσθ-α-	μην, σο, το		μειθον, σθον, σθην		μειθα, σθι, νηο
	2. Ετιθ-ε-					
	3. Εδιδ-ο-					

IMPERATIVE.

Pres. and Imp.	1. ἴσθ-α-	σο, σθω		σθον, σθων		σθι σθωσαν
	2. Τιθ-ε-					
	3. Διδ-ο-					

OPTATIVE.

Pres. and Imp.	1. ἴσθ-αι-	μην, ο, το		μειθον, σθον, σθην		μειθα, σθι, νηο
	2. Τιθ-ει					
	3. Διδ-οι					
Perf.	1. Ἐσθ-αι-	μην, ο, το, &c. formed as the Present.				
	2. Τιθ-ει					
	3. Διδ-οι					

SUBJUNCTIVE.

Pres. and Imp.	1. ἴσθ-	μαι, η, η- η, η- ω, ω-	ται		μειθον, η- σθον, σθον, ω-		μειθα, η- σθι, νηαι ω-
	2. Τιθ-						
	3. Διδ-						
Perf.	1. Ἐσθ-	μαι, &c. formed as the Present.					
	2. Τιθ-						
	3. Διδ-						

INFINITIVE.

Pres.	1. ἴσθαι
	2. τίθ-ισθαι
	3. διδ-οσθαι

PARTICIPLE.

Pres.	1. ἴσθ-αμενος,	} μένη, ον
	2. τίθ-εμενος,	
	3. διδ-ομενος,	

MIDDLE VOICE.

N. B. The present and Imperfect of all Moods are the same as in the Passive.

INDICATIVE MOOD.

2 Aor.	Εστ-α-	} μην,	σο,	το		μεθον,	σθον,	σθην		μεθα,	σθι,	ἦο
	Εθ-ε-											
	Εθ-ο-											

IMPERATIVE.

2 Aor.	Στα-	} σο,	σθω,		σθον,	σθων		σθι,	σθασαν
	Θε-								
	Δο-								

OPTATIVE.

2 Aor.	Σται-	} μην,	ο,	το		μεθον,	σθον,	σθην		μεθα,	σθι,	ἦο
	* Θε-											
	Δοι-											

SUBJUNCTIVE.

2 Aor.	Στ-	} ωμαι,	} η, η-	} ται		ωμεθον,	} η-	} σθον, σθον		ωμεθα,	} η-	} σθι, ωνται
	Θ-											
	Δ-											

INFINITIVE.

2 Aor.	Στα-	} σθαι
	Θε-	
	Δο-	

PARTICIPLE.

	M.	F.	N.
2 Aor.	Στα-	} μένος,	} μένη,
	Θε-		
	Δο-		

A TABLE of the Verbs in μι conjugated through the Tenses of the Indicative Mood.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	ἴστημι	Pres.	ἴσταμαι	Pres.	ἴσταμαι
Imp.	ἴστην	Imp.	ἴσταμην	Imp.	ἴσταμην
1 Fut.	στήσω	Perf.	ἔσταμαι	1 Fut.	στήσομαι
1 Aor.	ἔστησα	Plup.	ἔσταμην	1 Aor.	ἔστησάμην
Perf.	ἔστακα	1 Aor.	ἔσταθην	2 Aor.	ἐσθάρην
Plup.	ἔστακειν	1 Fut.	στήσασθαι		
2 Aor.	ἐστήν	P. p. Fut.	ἐσθίασθαι		

* And θει-μην, —αισ, &c.

ACTIVE

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Τιθημι	Pres.	Τιθεμαι	Pres.	Τιθεμαι
Imp.	Ετιθεν	Imp.	Ελθεειην	Imp.	Ελθεμεν
1. Fut.	Θητω	Perf.	Τεθειμαι	1 Fut.	Θησομαι
1 Aor.	* Εθηκα	Plup.	Ελθειμεν	1 Aor.	Εθηκαμεν
Perf.	Τεθεικα	1 Aor.	Ελθεν	2 Aor.	Εθημεν
Plup.	Ετεθεικειν	2 Fut.	Τεθησομαι		
2 Aor.	Εθεν	P. p. Fut.	Τεθεισομαι		
Pres.	Διδωμι	Pres.	Διδομαι	Pres.	Διδομαι
Imp.	Εδιδων	Imp.	Εδιδομεν	Imp.	Εδιδομεν
1 Fut.	Δωσω	Perf.	Δεδομαι	1 Fut.	Δωσομαι
1 Aor.	* Εδωκα	Plup.	Εδεδομεν	1 Aor.	Εδωκαμεν
Perf.	Δεδωκα	1 Aor.	Εδοθην	2 Aor.	Εδομεν
Plup.	Εδιδωκειν	1 Fut.	Δοθησομαι		
2 Aor.	Εδων	P. p. Fut.	Διδοσομαι		

SECT. XV.

Of IRREGULAR Verbs in μι.

1. VERBS in *μι* are by many Grammarians made the fourth Conjugation of Verbs in *μι*; but it is thought best to distinguish them from the preceding, because
2. These Verbs neither form the Present from a contracted Verb, nor prefix a Reduplication; they have no 2d Aorist active (except those of two Syllables), no Optative nor Subjunctive Mood, and generally no Middle Voice.
3. They are made of Verbs in *νω*, by changing *ω* into *μι*, as *δεικνυμι* from *δεικνυω*. Their *Characteristic* is *υ* before *μι*. Their *peculiar Tenses* are the Present and Imperfect; the rest they form from their *primitive* or *original* Verb, as *δωμι* from *δωω*, *δεικνυμι* (not from *δεικνυω*, but) from the obsolete *δεικω*.

Δεικνυμι (from *δεικω*). 1 Fut. *δειξω*. Perf. *δειδειχα*, to shew.

INDICATIVE of the ACTIVE Voice.

Pres.	Δεικν-υμι, υς, υσι	υτον, υτορ	υμεν, υτε, υσι
Imp.	Εδεικν-υν, υς, υ	υτον, υλην	υμεν, υλε, υσαν.

IMPERATIVE.

Δεικν-υθι, υτω, &c.

INFINITIVE.

Δεικνυσαι,

PARTICIPLE.

Δεικνυς, υσα, υν,

INDICATIVE of the PASSIVE Voice.

Pres.	Δεικν-υμαι, υσαι, υλαι	υμεθον, υσθον, υσθον	υμεθα, υσθε, υλαι
Imp.	Εδεικν-υμεν, υσο, υλο	υμεθον, υσθον, υσθην	υμεθα, υσθε, υλο

IMPERATIVE.

Δεικν-υσο, υσθω, &c.

INFINITIVE.

Δεικνυσθαι,

PARTICIPLE.

Δεικνυμενος.

* The first Aorist active, *εθηκα* and *εδωκα*, (whence 1 Aor. Mid. *εθηκαμεν* and *εδωκαμεν*) are irregular, (see Sect. X. 45.) and not declined beyond the Indicative.

4. Here follow

TABLES for conjugating the most usual Irregular Verbs in μι.

1. For Εἰμι to be, see Sect. XI. 2.

2. Εἰμι from εἰω, Poetic εἰω, to go.

INDICATIVE MOOD.

Pres.	Εἰμι, εἰς or εἰ, εἰσι	ἰόν, ἰόν	ἰμεν, ἰτε, εἰσι or ἰσι
Imp.	Εἶν, εἶς, εἶ	ἰόν, ἰτήν	ἰμεν, ἰτε, ἰσάν
2 Aor.	ἰόν, ἰς, ἰ	ἰέον, ἰτήν	ἰομεν, ἰτε, ἰόν.
1 Aor.	Εἶσα : 3 plur. εἶσαν, Attic ἦσαν Plup. εἶκεν, &c. Attic ἦκεν, ἦκεις, ἦκε, &c.		

IMPERATIVE.

Pres.	}	ἴθι or εἰ, ἴω ἴον, ἴων ἴε, ἴωσαν.
Imp.		

OPTATIVE.

SUBJUNCTIVE.

2 Aor.	ἰοίμην, ἰοίς, ἰοί, &c.	2 Aor.	ἴω, ἴης, ἴη &c.
	INFINITIVE.		PARTICIPLE.

Pres.	}	ἰναι, εἶναι, and, in compounds, ἑναι Pres. and 2 Aor. ἴων, ἰούσα, ἰόν
Imp.		

MIDDLE VOICE.

INDICATIVE MOOD.

1 Fut.	Εἰσομαι,	εἰση	εἰσάμι, &c.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								</
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The other Tenses are scarcely used.

Ἰναι to go is declined in the same manner : But in prose are principally used of the compound Verb ἀπηναι, 3 Pers. Plur. Pres. * ἀπιασιν in the Indicative, ἀπιωσιν in the Subjunctive, and ἀπιεναι in the Infinitive,

3. Ἰναι †, from εἰω, to send.

INDICATIVE MOOD.

Pres.	Ἰναι,,	ἰνς,	ἰνσι		ἰέον,	ἰέον,	ἰμεν,	ἰτε,	ἰσι
Imp.	Ἰν,	ἰνς,	ἰν		ἰέον,	ἰέτην	ἰμεν,	ἰτε,	ἰσαν
2 Aor.	Ἦν, ‡	ἦς,	ἦ, &c.		1 Fut.	Ἦσάω,	ἦσις,	ἦσι,	&c.
1 Aor.	Ἦκα (for ἦσα)	ἦκας,	ἦκε, &c.		Perf.	Εἶκα,	εἶκας,	εἶκε,	&c.

IMPERATIVE.

Pres.	}	Ἰεθι, ἰέω, &c. 2 Aor.	Ἔς, ἔτω, &c.
Imp.			

OPTATIVE.

Pres.	}	Ἰειν, ἰεις, ἰει		ἰειλον, ἰειτην		ἰειμεν, ἰειτε, ἰεισαν
Imp.						
2 Aor.		Εἶν, εἶς, εἶ		εἶλον, εἶτην		εἶμεν, εἶτε, εἶσαν
1 Fut.		Ἦσοιμι, οἶς, οἶ, &c.		Perf. and Pluperf. Εἶκοιμι, οἶς, οἶ, &c.		

SUBJUNCTIVE.

Pres.	Ἰω,	ἰης,	ἰη &c.		Perf. and Pluperf.	Εἶκω,	εἶκης,	εἶκη, &c.
2. Aor.	Ἦ,	ἦς,	ἦ			ἦτον,	ἦτον,	ὦμεν, ἦτε, ὦσι.

* So εἰσασιν, Heb. ix. 6.

† It is declined like εἰναι, only has an irregular reduplication.

‡ Also ἰόν, ἰς, ἰ ; whence in composition, from ἀπηναι, ἠφι, Mark i. 34.

INFINITIVE.

Pres.	} 'Ιεναι	2 Aor. Ειναι
Imp.		

PARTICIPLES.

Pres.	'Ιεις, εισα, εν	2 Aor. Εις, εισα, εν
1 Fut. 'Ησων, ησασα, ησον		
		Perf. and Pluperf. } Εικως, εικυια, εικος

PASSIVE VOICE.

'Ιεμαι to be sent is formed, through all its Tenses, like τιθειμαι.

MIDDLE VOICE.

INDICATIVE MOOD.

2 Aor. 'Εμην, εσο, ετο, εμεθον, εσθον, εσθην εμεθα, εσθε, ενλο	
1 Fut. 'Ησομαι, ηση, ησειλαι, &c. 1 Aor. 'Ηκαμην, ηκω, ηκαλο, &c.	

IMPERATIVE.

2 Aor. 'Εσο, εσθω εσθον, εσθων εσθε, εσθωσαν	
--	--

OPTATIVE.

SUBJUNCTIVE.

2 Aor. Είμην, ειο, ειτο, &c. 2 Aor. 'Ωμαι, η, ηται, &c.	
---	--

INFINITIVE.

PARTICIPLES.

2 Aor. 'Εσθαι	2 Aor. 'Εμενος, εμενη, εμενον
1 Fut. 'Ησισθαι	
	1 Fut. 'Ησομενος, ησομενη, ησομενον

'Ιημι to desire is found only in the Passive Pres. ιεμαι and Imperf. ιεμην.

4. 'Ημαι, from ιω, to sit.

INDICATIVE MOOD.

Pres. 'Ημαι, ησαι, ηται, ημεθον, ησθον, ησθον ημεθα, ησθε, ηνλαι	
Imp. 'Ημην, ησο, ηλο	ημεθον, ησθον, ησθην ημεθα, ησθε, ηνλο
Imper. 'Ησο, ησθω, &c.	
	INFINIT. 'Ησθαι
	PARTICIP. ημενος.

So the Compound Καθημαι to sit, which is more used.

INDICATIVE MOOD.

Pres. Καθ-ημαι, ησαι, ηται, ημεθον, ησθον, ησθον ημεθα, ησθε, ηνλαι	
Imp. Εκαθ-ημην, ησο, ητο	1 Fut. Καθησομαι.

IMPERATIVE.

Pres.	}	Καθ-ησο, ησθω		ησθον, ησθων		ησθε, ησθωσαν
Imp.		Καθου Attic.				
INFINITIVE Καθησθαι.				PARTICIPLE Καθημενος.		

5. 'Εννυμι, from ιω, to put on : Είμαι I am clothed.

INDICATIVE MOOD.

1 Aor. Εισα, εισας, εισε εισαλον, εισαλην εισαμεν, εισατε, εισαν	
INFINITIVE Εισαι.	

PASSIVE VOICE.

INDICATIVE MOOD.

Perf. Είμαι, εισαι, ειται ειμεθον, εισθον, εισθον ειμεθα, εισθε, εινλαι	
Plup. Είμην εισο ειλο, ειμεθον, εισθον, εισθην ειμεθα, εισθε, ειλο	
PARTICIP. PERF. Είμενος.	
1 AOR. MID. Εισαμην.	

6 *Ισχυμι*, from *ισαω*, to know.

INDICATIVE MOOD.

Pres.	Ισχυμι,	ισης,	ισησι		ισατον, ισατον		ισαμεν,	*ισατε,	ισαστε
Imp.	Ισυν,	ισης,	ιση		ισατον, ισατην		ισαμεν,	ισατε	ισασαν

IMPERATIVE.

Pres.	}	Ισαθι,	ισατω		ισαλον, ισαλων		*ισατε, ισατωσαν
Imp.	}	Ισθι,	ισω, &c. by Syncope.				

INFINITIVE.

PARTICIPLE.

Pres. and Imperf. Ισαναι

Pres. Ισας, ισασα, ισαν.

MIDDLE VOICE.

Ισμαι or *ισαμαι* to know, but the compound *Επισταμαι* is more used.

INDICATIVE MOOD.

Pres.	Επιστ-αμαι,	ασαι, αλαι		αμεθον, ασθον, ασθον		αμεθα, ασθε, ανηαι
Imp.	Επιστ-αμην,	ασο, αλο		αμεθον, ασθον, ασθην		αμεθα, ασθε, ανλο

IMPERATIVE.

Pres.	}	Επιστασο, ασθω		ασθον, ασθων		ασθε, ασθωσαν
Imp.	}					

INFINITIVE.

PARTICIPLE.

Pres. Imp. Επιστασθαι

Pres. Επισταμενος, η, ον.

7. *Κειμαι*, from *κειω* or *κειω*, to lie.

INDICATIVE MOOD.

Pres.	Κειμαι,	κεισαι, κειλαι		κειμεθον, κεισθον, κεισθον		κειμεθα, κεισθε, κειναι
Imp.	Εκειμην,	εκεισο, εκειτο		εκειμεθον, εκεισθον, εκεισθην		εκειμεθα, εκεισθε, εκειντο
1 Fut.	Κεισομαι, η,	εται		κεισομεθον, εσθον, εσθον		κεισομεθα, εσθε, οναι
IMP.	Κεισο, κεισθω, &c.			OPT. Κειμην, οιο, οίλο, &c.		SUBJ. Κειμαι, η, ηται, &c.
	INFINIT. Κεισθαι.					PARTICIP. Κειμενος, μενη, μενον.

8 † *Φημι*, from *φαω*, to say,

INDICATIVE MOOD.

Pres.	Φημι,	φης, φηαι		φατον, φατον		φαμεν	φατε,	φαστε
Imp.	Εφην,	εφης, εφη		εφατον, εφατην		εφαμεν,	εφαστε,	εφασαν
2 Aor.	Εφην,	εφης, εφη		εφητον, εφητην		εφημεν,	εφητε,	εφησαν
1 Fut.	Φησω,	φησεις, φησει		φησεται, φησεται		φησομεν,	φησετε,	φησαστε

IMPERATIVE.

Pres.	Φαθι, φατω		φατον, φατων		φατε, φατωσαν
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OPTATIVE.

Pres.	}	Φαιην, φαιης, φαιη		Φαιητον, Φαιητην		Φαιημεν, Φαιητη, Φαιησαν
Imp.	}					

SUBJUNCTIVE.

Pres.	}	Φω, φης, φη		φητον, φητον		ωμεν, φητε, φωσι
Imp.	}					

INFINITIVE.

PARTICIPLES.

Pres. and Imp. Φαναι | Pres. and Imp. Φας, φασα, φαν. | 1 Aor. Φησας, ασα, αν.

In the Passive Voice we meet with 3d Pers. sing. Indic. Perf. *πεφασθαι* it is said, and Imperat. *πεφασθω* let it be said, both used impersonally.* By Syncope *ισατε*, as Heb. xii. 17.† *Φημι* is formed like *ιστημι*, but has no reduplication.

MIDDLE VOICE.

INDICATIVE MOOD.

IMPERF. or		}	ΕΦ-αμην, ασο, ατο αμιβον, ασθον, ασθην αμιβα, ασθε, ανθο.						
2 Aor.									
IMPERATIVE.				INFINITIVE.				PARTICIPLES.	
Pres.	Φασο	}	Pres. and		}	Pres. and		}	Φαμ-ενος, ενη, ενον.
			Imperf.			Imperf.			
			Φασθαι						

SECT. XVI.

Of DEFECTIVE and ANOMALOUS * Verbs, and first of Verbs in σκω.

1. VERBS in σκω have a great resemblance to Verbs in μι, being like them derived from Verbs in αω, εω, οω, and υω, by putting σκ before ω, as γηρα-σκ-ω from γηραω; many of them prefix also a reduplication, as διδρασκω from δραω.
2. These Verbs reject σκ in all Tenses but the Present and Imperfect; and form their other Tenses from the Verb whence they are derived, as
Γηρασκω (from γηραω), γηρασω, γιγηρακα, to grow old.
Αρισκω (from αριω), αρισω, ηρικα, to please.
Βοσκω, (from βοω), βοσω, βεβοκα, to feed.
Μεθυσκω (from μεθυω), μεθυσω, μεμεθυκα, to make drunk.
Διδασκω, however, has the Fut. διδάζω; θνησκω, θνιζω; and αλυσκω, αλυζω.
3. Some change their penultimate vowel α and ε into η, as θνησκω, to die from θνηω, αλδησκω to increase from αλδiew; many, ο into ω, as βρωσκω to eat from βρωω. In several ε is changed into ι, as ευρισκω from ευρειω; so in γαμισκω, στερισκω, &c. Sometimes, but seldom, ο is changed into ι, as in αλισκω from αλωω.
4. The 2d Aorist of Verbs derived from οω, if used, is borrowed from the derivative Verb in μι, and is formed like ιδων from διδωμι, as αλισκω, αλαιν; βρωσκω, εβρων; γινωσκω, εγνω.
5. Defective Verbs are such as want many of their Tenses.
6. Most defective Verbs are not declined beyond their Preter-imperfect tense, namely, those ending in ηω, υω, αω, εω, υω, σθω, σγω σπω, σχω, χθω, δω impure, and λω pure; Verbs of more than two syllables in αιω and ειω: and many in μι, σκω, νω, ζω.
7. Anomalous Verbs are either such Defectives as borrow one or more Tenses from an obsolete Verb, i. e. from one whose Present is not used, as αϊρειω from ελω; or such Verbs as commonly use irregular and dialectical forms in one or more Tenses, as αγω or αβνυμι to break, 1 Fut. Att. εαζω, 1 Aor. εαξα, &c.
8. It must be confessed that the former sort of anomalous Verbs are rather an invention of the Grammarians than founded in the nature of language; and by deducing the supposed irregular Tenses from the † obsolete Verb whence they are in truth derived, the fictitious irregularity of these Verbs vanishes at once; Thus ελευσομαι placed as the 1 Fut. of ερχομαι is regularly the 1 Fut. Mid. of obsol. ελινθω.
9. Here follows, to be consulted occasionally,

* *Ανωμαλος* uneven, irregular; from *α* not, and *ομαλος* even, regular.

† The obsolete themes are accordingly inserted in the following *Lexicon*, with the several Tenses formed from them that are used in the N. T.

* *A LIST of the most common ANOMALOUS Verbs in their most usual Tenses, together with the OBSOLETE Verb or Verbs whence those Tenses are formed.*

A.

To admire	Αγαμαι, 1 Fut. αγασομαι, 1 Aor. ηγασαμην; 1 Aor. pass. ηγασθην, from αγαζω.
break	Αγω or Αγνυμι, 1 Fut. αξω, Att. εαζω, whence κατ'εαζω, Mat. xii. 20. 1 Aor. αξα, Att. εαξα, whence κατ'εαξα, John xix. 32. Perf. ηχα, Att. εαχα, 2 Aor. εαγον; Perf. mid. εαγα, whence κατ'εαγα.
bring	Αγω, 1 Fut. αξω, Perf. ηχα, Att. αγηοχα, 2 Aor. ηγον, Att. ηγαγον, Imper. αγαγε, Infin. αγαγειν.
sing	Αδω, 1 Fut. mid. ασομαι; 1 Aor. act. ησα.
please	*Αδω, 1 Fut. αδησω, Perf. αδηκα, from αδιω, 2 Aor. ιαδον for ηδον, 2 Fut. αδω; Perf. mid. ιαδα for ηδα.
take	Αιρω, 1 Fut. αιρησω, 2 Aor. ειλον, 2 Fut. ελω; 2 Aor. mid. ειλομεν, 2 Fut. ελθραι, from ελω.
perceive	Αισθανομαι, 1 Fut. mid. αισθησομαι; 2 Aor. ησθομεν; Perf. pass. ησθημαι, from αισθεομαι.
keep off	Αλεξω, 1 Fut. αλεξησω, 1 Aor. ηλεξησα from αλεξιω, whence αλεξειν; but 1 Aor. infin. αλεξαι and αλεξασθαι.
wander	Αλημι and αλαλημι, Infin. αληναι, Part. αλεις; Pres. pass. αλαλημαι and αλημαι, Perf. ηλημαι and αληλημαι, from αλαω.
take	*Αλισκω, 1 Fut. αλωσω, (beyond the Future it has a passive signification) Perf. ηλωκα and ιαλωκα, from αλω; 2 Aor. ηλαν and ιαλαν, Imper. αλωθι, Opt. αλοιην, Subj. αλω, Infin. αλωναι, Part. αλως, from αλωμι.
consume	Αναλίσκω, 1 Fut. αναλωσω, Perf. ανηλωκα and ηναλωκα; Perf. pass. ανηλωμαι.
sin	*Αμαρτανω, 1 Fut. αμαρτησω, 1 Aor. ημαρτησα, Perf. ημαρτηκα, 2 Aor. ημαρτον, ημαροτον Poet. from αμαρτεω.
clothe	Αμφιεννυμι, 1 Fut. αμφιεσω, 1 Aor. ημφιεσα; Perf. pass. ημφισμαι, Particip. ημφισμενος, Mat. xi. 8.
read	Αναγινωσκω, Imperf. ανεγινωσκον, Perf. ανεγνωκα, 2 Aor. ανεγνω; 1 Fut. mid. αναγνωσομαι, from αναγνωω and αναγνωμι, which see in Lexicon.
refuse	Αναινομαι, Perf. ανηνημαι and ηνηνημαι; 1 Aor. mid. ηνηναμεν, from αναινεω.
open	Ανοιγω, 1 Fut. ανοιξω, 1 Aor. ηνοιξα, Att. ανεωξα; Perf. mid. ανεωξα; Perf. pass. ανεωμμαι, 1 Aor. ανεωχθην.
deprive	Απαυραω, 1 Aor. απηυρα for απηυρησα, 2 Aor. απηυρον.
be hated	Απιχθανομαι, 1 Fut. απιχθησομαι, 2 Aor. απηχθομεν; Perf. pass. απηχθημαι from απεχθεομαι.
destroy	Απολλυμι. See Ολλυω.
please	Αρεισκω, 1 Fut. αρεισω, 1 Aor. ηρεσα, Perf. ηρεκα, Perf. pass. ηρεσμαι, from αρειω.
increase	Αυξανω and αυξω, 1 Fut. αυξησω, 1 Aor. ηυξησα and ηυξα, Perf. pass. ηυξημαι, 1 Aor. ηυξηθην, from αυξειω.
grieve	Αχθομαι, 1 Fut. αχθησομαι and αχθισομαι; 1 Aor. pass. ηχθισθην, from αχθεομαι.

* This is by no means intended as a complete Catalogue of all the anomalous Verbs observed by Grammarians, much less of all the Tenses wherein they are to be found in the Poetic and other dialects; but is principally designed to assist the Readers of the Attic writers, especially of the N. T. For more particular information concerning the Anomalous Verbs, Dr. Busby's Prose Grammar and Maittaire's Græcæ Linguae Dialecti may be consulted.

B.

<i>To go</i>	βαινω, 1 Fut. βησω, Perf. act. βέβηκα, Ion. βέβαια; 1 Fut. mid. βησομαι; 2 Aor. έβην, Imper. βηθι, βαθι, and βα, (as if from βαω) Part. βας, from βημι.
<i>cast</i>	βαλλω, 1 Fut. βαλησω and βλησω, Perf. βέβηκα, Perf. pass. βέβημαι, 2 Aor. έβαλον, 2 Fut. βαλω, from βαλειω.
<i>live</i>	βιω, 1 Fut. βιωσω, 2 Aor. έβιω, Part. βις, from βιωμι.
<i>germinate</i>	βλαστανω, 1 Fut. βλαστησω, 2 Aor. έβλαστον, from βλαστειω.
<i>feed</i>	βοσκω, 1 Fut. βοσω, βωσω, (from βοω) and βεσκησω, 1 Aor. έβοσκησα, from βοσκεω.
<i>will</i>	βουλομαι, 2 Pers βυλει, Att. for βυλη, 1 Fut. βυλησομαι, Perf. βέβυλα; Perf. pass. βέβυμαι, 1 Aor. έβυληθην, from βυλειομαι.
<i>eat</i>	βρωσκω and βιδρωσκω, 1 Fut. βρωσω, 1 Aor. έβρωσα, Perf. βέβρωκα, from βρω; 2 Aor. έβρων, from βρωμι; Part. βέβρωθα, as if from βρωθω.

Γ.

<i>marry</i>	γαμew, 1 Fut. γαμησω, 1 Aor. έγαμησα. Perf. γεγαμηκα; also 1 Aor. έγημα, and 1 Aor. mid. έγημαμην, from γαμew.
<i>be begotten</i>	γεινομαι, 1 Fut. γινεμαι, 1 Aor. έγειναμην I begat.
<i>grow old</i>	γηρασκω, 1 Fut. γηρασω, 1 Aor. έγηρα; 2 Aor. mid. Infin. γηραναι, Part. γηρας, from γηρημι.
<i>be</i>	} Γεινομαι and γινεμαι, 1 Fut. γινεσομαι, 1 Aor. έγεινσαμην; Perf. pass, γε- γεινημαι, 1 Aor. έγεινηθην, from γινεομαι; Perf. mid. γεγονα, 2 Aor. εγενο- μην, 2 Fut. γενεσθαι, from γεινω or γενω, Perf. γεγαα, Part. γεγαως, from γαω.
<i>become</i>	
<i>be born</i>	
<i>know</i>	γινωσκω and γινωσκω, 1 Fut. mid. γνωσομαι; 1 Aor. act. εγνωσα, Perf. εγνωκα. 2 Aor. εγνων, from γνωω and γνωμι; Perf. pass. εγνωσμαι; Perf. mid. γεγονα for γεγνωα, Part. γεγνωως.
<i>wake</i>	Γρηγορειω. See Ερηγορειω.

Δ.

<i>bite</i>	δακνω, 1 Fut. δηξω, 1 Aor. εδηξα, Perf. δεδηχα, 2 Aor. εδακον; Perf. pass. δεδησμαι, 1 Aor. εδηχθην, from δηκαω.
<i>fear</i>	δειδω, 1 Fut. δεισω, Perf. δεδεικα; Perf. mid. δεδοικα for δεδοικα for sound's sake, Ion. δεδια, Pres. Imper. δεδιθι from δεδιμι.
<i>shew</i>	δεικνυω and δεικνυμι, 1 Fut. διειξω, Perf. δεδειχα; Perf. pass. δεδεισμαι, from δεικαω.
<i>ask</i>	δεομαι, 1 Fut. δεησομαι; Perf. pass. δεδεημαι, 1 Aor. εδεηθην, from δεομαι.
<i>see</i>	δερkw, 2 Aor. εδρακον; Perf. mid. δεδορκα.
<i>flee</i>	διδρασκω, 1 Fut. διδρασσω, 2 Aor. εδρην Part. δρας, from δρημι.
<i>think</i>	δοκειω, 1 Fut. δοκησω and δοξω, 1 Aor. εδοκησα and εδοξα, Perf. δεδοκηκα; Perf. pass. δεδοσμαι, from δοκαω.
<i>be able</i>	δυναμαι, δυνασαι and δυνη, (Rev. ii. 2.) Imp. εδυναμην, Att. ηδυναμην, 1 Aor. εδυνησαμην; Perf. pass. δεδυνημαι, 1 Aor. εδυνηθην, Att. ηδυνηθην, also εδυνασθην and ηδυνασθην.
<i>go under</i>	δυνω, and δυω, 1 Fut. δυσω, Perf. διδυκα, 2 Aor. εδυν, from δυμι.

Ε.

<i>permit</i>	εαω, 1 Fut. εασω, 1 Aor. ειασα, Perf. ειακα and εακα.
<i>excite</i>	ειρειω, 1 Fut. ειρω, 1 Aor. ηειρα, Perf. ειρεκα; Perf. pass. ειηειρμαι for ηειρμαι.

<i>To watch</i>	Εἰρησκειω, 1 Fut. εἰρησκησω, 1 Aor. εἰρησκησα, Perf. εἰρησκηκα for εἰρησκηκα; Perf. pass. εἰρησκημαι; Perf. mid. εἰρησκη, every where dropping the augment.
<i>eat</i>	Εδω, Perf. ηκα, Att. εδηκα and εδηδοκα; Perf. pass. εδηδισμαι; Perf. mid. ηδα and εδηδα, 2 Fut. εδομαι for εδουμαι.
<i>sit</i>	Ἔζομαι, 2 Fut. mid. ἴδεμαι. See Καθεζομαι.
<i>will</i>	Εθελω. See Θελω.
<i>accustom</i>	Εθω, Perf. mid. ειωθα for εἴθα, Particip. ειωθως, -υια, -ος.
<i>see or know</i>	Ειδειω and ειδω, 1 Fut. εισω and εἶδησω, Perf. εἶδηκα, Plup. εἶδην, by Syncope εἶδεν, Att. ηδεν, Part. εἶδης, by Syncope εἶδης, 2 Aor. εἶδον, Imper. ἴδε, Opt. ἴδοιμι, Subj. ἴδω, Infin. ἴδεν, Part. ἴδων; 1 Fut. mid. εισομαι, 1 Aor. εισαμην, Perf. οἶδα, 2d Pers. οἶδασθα, Æol. and Att. and by Syncope οἶσθα.
<i>be like</i>	Εικω, 1 Fut. εἴξω, 1 Aor. εἴξα and εἴξαι. 2 Aor. εἶκον: Perf. mid. εἶκα and εἶκα, Pluperf. εἶκεν and εἶκεν, Part. εἶκως and εἶκως.
<i>say</i>	Εἶρω, 1 Fut. εἶρω. Compare Εἶρω.
<i>drive away</i>	Ελαυνω, 1 Fut. ελασω, 1 Aor. ηλασα, Perf. ηλακα, Att. εληλακα; Perf. pass. ηλαμαι, Att. εληλαμαι and ηλασμαι, 1 Aor. ηλαθην and ηλασθην, Part. ελαθεις, from ελαω.
<i>hope</i>	Ελπομαι, 1 Fut. ελψομαι Perf. mid. Att. εολπα, Pluperf. εολπειν and εωλπειν.
<i>speak</i>	Επω, 1 Aor. ειπα, 2 Aor. ειπον, Imper. ειπε, Opt. ειποιμι, Subj. ειπω, Infin. ειπειν, Part. ειπων, preserving the augment throughout the Moods.
<i>put on</i>	Εννυμι. See among the Irregulars in μι.
<i>say</i>	Εἶρω, 1 Fut. εἶρω, Perf. εἶρηκα; Perf. pass. εἶρημαι, P. p. Fut. εἶρησομαι; Pres. mid. εἶρομαι to ask, 1 Fut. εἶρησομαι, 1 Aor. εἶρησαμην, ηἶραμην, 2 Aor. ηἶρομην and εἶρομην.
<i>come</i>	Ερχομαι, 1 Fut. ελευσομαι, 2 Aor. act. ηλθον, by Syncope for ηλυθον, Imper. ελθε, Subj. ελθω, Perf. mid. ηλυθα, Att. εληλυθα, Pluperf. εληλυθεν, from ελευθω.
<i>find</i>	Εύρισκω, 1 Fut. εύρησω, 1 Aor. εύρησα, Perf. εύρηκα, 2 Aor. εύρον, Imper. εύρε; Perf. pass. εύρημαι, 1 Aor. εύρηθην; 1 Aor. mid. εύρησαμην and εύραμην, Part. εύραμενος, 2 Aor. εύρομην, from εύρειω.
<i>have</i>	Εχω, Imp. ειχον, 1 Fut. εἴξω and σχησω, Perf. εσχηκα, 2 Aor. εσχον, Imper. σχες, Opt. σχοιμι. Att. σχοιην, Subj. σχω, Infin. σχειν, Part. σχων; Perf. pass. εσχημαι, 1 Aor. εσχεθην; 1 Fut. mid. εἴχομαι and σχησομαι, 2 Aor. εσχομην, Imper. σχε, Opt. σχοιμην, Infin. σχεσθαι, Part. σχομενος, from σχιω.

Z.

<i>live</i>	Ζαω, ζης, ζη, Imperat. ζη and ζηθι, Opt. ζαιην and ζωην, (from ζωμι) Infin. ζην, Part. ζων, Imp. εζην (from ζημι), 1 Fut. ζησω, 1 Aor. εζησα.
<i>gird</i>	Ζωννυω and Ζωννυμι, 1 Fut. ζωσω, (John xxi. 18.) Perf. εζωκα; Perf. pass. εζωσμαι, 1 Aor. εζωσθην, as if from ζωω.

Θ.

<i>bury</i>	Θαπῶ, 1 Fut. θαψω, 2 Aor. σταφον, Perf. τεταφα; Perf. pass. τεθαμμαι, 1 Aor. εταφθην.
<i>be amazed</i>	Θαπῶ, 2 Aor. εταφον; Perf. mid. τεθηπα.
<i>will</i>	Θελω and εθελω, Imp. εθελον and ηθελον, 1 Fut. θελησω and εθελησω, 1 Aor. εθελησα and ηθελησε, from θελειω and εθελειω.

To die Θνησκω, 1 Fut. θνηξω, and τεθνηξω, Perf. τεθνηκα, Part. τεθνηκως, 2 Aor. εθανον, 2 Fut. θαναω; 2 Fut. mid. θανεμαι from θεινω, Perf. mid. τεθναα, Infin. τεθναι, Part. τεθναως and τεθνεως, as if from θναω.

I.

come to ἰκνεομαι, 1 Fut. ἰξομαι, 2 Aor. ἰκομην; Perf. pass. ἰγμαι, from ἰκω.
fly ἰπτημι, 1 Fut. πτησω, 2 Aor. ἐπτην, and more used Pres. mid. ἰπταμαι, 1 Fut. πτησομαι, 2 Aor. ἐπταμην and ἐπτομην, Subj. πταμαι, Infin. πτασθαι and πτισθαι, Part. πταμενος, and πτομενος; Perf. pass. πειπταμαι, from πταω.

K,

sit Καθεζομαι, 2 Fut. καθιδυμαι; 1 Aor. pass. εκαθεσθην.
burn Καιω, 1 Fut. καυσω, 1 Fut. mid. καυσμαι, (2 Pet. iii. 10.) 1 Aor. εκαυσα and εκηα, Perf. κεκαυκα, 2 Aor. εκαον; Perf. pass. κεκαυμαι, 1 Aor. εκαυθην, 1 Fut. καυθησομαι, 1 Fut. Subjunct. εκαυθησωμαι, (1 Cor. xiii. 3.) 2 Aor. εκαην, Part. καεις.
call Καλεω, 1 Fut. καλίσω, Perf. κεκληκα for κεκαληκα.
labour Καμνω, 1 Fut. καμω, Perf. κεκμηκα for κεκαμηκα, 2 Aor. εκαμον.
lie Κειμαι. See among the Irregulars in μι.
advise Κελομαι, 1 Fut. κελησομαι, 1 Aor. εκαλησαμην, from κελομαι.
perform Κραταινω, 1 Aor. εκρηνα, Imper. κρηνον; Perf. pass. κεκραμαι, 1 Aor. εκραανθην.
kill Κτεινω, 1 Fut. κτενω, 1 Aor. εκτεινα, Perf. εκτακα, εκτακα rarely, 2 Aor. εκτην, from κτημι.

Λ.

share Λαγχανω, Perf. εληχα, Att. for λεληχα, 2 Aor. ελαχον, from ληχω; Perf. mid. Att. λελοχα.
take Λαμβανω, 1 Fut. ληφομαι, Perf. λεληφα, Att. εληφα, 2 Aor. ελαβον, Infin. λαβεin; Perf. pass. λελημμαι, Att. ελημμαι, 1 Aor. εληφθην, (so κατειληφθη, John viii. 4.) Infin. ληφθηναι, from ληβω. So its Compounds.
lie hid Λανθανω, 1 Fut. λησω and λησομαι, 2 Aor. ελαθον; Perf. pass. λελησμαι, 1 Aor. ελησθην; Perf. mid. λεληθα, 2 Aor. ελαθομην, from ληθω.

M.

be mad Μαινομαι, 1 Fut. μανυμαι, 1 Aor. εμνηαμην, Perf. μεμνηα; 2 Aor. pass. εμανην.
earn Μανθανω, Perf. μεμαθηκα, 2 Aor. εμαθον; Perf. pass. μεμαθηναι; 1 Fut. mid. μαθησομαι, 2 Aor. εμαθομην, from μαθειω.
fight Μαχομαι, 1 Fut. μαχεσομαι and μαχησομαι, 1 Aor. εμαχεσαμην and εμαχησαμην, 2 Fut. μαχμαι; Perf. pass. μεμαχημαι, from μαχομαι.
divide Μειρομαι, Perf. mid. μεμορα, Poet. εμμορα; Perf. pass. εμαρμαι or εμμερμαι.
delay Μελλω, Imp. εμελλον, Att. ημελλον, 1 Fut. μελλησω, 1 Aor. εμελλησα from μελλειω.
remain Μενω, Poet. εμενω, 1 Fut. μενω, 1 Aor. εμεινα, Perf. μεμενηκα, as if from μενεω; Perf. mid. μεμενονα.
mix Μιγνυω and μιγνυμι, 1 Fut. μεζω, 1 Aor. εμιξα, Perf. μεμιχα; Perf. pass. μεμιγμαι, 1 Aor. εμιχθην, 2 Aor. εμιγην, from μιγω.
remind Μιμνησκω, 1 Fut. μνησω, 1 Aor. εμνησα; Perf. pass. μεμνημαι, 1 Aor. εμνησθην; 1 Fut. mid. μνησομαι, 1 Aor. εμνησαμην, from μιναω.

O.

smell Οζω, 1 Fut. οσω, οζειω, and οζηω, Perf. ωζηκα, from οζειω; Perf. mid. οδαδα and ωδοδα, Poet. ωδα.

To open	Οίγω. See above Ανοίγω.
think	Οιομαι and οίμαι, οίσι Att. for οίη, Imp. ωομην and ωομην, 1 Fut. οίησομαι; Perf. pass. ωήμαι. 1 Aor. ωήθην, from οίσομαι.
go	Οίχομαι, 1 Fut. οίχησομαι, 2 Aor. ωχομην; Perf. pass. ωχημαι, Ion. οίχημαι, from οίχομαι.
destroy	Ολλυω and ολλυμι, 1 Fut. ολίσσω, 1 Aor. ωλίσσα, Perf. ωλεκα, Att. ολωλεκα; 2 Aor. ωλον, 2 Fut. ολω; Perf. mid. ωλα, Att. ολωλα, from ολέω.
swear	Ομνυω and ομνυμι, 1 Fut. ομοσω, 1 Aor. ωμοσα, Perf. ωμωκα, Att. ομωμοκα; 1 Aor. mid. ωμασαμην, 2 Fut. ομῆμαι, from ομω.
help	Ονημι and ονινημι, 1 Fut. ονησω, 1 Aor. ωνησα; 1 Fut. mid. ονησομαι, 1 Aor. ωνησαμην, from οναω.
excite	Ορω, 1 Fut. ορώ, Æol. ορσω, 1 Aor. ωρσα; Perf. mid. ωρα, Att. ορωρα and ωρορα.
owe	Οφειλω, 1 Fut. οφειλίσσω, from οφειλέω, 2 Aor. ωφειλον, or οφειλον.

Π.

<i>suffer</i>	Πασχω, Perf. mid. πεπονθα, from πενθειω; 1 Fut. mid. πεισομαι for πησομαι; 2 Aor. act. επαθον, from πηθω.
<i>fix</i>	Πη[ν]υω and πη[ν]υμι, 1 Fut. πηξω, 1 Aor. επηξα; 2 Aor. pass. επαγην, 1 Fut. mid. πηξομαι, 1 Aor. επηξαμην from πηγω.
<i>drink</i>	Πινω, 2 Aor. επιον, from πιω; 1 Fut. πωσω, Perf. πιπωκα, Imper. πιθι and πωθι; Perf. pass. πιπομαι and πιπωμαι, 1 Aor. εποθην, from πωω.
<i>sell</i>	Πιπρασκω, 1 Fut. πρασσω, Perf. πιπρακα; Press. pass. πιπρασκομαι, Perf. πιπραμαι, 1 Aor. επραθην, from πρᾶω.
<i>fall</i>	Πιπλω, 1 Fut. πλώσω, Perf. πιπλωκα from πλω, 1 Aor. επισα, (Rev. i. 17.) 2 Aor. επεσον; 2 Fut. mid. πισομαι, from πτω, which see in Lexicon.
<i>strike</i>	Πληττω, 1 Fut. πληξω; 2 Aor. pass. επληγην and επλαγην; Perf. mid. πεπληγα.
<i>ask</i>	} Πυνθανομαι, 1 Fut. πεισομαι, 2 Aor. επυθομην, from πειθομαι; Perf.
<i>hear</i>	

Ρ

work	ῥιζω, 1 Fut. ῥιξω, and ρεζω by transposition, 1 Aor. ερριξα; Perf. mid. εοργα for ερρογα.
flow	ῥεω, 1 Fut. ῥευσω and ῥησω, 1 Aor. ερρευσα, Perf. ερρυκα; 2 Aor. pass. ερρυν, from ῥυεω.
break	ῥησσω and ῥησνυμαι, 1 Fut. ῥηξω; Perf. mid. ερρωγα, Att. for ερρηγα; 2 Aor. pass. ερραγην, from ῥησσω, rarely used.
strengthen	ῥωννυω and ῥωννυμι, 1 Fut. ῥωσαι; Perf. pass. ερρωμαι, Imp. ερρωσο farewell, Part. ερρωμενος.

Σ.

extinguish	Σβεννυω and σβεννυμι, 1 Fut. σβίσσω and σβησομαι, 1 Aor. εσβισα, Perf. εσβηκα; 2 Aor. pass. εσβην, Infin. σβηναι, from σβίω and σβημι.
move	Σειω, 2 Aor. εσεισα and ευα; Pres. pass. σινομαι, Perf. εσσυμαι, 1 Aor. εσυθην; 1 Aor. m. εσεισαμην.
pour out as a libation	} Σπενδω, 1 Fut. σπεισω; 1 Aor. εσπισα; Perf. pass. εσπισμαι, 1 Aor. εσπεισθην; 1 Fut. mid. σπισομαι, 1 Aor. εσπισαμην, from σπειδω.

To

<i>To strow</i>	Στρωννυω and στρωννυμι, 1 Fut. στρωσω, 1 Aor. ἐστρωσα, Perf. ἐστρωκα Perf. pass. ἐστρωμαι, 1 Aor. ἐστρωθην, from στρω.
<i>hold</i>	Σχω. See above Εχω.

T.

<i>cut</i>	Τιμνω, 1 Fut. τιμω, and τμηζω from τμησσω, Perf. τετμηκα, 2 Aor. ἐταμον; Perf. pass. τετμημαι, from τιμω.
<i>bring forth</i>	Τικτω, 1 Fut. τεξω, 2 Aor. ἐτεκον; Perf. mid. τετοκα, from τικω.
<i>pierce</i>	Τιτραω and τιτραινω, 1 Fut. τρησω, 1 Aor. ἐτρησα; Perf. pass. τετρημαι, from τρειω.
<i>wound</i>	Τιτρωσκω, 1 Fut. τρωσω, 1 Aor. ἐτρωσα, Perf. τετρωκα, from τρω.
<i>nourish</i>	Τρεφω, 1 Fut. θρεψω, 1 Aor. ἐθρεψα; Perf. pass. τεθραμμαι, 2 Aor. ἐτραφην.
<i>run</i>	Τρεχω, 1 Fut. θρεξω, 1 Aor. ἐθρεξα, Perf. διδραμικα, 2 Aor. ἐδραμον; 2 Fut. mid. δραμμαι, from δρεμω or δραμνω.
<i>be</i> <i>obtain</i>	Τυχανω, 1 Fut. τυχησω, 1 Aor. ἐτυχησα, Perf. τετυχηκα, 2 Aor. ἐτυχον, from τυχειω; Perf. act. τετυχα, and 1 Fut. mid. τευξομαι, from τευχω.

Υ.

<i>promise</i>	ὑπισχνιομαι, 1 Fut. ὑποσχησομαι, 2 Aor. ὑπισχομην; Perf. pass. ὑπισχη- μαι, 1 Aor. ὑπισχεθην, from ὑποσχειομαι.
<i>rain</i> <i>wet</i>	ὑγω, 1 Fut. ὑσω, 1 Aor. ὑσα; Pres. pass. ὑομαι, 1 Aor. ὑσθην, Part. perf ὑσμενος.

Φ.

<i>carry</i> <i>bring</i>	Φερω, 1 Fut. οισω from οιω, 1 Aor. ηνεκα, 2 Aor. ηνεκον; Perf. pass. ηνεγμαι, Att. ἐνηνεγμαι, 1 Aor. ηνεχθην, from ενεκα; Perf. mid. ενηνοχα, Att. for ηνοχα, whence προσενηνοχα, (Heb. xi. 17.) as if from ενεχω.
<i>flee</i>	Φευγω, 1 Fut. φευξω, φευξομαι, and φευξομαι, 2 Aor. εφυγον; Perf. mid. πιφευκα.
<i>prevent</i>	Φθανω, Imperf. εφθανον, 1 Fut. φθασω, 1 Aor. εφθασα, Perf. εφθακα, from φθαω; 2 Aor. mid. εφθην, Part. φθας, from φθημι.
<i>produce</i> <i>spring up</i>	Φυω, 1 Fut. φυσω, 1 Aor. εφυσα, Perf. πεφυκα; Perf. mid. πεφυα, 2 Aor. εφυν, Infin. φυναι, Part. φυς, from φυμι.

Χ.

<i>rejoice</i>	Χαιρω, Imper. χαιρε hail, 1 Fut. χαιρησω, from χαιρεω; 2 Aor. pass. εχαρην; Subj. χαρω, Infin. χαρηναι, 2 Fut. χαρησομαι.
<i>gape</i>	Χασκω, 2 Aor. εχανον; 1 Fut. mid. χανυμαι, Perf. κεχηνα, from χαινω Poetic.
<i>pour</i>	Χεω, 1 Fut. χευσω, 1 Aor. εχευσα, εχεια, and εχια; Infin. χηαι, 1 Aor. mid. εχειαμην, Perf. κεχυκα for κεχεικα, 2 Aor. εχισον, 2 Fut. χιω; Perf. pass. κεχυμαι, 1 Aor. εχυθην, 1 Fut. χυθησομαι, from χυω.
<i>heap up</i>	Χωννυω and χωννυμι, 1 Fut. χωσω, 1 Aor. εχωσα; Perf. pass. κεχωσμαι, 1 Aor. εχωσθην, from χωω or χωω.

Ω.

<i>drive</i>	Ωθω, and more usually ωθειω, 1 Fut. ωσω and ωθησω, 1 Aor. ωσα and ωθησα; Perf. pass. ωσμαι and ωθημαι, 1 Aor. ωσθην; 1 Fut. Mid. ωσομαι and ωθησομαι, 1 Aor. ωσαμην and ωθηταμην. The Attic ε is often prefixed to the augmented Tenses, as εωσα, εωσμαι, &c.
<i>buy</i>	Ωτιομαι, 1 Fut. ωτησομαι, Perf. pass. ωτημαι and εωτημαι, 1 Aor. ωτηθην and εωτηθην.

10. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

SECT.

SECT. XVII.

Of IMPERSONAL Verbs.

1. AN impersonal Verb is a kind of Defective which has only one Person, namely, the third Person singular, and in Participles only the Neuter Gender.
2. Most Impersonals are also very defective in their Tenses: But in the forming of them let the Learner name their principal Tenses, if used, as in συμβαίνει it happens; if not, their other Tenses.

Pres.	1 Fut.	Perf.
Συμβαίνει.	συμβήσεται.	συμβέβηκε.

3. The most usual Impersonals active are as follow:

1. Ανηκει and προσήκει it is fit, Imp. ανηκει and προσήκει, Particip. ανηκον and προσήκον.
 2. Δει it behoveth, Imp. εδει, Opt. δέοι, 1 Fut. δέηται, 1 Aor. εδέησε, Infin. δειν, δέησιν, δέησαι, Particip. δειον, δέησον, δέησαν. Compounds, Αποδει, ενδει, καλᾶδει, προσδει.
 3. Δοκει it seemeth, Imp. εδοκει, 1 Fut. δοξεί, 1 Aor. εδοξε, Subj. δοξή, Particip. δοκων. Compounds, Μίλαδοκει, συνδοκει.
 4. Μελι it is a concern, Imperf. μελεῖ, 1 Fut. μελήσει, 1 Aor. ἐμελήσε, Particip. μελον. Compound, Μίσταμελεῖ.
 5. Πρέπει it becometh, Imperf. ἐπρεπεῖ, Infin. πρεπειν, Particip. πρεπον.
 6. Χρη it behoveth, (by Apocope for χρησι, from χρημι) Imperf. ἐχρην or χρεν, 1 Fut. χρησεί, Infin. χρηναι and χρεν. Compounds, Αποχρη, &c.
4. There are also Impersonals passive, as
 1. Ενδεχεται it may be.
 2. Ειμαρται it is decreed by the Fates, Perf. pass. Attic from μερω to divide.
 3. Πιπρωῖται, the same, Pluperf. πεπρωῖτο, Particip. πεπρωμενον, by Syncope from περατωω to define, determine.
 5. Besides the foregoing Impersonals, some Verbs neuter, and all Verbs passive, or that signify passively, in their third Persons may be used impersonally, as φιλει it useth or is wont, φαίνεται it appears, ἐπιτρέπεται it is permitted, γέγραπται it is written.

SECT. XVIII.

Of ADVERBS and INTERJECTIONS.

1. AN Adverb is an indeclinable Particle added to a Verb (*ad Verbum*) or Adjective "to denote some modification or circumstance of an action or quality;" as καλως well, in καλως αναγινώσκει he reads well.
2. Adverbs in Greek are either primitive, as νυν now; or derivative, either from Nouns, as πανω altogether, ανδριστι manfully; or from Verbs, as αναφανῶ openly, κρυφῶν secretly.
3. Adverbs in ως are derived from the Genitive plural of Adjectives, by changing ων into ως, as from αληθων, αληθως truly; from οξειων, οξειως sharply.
4. Some Adverbs form Degrees of Comparison, thus,
 1. When the positive Adverb is formed from the Genitive plural in ων, the comparative Adverb

Adverb is likewise formed from the Genitive of the comparative, and the *superlative* from the Genitive plural of the superlative, by changing *ν* into *ς*, thus :

From Adjective σοφός *wise*, is formed Adv. σοφῶς *wisely* ;

From comparat. σοφώτερος *wiser*, Adv. σοφώτερος *more wisely* ;

From superlat. σοφωτάτων of *wisest*, Adv. σοφωτάτως *most wisely* ;

So from ταχύς *swift*, Adv. ταχέως *swiftly* ;

From comparat. ταχύτερος *swifter*, Adv. ταχύτερος *more swiftly* ;

And from superlat. ταχυτάτων of *swiftest*, Adv. ταχυτάτως *most swiftly*.

2. If the positive Adverb ends in *ω*, so does the comparative and superlative, as ἀνω *upwards*, comparat. ανώτερον, superlat. ανωτάτω.

Of ADVERBIAL PARTICLES.

6. A in composition *denies*, *collects*, or *increases*, as ἀχαρίς *unthankful*, ἀπάντες *all together*, ἀξύλος *full of wood*.
7. The syllabic Adjections, δε, σε, ξι, denote *to* a place, as οἰκαδε (to) *home*, ἔρανοσε *into heaven*, Αθηναζε *to Athens* ; διν and δι from a place, as ἔρανοδι *from heaven* ; δι, οι, σι, χς, χη *in* a place, as ἔρανοδι *in heaven*, οἰχοι *at home*, Αθηνησι *in Athens*, πανταχς and πανταχη *every where*.
8. Αρι, ερι, ζα, λα, βς, prefixed to words, heighten their signification, as δηλος *manifest*, ἀριδηλος *very manifest*.
9. Νη and νι deprive, as νηπιος *an infant*, from νη *not*, and επω *to speak*.
10. Ευ in composition has a good sense, denoting *easiness* or *kindness* ; δυσ, an *ill* one, signifying *difficulty* or *ill will*, as ευαλωτος *easy to be taken*, δυσαλωτος *hard to be taken* ; ευμενης *benevolent*, δυσμενης *malevolent*.

Of INTERJECTIONS.

11. Under Adverbs in Greek are comprehended *Interjections*, that is, words *thrown into* (interjecta in) a sentence to express some *emotion of mind*, as of joy, εἰ *ho!* of grief, ὦ, *oh!* of laughter, αἰ, αἰ, *ha! ha!* of approving, εἰα *O brave!* εὖγε *well done!* of condemning, ὦ φει *O fy!* of admiring, ὦ, βάβαι, παπαι, αἰβοι, *O wonderful!* of deriding, εἰ *ah!* of calling, ὦ *ho!* of grief, εἰ *woe!*

SECT. XIX.

Of CONJUNCTIONS.

1. A Conjunction is an indeclinable Particle that *joins together* (conjungit) *sentences* and sometimes *single words* *.
2. In Greek they may be distinguished into
 1. Copulative, as και, τε, *and, also, &c.*
 2. Disjunctive, η, ητοι, ηγαν, *either, or, &c.*
 3. Concessive, καν, καιπερ, *though, although.*
 4. Adversative, δε *but*, αλλα *but*, ὁμως *yet.*
 5. Causal, γαρ *for*, ινα, ὅπως, *that, to the end that*, επιδηπερ *since.*
 6. Conclusive or illative, αρα, γν, *therefore*, διοπιρ *wherefore.*
 7. Conditional, ε, αν, *if.*

* See the *Encyclopædia Britannica* in Grammar, No. 115, &c.

SECT. XX.

Of PREPOSITIONS.

1. A PREPOSITION is an indeclinable Particle put before (præposita) Verbs in composition, and Nouns in construction.
2. * “Most Prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations.”
3. The Prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς* into, *ἐκ* or *ἐξ* out of, *ἐν* in, *πρὸ* before, *πρὸς* to, *σύν* with; and twelve of two syllables, *ἀμφί* round about, *ἀνα* through, *ἀντί* instead of, *ἀπό* from, *διά* by, *ἐπὶ* in, upon, *κατά* according to, *μετά* with, *παρά* from, *ἀτ*, *περί* concerning, about, *ὑπὲρ* above, over, *ὑπό* under.
4. The Prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφί* about, concerning, near (not used in the New Testament), is in the Greek writers joined with three cases, the Genitive, Dative, and Accusative.

SECT. XXI.

Of SYNTAX, and first of CONCORD.

1. SYNTAX from the Greek word *Συντάξις* Composition, is that part of Grammar which teaches how to compose words properly in Sentences.
2. Syntax may be distinguished into two parts, *Concord* or *Agreement*, and *Government*.

Of the FIRST CONCORD.

3. The Verb agrees with its Nominative case in Number and Person, as *ἐγὼ γράφω* I write, *ἄνθρωποι λέγουσι* men say.
4. The Nominative case to a Verb is found by asking the question *who?* or *what?* with the Verb, as in the sentence just given, *men*, answering to the question *who say?* is the Nominative case to the Verb *say*.
5. All Nouns are of the *third* Person, except such as are joined with the pronouns *I*, *thou*, *we*, or *ye*.
6. A neuter Noun plural has † generally a Verb singular, as *πάντα ἐγένετο* all things were made, *ζῶα τρέχει* animals run.

7. Two

* Bishop Loxeth's Introduction to English Grammar, p. 97, 2d edit. But comp. *Encyclopædia Britannica* in GRAMMAR, No. 128, &c.

† By no means always; see Mark v. 13. John x. 27. 1 Cor. xii. 25. Jam. ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that Nouns plural, both masculine and feminine, are likewise sometimes, though rarely, joined with Verbs singular in the best Greek writers. Thus *Pindar*, Od. 11. lin. 4, 5, *Μελιγαυαὶς ὕμναι ὕσπερ ἄρχαι λόγων τελλεται*, The sweet hymns is the prelude to the discourses which follow; *Plato*, *Οὐκ ἐστὶν οὐτίνης ἀπέχονται συμπόσιων ἢ Κρητῆς*, There is not who abstain from feasts except the Cretans; *Aristotle*, *Οὐκ ἐνὶ ξίφει τοῖς μὲν αἰ τρέχει, τοῖς δὲ τε πῖρα*, On some grew no hairs,

7. Two or more Nominatives, of whatever Number, generally have a Verb plural, and if the Nominatives differ in Person, of the most * *worthy* Person, as Σπέρμα και καρπός διαφέρουσι, *Seed and fruit differ*; Εγώ και σύ τα δίκαια ποιήσομεν, *I and thou will do right things*.
8. A Noun of *multitude*, though singular in form, may have a Verb plural, as Luke viii. 37, Ἠρώτησά αὐτὸν ἅπαν το πλῆθος, *All the multitude asked him*. Comp. John vii. 49, and Rule 15, below.
9. A Verb placed between two Nominatives of different Numbers, may agree with either, as Ἔθνος πολυανθρωπάτατον ἐστίν, ὅς εἰσιν, Ἀραβῆς, *The Arabians are a most populous nation*.
10. The primitive Pronouns, whether of the first or second Person, are generally omitted before a Verb (unless some emphasis or distinction be intended), as γράφω *I write*, λέγεις *thou sayest*.
11. The Nominative case of the third Person is also often omitted, especially before such Verbs as these, λέγουσι, φασί, *they say*; πορεύονται, φιλοῦσι, *they are wont*, &c. understand ἄνθρωποι *men*. So before Verbs of *nature*, as ἐβρόνησε *it thundered*, ἠστράφη *it lightened*, i. e. Θεός *God*, or οὐρανός *heaven*.

Of the SECOND CONCORD.

12. The Adjective agrees with its Substantive in Number, Case, and Gender, as χρηστός ἀνὴρ *a good man*, καλὰς γυναῖκες *to fair women*.
13. The Adjective to a Substantive may be either Noun, Pronoun, or Participle; and its Substantive is found by asking the question *who?* or *what?* with the Adjective, as in the last instance, *who fair?* answer, *women*.
14. Two or more Substantives singular generally have an Adjective of the plural Number, and of the most † *worthy* Gender (if the Substantives differ in Gender,) as ἀδελφός ἢ ἀδελφή γυμνοί, *A brother or a sister naked*, Jam. ii. 15.
15. A Substantive of *multitude*, though singular, and of the feminine or neuter Gender, may have an Adjective plural and masculine, as Luke ii. 13, Πλῆθος στρατιᾶς οὐραγίου, αἰνούντων τὸν Θεόν, καὶ λεγόντων, *A multitude of the heavenly host, praising God, and saying*; Luke xix. 37, Ἄπαν το πλῆθος χαιρόντες, *All the multitude rejoicing*. Comp. Acts v. 16.
16. The Greek N. χεῖμα, plur. χεῖματα, signifying *thing* or *things*, is usually omitted, and implied in the neuter Adjective, as καλὸν ἐστίν, *it is a good thing*. Hence

hairs, on others no feathers. The author of the *Port Royal Grammar*, who produces the passages just cited, accounts for this construction (Book ix. Rule 5.) by observing, that “such expressions are real *Syllepses* (and the *Syllepsis* is defined, Book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence), for, as when we say *turba ruunt*, *the multitude rush*, the Verb is put in the plural, because we apprehend a *multitude* by the word *turba*; so when we say *animalia currit* [ζῶα τρεχέει] the Verb is put in the singular, by reason we conceive an *universality* by the word *animalia* *animals*, as if it were *omne animal currit*, *every animal runs*, or indefinitely *animal currit*, *an animal runs*.” Thus my author, who shews that similar phrases are used both in the Latin and French language; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxv. 14. and my Hebrew Grammar, Sect. VIII. 21.

* In Persons the first is called *more worthy* than the second, and the second than the third; or as Mr Holmes states it, in his Latin Grammar, p. 53, Note, “*I* and another are *we*; *thou* and another are *ye*; so that the Verb agrees with the *first* Person rather than the second, and with the *second* rather than the third.”

† Of Genders the masculine is *more worthy* than the feminine, and the feminine than the neuter.

17. A Substantive feminine is often joined with an Adjective * neuter, as Οὐκ αγαθὸν πολυκοιρανία, (*Homer*) *The rule of many is not good, or a good thing*, χρημα being understood. Comp. Mat. vi. 25, 34. 2 Cor. ii. 6. † So sometimes a N. masc. as *Aristoph.* Plut. lin. 203, Διλοτάτον ἐστὶ ὁ Πλούτος, *Plutus is a most fearful thing*; *Longin.* De Sublim. sect. 31, Ὁ ἰδιοτισμὸς ἐστὶ ἐμφανιστικώτερον, *A common expression is more significant*; *Herodot.* ii. 68, Ὁ δὲ τροχίλος εἰρηναῖον οἱ ἐστὶ (where understand ζῶον) ‡.
18. So two Nouns, one masculine, the other feminine, are joined with an Adjective neuter plural, as Αἱ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν αἰρετά, *Power and riches are desirable on account of honour*.

Of the THIRD CONCORD.

19. The relative Pronoun, ὅς, ἥ, ὅ, agrees with the Substantive to which it refers, called its *Antecedent*, in Gender, Number, and Person; and if there be no Nominative case between the Relative and the Verb, the Relative itself will be the Nominative case to the Verb, as Μακάριος ἐστὶν ὁ ἀνὴρ ὃς ἐλπίζει, *Blessed is the man who hopeth*.
20. But if there be some other Nominative case to the Verb, the Relative will, as to Case, be governed by the Verb, or by some other word in the sentence, as Μακάριον τὸ ἔθνος οὗ Κύριος ὁ Θεὸς ἐστὶ λαὸς ὃν ἐξελέξατο, *Blessed (is) the nation whose God the Lord is, the people whom he hath chosen*. In this sentence the first Relative οὗ is, as to Case, governed by the Noun Θεός, (comp. Rule 32.) the second Relative ὃν by the Verb ἐξελέξατο. Comp. Rule 43.
21. But observe that the Relative and Antecedent in Greek are often put in the same case, as Εἰστέουσιν—τῷ λόγῳ ᾧ (for ὃν) εἶπεν, *They believed—the word which he spake*, John ii. 22.
22. Two or more Antecedents generally have a Relative plural, agreeing in Gender and Person with the most worthy, as Ἀνὴρ καὶ γυνή, οἱ ἀγαπῶσι τὸν Θεόν, *A man and a woman who love God*.
23. A Relative between two Antecedents of different Genders or Numbers may agree with either, as *Lucian*, Πολεῖς εἰσὶν ἃς φώλεας νομίζεις, *Those are cities which you take for caves*. Gal. iii. 16, τῷ σπέρματι σε, ὃς ἐστὶ Χριστός, *to thy seed, which is Christ*. Eph. iii. 13, ταῖς θλίψεσι μὲν, ἥτις ἐστὶ δόξα ὑμῶν, *my afflictions, which are your glory*.
24. Αυτός, οὗτος, ἐκεῖνος, ὅσος how many, ἥλικος as great, οἷος of such kind, also πόσῳ how many, πόσῳ of what number, &c. ποταπὸς of what country, ποσαπλῆς and ποσαπλασιος of how many fold, are sometimes used after the manner of the Relative, as Ελεφάντων ἐμβρυον (ἐστὶ) ἥλικον (ἐστὶ) μόσχου, *The fetus of elephants is as big as a calf*; Χαριζόμενος οἷῳ σοὶ ἀνδρὶ, *Obliging such a man as you*.

* Comp. Lexicon under Ἀρεστος. The Latins have sometimes imitated this construction. Thus *Virgil*, *Æn.* iv. lin. 568, 9.

——— Varium & mutabile semper
Fœmina. ———

† In *Longinus*, Sect. xxxii. p. 174, edit. tert. *Pearce*, we even meet with a N. feminine plur. joined with an Adjective neut. sing. Ὡς ὑψηλοποιον αἱ μεταφοραὶ, *That metaphors are conducive to the sublime*.

‡ So in Latin, *Ovid*,

Turpe senex miles, turpe senilis amor.

And *Virgil*, *Ecl.* III. lin. 80,

Triste lupus stabulis ———

25. Relatives often agree with their Antecedents, not as to their Gender, but as to their Sense, as Mat. xxviii. 19, εθνη—αυτης. Rom. ii. 14. εθνη—υτοι. Col. ii. 19, την κεφαλην, εξ υ—Rev. xvii. 16. Κερατα—υτοι. So in Latin, *Terence*, Andr. III. 5, 1, *Scelus, qui me perdidit. Horace*, Monstrum, quæ—Lib. I. ode xxxvii. lin. 21.
26. The Relative is often put before the Antecedent, especially when in the same case, as John xi. 6. Εμεινεν εν ω ην τοπω, *He stayed in the place in which he was.*
27. A Verb, an Adjective, or a Relative, sometimes agree with a preceding Infinitive mood, or a sentence; and in such instances the Verb is put in the third Person, and the Adjective or Relative in the neuter Gender, as Ξυρειν τον λεοντα ουκ εστιν ασφαλεις, *To shear a lion is not safe*; Μη μεθυσκεσθε ρινω, εν ω (neut.) εστιν ασωτια, *Be not drunk with wine, in which (being drunk with wine namely) is profligacy.* Eph. v. 18.

Of GOVERNMENT.

28. Government is that part of Syntax which respects the cases of Nouns and Pronouns.

Of APPPOSITION.

29. Two or more Substantives belonging to the same thing are put in the same case by Apposition, as Παυλος Αποστολος, *Paul an Apostle*; Τιμοθεω τικνω, *To Timothy (my) son*; Ασωπος πολεις, *the town Asopus.*
30. The proper name of a place, particularly of a town, is sometimes put with its Appellative in the Genitive, as Αθηνων πολεις, *the city of Athens.*

Of the NOMINATIVE Case.

31. Verbs signifying *being* or *becoming*, *gesture*, and *passives of calling*, take a Nominative after them as well as before them, as Η αμαρτια εστιν η ανομια, *Sin is unlawfulness*, 1 John iii. 4. Στη δ' ορθος, *He stood upright*; Αυτοι υιοι Θεου κληθησονται, *They shall be called the sons of God*, Mat. v. 9.

Of the GENITIVE.

32. In general where the sign *of* is or may be put before a Noun or Pronoun in English, that word in Greek is in the Genitive.
33. The latter of two Substantives with *of* before it in English is put in the Genitive, as Οικια του πατρος, *The house of the father*, or *The * father's house.*
34. The Noun denoting the quality of a substance, or measure of magnitude, after a N. is put in the Genitive, as Ανηρ μεγαλης αρετης, *A man of great virtue*; Herodian, Ανδριας δωδεκα πηκων, *A statue of twelve cubits (high).*

* *Father's* in English is the Genitive, as truly as Πατρος in Greek, or Patris in Latin. See Bp. Lowth's Introduction to English Grammar, p. 24, &c.

35. *Εἰμι* to be, when possession, property, custom, business, or duty are implied, is joined with a Genitive, as *Πάντα Θεοῦ ἐστίν*, *All things are God's*; *Πλουτοῦ ἐστὶν ὑβριζειν*, *It is the custom of riches to be insolent**.

36. The Genitive case in Greek is very often governed by a Preposition understood.

N. B. This last Rule includes so great a part of the Government of the Greek language, and will so well account for the Reason of it, that it may be proper particularly to illustrate it.

I. Then, By *ANTI* for, instead of, understood, are governed,

1. The Genitives joined with Verbs of exchanging, as *Homer*, *ἀμείβειν χρυσία χαλκῶν*, *To exchange gold for brass*. *ἂντι* is expressed by *Aristotle*, *ἀλλατῆσθαι τροφᾶς ἂντι νομισματος*, *To exchange victuals for money*.

2. The Noun of Price in the Genitive, as *Acts vii. 16*, *ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου*, *Abraham bought for a sum of money*; *Πάντα ὧντι πλῆνι*, *All things (are) to be purchased for money*. *ἂντι* is expressed *Heb. xii. 16*, *Ὁς ἂντι βρώσεως μίας ἀπέδοτο τὰ πρόβόλαια αὐτοῦ*, *Who for one meal sold his birth-right*.

3. Hither may be referred the Genitives joined with Adjectives signifying comparison or worth, and its opposite, as *Homer*, *Ἐκτορος ἀξίον*, *Comparable to (i. e. a match for) Hector*; *Plutarch in Scapula*, *τρίων ἀξία ταλάντων*, *Things worth three talents*; *Ἀξίος ἐπαινῆς—θανάτου*, *Worthy of praise—of death*.

II. By *ΑΠΟ* from, at, understood, are governed.

1. The Genitives joined with Verbs of ceasing, freeing, absolving, abstaining, wanting, differing, separating, driving away, and such like, as *1 Pet. iv. 1*, *Πεπαύται τῆς ἁμαρτίας*, *He hath ceased from sin*; *Euripid*. *ἐλευθέρω σὲ τὸ πόνον*, *I free you from this labour*; *Rom. viii. 32*, *Ἰδὺς υἱὸν ἑαυτοῦ σπείσας*, *He spared not his own son*. Expressed, *Ps. xxxvii. 8*, *Παύσαι ἀπὸ οργῆς*, *Cease from wrath*; *Mat. vi. 13*, *Ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, *Deliver us from the evil one*.

2 The Genitives after Verbs of touching, as *Mat. viii. 3*, *Ἡψάτο αὐτὸν ὁ Ἰησοῦς*, *Jesus touched him*. Expressed in *LXX of Lev. v. 3*, *Ἡ ἀψήσεται ἀπὸ ἀκαθαρσίας ἀνθρώπου*, *Or shall touch the uncleanness of a man*.

3. The Genitives after Adjectives denoting privation, want, freedom, distance, and the like, as *Xenoph.* *ἐρημός τε συμμαχῶν*, *Destitute of allies*; *Demosthenes*, *ἐλευθερός τῶν τυραννῶν*, *Free from tyrants*. Expressed, *Steph.* *ἐλευθερός ἀπὸ τῶν βαρβάρων*, *Free from the Barbarians*; *Ἄσκη ἀπὸ ἀνδρὸς συνουσίας*, *Pure from the cohabitation of man*.

III. By *ΔΙΑ* in or by, understood, is governed.

The Noun of Time in the Genitive answering to the question *when*? as *John iii. 2*, *Ἡλθε νυκτός*, *He came by or in the night*. Expressed, *Acts v. 19*, *Διὰ τῆς νυκτὸς ἠνοίξε*, *He opened in the night*.

IV. By *ΕΚ* or *ΕΞ* out of, from, with understood, are governed,

1. The Genitives joined with Verbs of filling, as *John ii. 7*, *Γεμισαίτε τὰς ὑδρίας ὕδατος*, *Fill the water-pots with water*. Expressed, *Mat. xxiii. 25*, *Ἐσθθὲν δὲ γεμυσθὲν ἐξ ἐρπαγῆς καὶ ἀκρασίας*, *But within they are full of rapine and excess*. So *John xii. 3*.

2. The † Genitive of the Person joined with verbs of hearing, as *Acts i. 4*, *Ἠκυσάτε με*, *Ye have heard of or from me*. Expressed, *2 Cor. xii. 6*, *Ἡ ἀκούει τι ἐξ ἐμοῦ*, *Or heareth any thing of or from me*.

3. The Genitive joined with Verbs of tasting, as *Luke xiv. 24*, *Οὐδεὶς—γευσεται—τῆς δεῖπνῆς*, *No one shall taste the supper*. Expressed. *Job xx. 18*, *Ἐξ ἧς οὐ γευσεται*, *Of which he shall not taste*.

4. The Genitives after Adjectives denoting fulness, *Mat. xxiii. 28*, *Μιστοὶ ἐστέ ὑπο-*

* It is manifest that in such expression the N. *χρῆμα* thing, *ἔθος* custom, *εἶργον* business, or the like, are understood.

† Or else this Genitive may be governed of *παρὰ* from, which is expressed *John i. 40*.

περισσεως, *You are full of hypocrisy.* Expressed, Ευπορωτερος εκ διδασκαλιας, *More abundant in learning.* Gaza in Busby's Grammar, p. 142.

5. Genitives denoting the *part* of any substance, as Mark ix. 27, Κρατησας αυτον της ουρας, *He takes me by the tail*; Id. (p. 158, edit. Bened.) Αρσασιναι εκ των ποδων, *Lifting me up by the feet.*

6. Genitives signifying the *matter* of which any thing is made, as Lucian, Σιδηρος ποιημενος, *Made of iron.* Expressed, Theophrast. Τας τριηρεις εκ κιδρεσ ποιουσιν, *They make their galleys of cedar.*

7. Genitives signifying *from* or *out of* a place, as Euripid. Γης ελαν Κορινθιας, *To drive out of the country of Corinth.* Expressed, Isocrat. Ελαυνειναι αυτον εκ της Ελλαδος, *He drives him out of Greece.*

8. The Genitives after Adjectives *partitive, infinitive, interrogative, numerals, and superlatives*, as Luke xi. 45, Τis των νομικων, *A certain one of the lawyers*; 1 Cor. ii. 11, Τis—ανθρωπων; *Who of men?* Luke v. 3, Εν των πλοιων *One of the ships*; 1 Cor. xv. 9, Ο ελακιστος των Αποστολων, *The least of the Apostles.* Εκ or εξ is expressed John i. 35, Εκ των μαθητων αυτου δυο, *Two of his disciples*; Mat. vi. 27, Τis εξ υμων; *Who of you?* And with a superlative, Lucian, Εγω εξ απασων η καλιστα εδοξα, *I seemed the fairest of all.*

9. The Genitive *absolute* (as it is improperly called), when joined with a Participle of a *past tense*, as Πατρος θανοντος, *The father being dead,*

V. By *ΕΝΕΚΑ *for, on account of, in respect of*, understood, are governed,

1. The Genitives after Verbs of *admiring, praising, envying, punishing, anger*, and the like, Θαυμαζω σε της αρετης, *I admire thee for or on account of (thy) virtue*; Ζηλω, ευδαιμονιζω,—επαινω—σε της τυχης, *I envy—congratulate—celebrate thee for (thy) fortune*; Χωμενον ευζωνοιο γυναικος, *Angry on account of the well-shaped woman.* Homer, Il. i. lin. 429. Comp. 2 Pet. iii. 9.

2. The Genitive article *το* before Verbs infinitive, as Mat. iii. 13, Το απολυσαι αυτο, *To destroy it, i. e. in order to destroy, or on account of destroying it.*

VI. By ΕΠΙ *over, in, during, in the time of, to*, understood, are governed,

1. The Genitive after Verbs of *commanding or ruling*, as Mark x. 42. Αρχειν των Εθνων, *To rule over the Gentiles.* 1 Tim. ii. 12, Αυθινειν ανδρος, *To assume authority over the man.* Expressed, Mat. ii. 22, Αρχελαος βασιλευει επι της Ιουδαιας, *Archelaus reigns over Judea.*

2. Nouns of *Time* in the Genitive answering to the question *when?* as Lucian, Τοσους απικλινα μιας ημερας, *So many did I kill in one day*; which is expressed presently after by επι μιας ημερας.

3. The Genitive *absolute* (as it is called), when joined with a Participle *Present*, as Luke iii. 1, Ηρωδης τετραρχων, *Herod being tetrarch, or when Herod was tetrarch.* Expressed, Joseph. Ant. xii. 3, Επ' Αντιοχου—βασιλευοντος, *When Antiochus was king.*

4. The Genitive denoting *to a place*, as Sophocles, Ιωμεν ναος, *Let us go to the ship.* Expressed, Thucydides, Ιεναι επ' οικου, *To go to (one's) house or home.*

VII. By ΠΕΡΙ *about, concerning, of, as to, in*, understood, are governed,

1. The Genitives joined with Verbs of *remembering, forgetting, caring for, neglecting*, and the like, as Μηνησο της τυχης, *Remember fortune*; Αμελει των φιλων, *You neglect your friends.* Expressed, Dio Cass. Εμνησθη περι αυτων, *He remembered, or was mindful of, them*; Isocrat. Περι γραμματων ημελησαν, *They were careless of letters.*

2. The Genitive of the *thing* joined with Verbs of *condemning, absolving*, or the like, as Demosth. Αισχυνην οδινος αιτιωμαι, *I accuse Æschines of nothing.* Expressed, John

* Though I am well aware that Ενεκα is usually reckoned an Adverb, yet, as it manifestly governs a Genitive, just like a Preposition, I have not scrupled to insert it here, especially as either this word or χαριν, for κατα χαριν, *on account of*, must frequently be supplied to explain the government of the Genitive in Greek.

viii. 46, Τις ἐξ ὑμῶν ἐλεγχει με περὶ ἁμαρτίας; *Who of you convicteth me of sin?* Isocrat. Απαλλατῶ σε περὶ τῆς, *I acquit you of this.*

3. The Genitive of the *thing* joined with Verbs of *hearing*, as Thucyd. Ὡς ἐπυθόηο τῆς Πύλου κατειλημμένης, *When they heard of Pylos being taken*, for περὶ Πύλου.

4. The Genitives joined with Adjectives denoting *knowledge, remembrance, care*, and their contraries, as Εμπειρὸς τῶ πολέμῳ, *Skilful in war*. Expressed, Xenoph. Φρονιμὸς περὶ τῶν, *Knowing as to these things.*

VIII. By ΠΡΟ *before, preferably, in preference to*, understood, are governed,

1. The Genitives joined with Comparatives, as Εὐδαιμονέστερος μὲν, *More happy than I*. Expressed, Herodot. i. 62, Ὅισιν ἡ τυραννὶς πρὸ ἐλευθερίας ἢ ἀσπαστοτέρα, *To whom tyranny was eligible before, or * a more eligible thing than, liberty.*

2. The Genitives joined with Verbs of *chusing, preferring*, and the like, as Ælian, Πλάσιον ἐραστὴν εἰλετο τῷ χρηστῷ πεινῆτος, *She chose a rich lover before a good, (but) poor one*, Expressed, Dionys. Halicarn. τὰ συμφερόντα πρὸ τῶν δίκαιων ἐλογίζετο, *Preferring what was convenient before what was just.*

IX. By ὑΠΟ *by*, understood, is governed,

The Genitive joined to Verbs passive, as Isocrat. Ἡτῆσθαι τῶν συμφορῶν, *To be overcome by misfortunes*; Luke viii. 20, Ἀπηγγέλη αὐτῷ, λεγόντων— (supply ὑπὸ τινῶν) *It was told him by some, who said—*. ὑΠο is very often expressed with the passive Verbs: For instances see the following Lexicon, or a Greek Concordance to N. T. under ὑΠο.

Of the DATIVE.

37. In general where the sign *to* or *for* may be put before a Noun or Pronoun in English, that word in Greek is in the Dative, as Γράφω ὑμῖν, *I write to you*. Hence

38. Εἰμι, denoting *possession or property*, is often joined with a Dative, as Luke ix. 13, Οὐκ εἰσιν ἡμῖν, *There are not to us*, i. e. *we have not*. Comp. Luke viii. 42. Mark xi. 24. Acts iii. 6.

39. Verbs of *profiting, trusting, obeying, disobeying, answering, sufficing*, and the like, govern a Dative, as Ἀυσιτελεῖ τῇ πόλει, *It profiteth, or is profitable for, the city*; John xiv. 8. Ἀρκεῖ ἡμῖν, *It sufficeth, or is sufficient for, us*.

40. Adjectives of *equality, likeness, decency, profit, easiness, trust, obedience, affection, nearness*, and their contraries, govern a Dative, as Mat. xx. 12, Ἰσὼς ἡμῖν αὐτοὺς ἐποίησας, *Thou hast made them equal to us*; Luke vi. 48, Ὁμοῖος ἐστὶν ἀνθρώπῳ, *He is like (to) a man*; Ἐχθρὸς τῇ πόλει, *Averse, or an enemy to the city*.

41. Verbs and Adjectives compounded with συν or ὁμο govern a Dative by the force of the Preposition συν, as Συγχαίρειν χρὴ τοῖς φίλοις, *It behoves (us) to rejoice with friends*: Συντροφὸς εἰμι, *Bred up with me*; Ὁμοψυχὸς εἰμι (i. e. συν εἰμι), *Like minded with me*.

42. The Dative is often governed by a Preposition understood.

I. By ΕΝ *in, by, with*, understood, are governed,

1. The Datives denoting *in or at a place*, as Αἰθερὶ ναίων, *Dwelling in the air*. Expressed, Mat. ii. 19. iii. 3. & al. freq.

2. The Datives signifying the *time when*, as Mat. xvii. 23, Τῇ τρίτῃ ἡμέρᾳ, *On the third day*. Expressed, Mat. vii. 22, Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day*.

3. The Datives denoting the *instrument, cause, or manner of action*, as Homer, Ἡλασε ξίφει, καὶ ἐπέφνε, δολῷ, & κραδίῳ, *He smote (him) with a sword, and killed (him) by fraud, not by valour*. Expressed, Euripid. Ἐν βέλῳ πληγείς, *Struck with a dart*.

II. By ΕΠΙ *upon, for, concerning, on account of*, understood, are governed.

* Comp. above Rule 17.

† When the signs *to* or *for* do or may follow a V. in English, that V. is said to be put *acquisitively*, because the Noun or Pronoun following the sign *acquires* something.

The Datives after Verbs of *anger, rejoicing, envying, following*, and the like, as *Demosth.* Οργίζεσθαι τῷ ἐξαπατησάντι, *To be angry with a person who deceived him.* Expressed, *Lucian*, Ἐπὶ τοῖς παρῶντι ἀγανακτεῖν, *To be offended at the present circumstances.*

III. By ΜΕΤΑ *with*, understood, is governed,

The Dative joined with Verbs of *following* or *accompanying*, as *Mat.* viii. 19. Ἀκολουθήσω σοι, *I will follow thee.* Expressed, *Hesiod*, Ὀπ. lin. 230, Μετ' ἀνδράσι λιμός οἱ πῆδαι, *Hunger follows or accompanies men.* Comp. *Luke* ix. 49.

IV. By ΠΑΡΑ *by*, understood, is governed,

The Dative of the *agent* after the Verb passive, as *Τι πεπραγμένον τοῖς ἄλλοις*, *What is done by others.* Expressed, *Joseph.* De Bel. i. 30. 3, Ερρήθη δὲ παρὰ πασαις ταῖς προσημειναις, *The things before related were asserted by all (the women).*

Of the ACCUSATIVE.

43. Verbs * *transitive* govern an Accusative, as *Γινώθι σεαυτὸν*, *Know thyself*; *Τὸν Θεὸν φοβέσθε*, *Fear ye God.*

44. Verbs are joined with their cognate Nouns in the Accusative, as *Ἐχαρήσαν χαρὰν μεγάλην*, *They rejoiced (with) great joy.*

45. The Accusative is often governed by a *Preposition* understood.

I. By ΔΙΑ *on account* or *because of*, understood, is governed,

The Accusative *absolute* (as some call it), when a *reason* is implied, as *Acts* xxvi. 3, Μαλίστα γνωστὴν οὐκ ἔστι σοι, *Especially because of thy being, or because thou art, skilful.*

II. By Εἰς *to, concerning, against*, understood, are governed,

1. The Accusative of the *thing* after Verbs of *advising, exhorting*, or the like, as *Προτρεπω σὺ τούτο*, *I exhort you to this.* Expressed, *Demosth.* Εἰς ὁμόνοιαν προτρέψαι, *To exhort to unanimity.*

2. The Accusative of the *person* after Verbs of *doing* or *speaking well* or *ill*. *Λέγω σοι κακά*, *I speak evil concerning thee*, for εἰς σέ. Comp. *Mat.* xxvi. 10.

III. By ΕΠΙ *for, during*, understood, is governed,

The Accusative of a Noun of *time*, as *Mat.* iv. 2, Νηστεύσας ἡμέρας τεσσαράκοντα καὶ νυκτὶς τεσσαράκοντα, *Having fasted forty days and forty nights.* Επὶ is expressed, *Luke* iv. 25. *Acts* xiii. 31. xix. 8.

IV. By ΚΑΤΑ *as to, in respect of*, understood, are governed.

1. The Accusative of the *thing* after Verbs of *asking, requesting, depriving*, as *Ἀίτην τινα τι*, *To ask any one any thing*, for κατὰ τι; *Ἀποστέρειν τινα τὰ χρηματῖα*, *To deprive any one of, or as to, (his) goods.*

2. The Accusative joined with Verbs passive, or signifying passively, in such expressions as these: *Euripides*, Τὴν δ' ἐκ χειρῶν ἀρπάζομαι, *She is snatched out of my hands*, literally, *I am snatched as to her out of my hands*; *Μωρὸς οὐ πιστεύεται τὴν ἀρχὴν*, for κατὰ τὴν, *A fool is not intrusted as to, or with, the government*; *1 Cor.* ix. 17, Οἰκονομίαν πεπιστώμαι, *I am intrusted with a dispensation.* Comp. *Rom.* iii. 2. *Mat.* xvi. 26.

3. Most Accusatives *absolute*, as some call them, as *1 Cor.* x. 16, † Τὸν ἀέριον, ὃν κλάωμεν, οὐκ ἔστι κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐσθῆν; *As to the bread which we break, is it not the communion of the body of Christ?* So *Sophocles*, *Cædip.* Tyran. lin. 457. Τὸν ἀνδρα τοῦτον, ὃν παλαιὸν ζητεῖς—ἔστις ἐστὶν ἐνθάδε, *As for that man whom you seek of a long time, he is here.* Comp. *Mat.* xii. 36. xxi. 42. *Luke* xxi. 6. *Acts* x. 36, 38.

4. Innumerable other Accusatives joined both with Nouns and Verbs, as *Παῖδεα, Ῥωμαῖος*, *As to, or by, country a Roman*; *Εἶδος καλλίστος*, *Most beautiful as to, or in, form*; *Ἀλγίω τὴν κεφαλὴν*, *I ache as to, or in, my head.* See *Eos* Ellips. under Κατὰ.

* All Verbs in which the action *passes* from the agent to the object, that is, all Verbs *active*, and such as have an *active* signification, are called *transitive*, from the Latin *transire* to *pass*.

† The Latins have imitated this construction. Thus *Virgil*, *Æn.* i. lin. 577. *Urbem, quam statuo, vestra est.* *As to the city, which I am building, it is your's.*

V. By META *after*, understood, is governed,

The neuter Participle Accusative, which may be rendered by *after that*, or *when*, and a Verb, as ακουσθην, *it being heard*, or *after it was heard*, i. e. Μὲτα τὸ πρᾶγμα ακουσθην. *After the thing being heard*; So Προστίλαγμενον, *it being ordered*, i. e. Μὲτα τὸ πρᾶγμα προστίλαγμενον. See Luke xxiv. 47, and many more instances in Bos's Ellips. under Μὲτα, and in the following Lexicon under Δεχῶ II.

VI. By ΠΡΟΣ *to*, understood, is governed,

The Accusative of the *thing* after Verbs of *teaching*, John xiv. 26. Διδάξει ὑμᾶς πάντα, *He shall teach you all things*, for πρὸς πάντα.. Expressed, Isocrat. Παιδεύειν πρὸς ἀρετῇ, *To instruct to, or in, virtue*.

GENERAL RULES.

46. Verbs compounded with Prepositions generally govern the same cases as those Prepositions, as Luke xiii. 12, Απολευσταί της ασθενειας, *Thou art loosed from thy infirmity*; Acts xiv. 22, Ἐμμένειν τῇ πίστει, *To persist in the faith*; Mat. xv. 3, Παραβαίνετε τὴν ἐντολὴν, *Ye transgress the command*.

47. Verbs of *filling*, *separating*, *depriving*, *estimating*, *exchanging*, *absolving*, *condemning*, *admonishing*, *appeasing*, besides a Genitive of the more distant Substantive governed by a Preposition understood, and having the signs *with*, *from*, *of* or *for* before it in English, require an Accusative of the nearer, as Luke i. 53, Πενῶντας (ἀνθρώπους namely) ἐνεπλήσεν αγαθῶν, *He hath filled the hungry with good things*; Demosth. Θεσβαιοὺς παύσει της ὑβρεως, *It will make the Thebans cease from their insolence*. Comp. above, Rule 36. I. 1. II. 1. VII. 2.

48. Verbs of *giving*, *saying*, *shewing*, *comparing*, *joining*, *agreeing*, *contriving*, and such like, govern an Accusative of the nearer Substantive, with a Dative of the more distant, which latter *may* have in English the signs *to*, *for*, or *with* before it, as Eph. iv. 27, Μητὶ δίδῃς τόπον διαβολῇ, *Neither give place to the devil*: Herodian, Γυναικὶ θανάτον ἐμνηχανῶ, *He contrived death for the woman*.

N. B. Thus have I selected the most common and useful Rules of Government in the Greek language; but these are very far from comprehending all that might be given upon such an extensive and indeed almost * inexhaustible subject. Government, in the best writers, is so extremely various, that it seems impossible to reduce it within any certain Rules; and it must be confessed, that it is often different from those here laid down: Nor need the Learner wonder at this, if he will remember, that the cases of Greek Nouns are very often regulated by a Preposition or some other word UNDERSTOOD: Let him, therefore, when he meets with a Noun in a case for which he cannot readily account, diligently consider whether there is not an ellipsis or deficiency of some word, and particularly of a Preposition, by which such Noun is really governed; and he will frequently find the construction cleared to his satisfaction. In making this enquiry, an attention to the above Rules may be of considerable service; and for further information I refer him to the learned Bos's Ellipses, or to the Abridgment of that Work in Dr Milner's Grammar, p. 175, &c. to the former of whom the Reader is much indebted for what is here delivered on Government.

Of INFINITIVES and PARTICIPLES.

49. The Infinitive is put after Verbs, Substantives, and Adjectives, as in English, thus Βουλόμεθα γινῶναι, *We desire to know*; Ἐξουσίαν γενεσθαι, *Power to become*; Ἀξίος κληθῆναι, *Worthy to be called*.

* What a prodigious number of Rules and Observations on Government has the great Dr Busby collected in his Grammar! But after all I much doubt whether any human abilities—ΟΙΟΙ ΝΤΝ ΣΡΟΓΙ ΕΙΣΙΝ—are capable of retaining them, or of applying them any otherwise than by USE.

50. Instead of the Infinitive is frequently used the Participle agreeing with the Nominative case of the preceding Verb, especially with Verbs of *persevering, desisting, remembering, knowledge, and affection*, as *Επαύσατο λαλῶν*, *He ceased to speak, or speaking*; *Μεμνημαι ποιησας*, *I remember to have done*; *Αισθανομαι διαμαρτων*, *I perceive I was mistaken*.
51. The Infinitive mood is often governed by a Noun or Pronoun in the Accusative case going before, to which Noun or Pronoun in English is or may be prefixed the Conjunction *that*, as Mark x. 49, *Ειπεν αυτον φωνηθηναι*, *He ordered that he should be called*, or as we also say in English, *He ordered him to be called*.
52. The Infinitive with the neuter Article το is used as a Noun in all cases, and is often joined with Prepositions, as *Το φρονειν*, *Being wise, or wisdom*; *Απο του μαχεσθαι*, *From fighting*; *Εν τω χρησησθαι*, *In using*. Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.
53. The Infinitive, when thus applied, admits a Noun in the Accusative case before it, as John i. 49, *Προ του σε Φιλιππον φωνησαι*, *Before that Philip called thee, or before Philip's calling thee*; John ii. 24. *Δια το αυτον γινωσκειν παντας*, *Because of his knowing all men*.
54. A Participle, of whatever Tense, with the Article, is in meaning equivalent to the relative *ος* and the Verb of the same Tense, as *Ο αιτων*, *He who asketh*; *Ο λαλησας*, *He who spake*.
55. Participles govern the same cases as their Verbs, as *Ουκ εστι πενης ο μηδεν εχων, αλλ' ο πολλων επιθυμων*, *He is not poor who has nothing, but he who desires many things*. Comp. above Rule 43. and 36. VII. I.
56. The Verbal Noun neuter in *τιον*, denoting *necessity*, admits the case of its Verb, and moreover a Dative of the agent, as *Γραψιον εμοι επιστολην*, *I must write a letter*, or, more literally, *There is to be written by me a letter* *.

Of the Construction of ADVERBS and INTERJECTIONS.

57. Adverbs govern cases by the force of a *Preposition understood*.
58. Derivative Adverbs take after them such cases as the words they come from, as *Αξιος τε γενεας*, i. e. *αξι του*, *Worthily*, i. e. *in a manner worthy, of his birth*; *Κυκλθεν του θρονου*, i. e. *απο του*—, *Round about the throne*.
59. Many Adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also Adverbs of the comparative and superlative degrees, are joined with a Genitive, as *Τοι ουτων αδην εχομεν*, *We have enough of such persons* (*εκ* being understood); *Πορρω της πολεις*, *Far from the city*; *Χωρις αυτον*, *Without him*; supply *απο*. Comp. above Rule 36. II. 1. IV. 7.
60. Adverbs which denote *accompanying* or *collecting* have a Dative, as *Αμα αυτοις*, *Together with them*; *Θεοις ομον*, *With the Gods*, i. e. *assisting*; understand the Preposition *συν* *with*.
61. Adverbs of *swearing* are followed by an Accusative, the Preposition *προς* by being understood, as *Μα Δια*, *By Jove*; *Νη τον Πλουωνα*, *By Pluto*.
62. Two or more negative Adverbs in Greek deny more strongly, Luke xxii. 18. *Ου μη πιω*, *I will by no means drink*; ver. 16, *Ουκ ει ου μη φαγω*, *I will by no means any*

* Comp. Lexicon under *Βλητιος*.

more eat; Heb. xiii. 5. Οὐ μὴ σε ἀγα, οὐδ' οὐ μὴ σε ἐγκαταλίπω, *I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53*.

63. Interjections are joined with different cases, especially the Genitive, and frequently with several cases together, As Αἰ μοι τῶν ἀγρῶν, *Woe to me for my fields!* ἵνα on account of, being in such expressions understood before the Genitive.

Of the Construction of CONJUNCTIONS and PREPOSITIONS.

64. The Conjunctions Εἰ if; ἐπειδὴ since; ἵνα, ὅφρα, ὅπως, that, to the end that; ὅταν, ὡς ὅταν, when; καὶ and ἄν for although, are joined with a Subjunctive.
 65. Ὅπως and πῶς how, with an Indicative.
 66. Ὅτι that, has an Indicative, and sometimes an Optative and Subjunctive; so its compounds διότι and καθότι.
 67. Ἐπεὶ and ἐπειδὴ after that, since, an Indicative, and more rarely an Infinitive.
 68. Ὡς that, an Indicative, sometimes an Optative and Subjunctive, and more rarely an Infinitive.
 69. Ὡστε so that, an Infinitive, sometimes an Indicative.
 70. Εἰ if, an Indicative, sometimes an Optative or Subjunctive.
 71. Ἄν if, a Subjunctive, sometimes an Optative and Indicative.
 72. For the Construction of the PREPOSITIONS the Reader is referred to the following Lexicon.

SECT. XXII.

GENERAL OBSERVATIONS for rendering Greek into English.

1. **EVERY** † finite Verb hath a Nominative case with which it agrees, either expressed or understood.
2. Every Adjective has a Substantive expressed or understood.
3. Every Relative has, in like manner, an Antecedent expressed or understood.
4. Every Genitive is governed by a Substantive, or by a Preposition, expressed or understood.
5. Every Dative either has in itself the force of acquisition, i. e. denotes the Person or Thing to or for which any thing is or is done, or is governed by some Preposition expressed or understood.
6. Every Accusative is governed by a Verb transitive, or by a Preposition expressed or understood.
7. In rendering Greek into English let the Learner remember, in general, that the Nominative case (if expressed) with its Adjective, or the words connected with it, is to be taken before the Verb, then the Verb itself, and the Adverb (if any) which qualifies its signification; next the Accusative case after a Transitive Verb, or the Nominative after a Neuter one, or the Infinitive mood; and lastly, the Genitive or Dative case with or without a Preposition, or an Accusative with one. Words expressive of the time when are usually to be taken towards the beginning of the sentence. A Vocative case (if any) is to be thrown in where most ornamental; and the Relative, with the words connected with it, to be ranged after its Antecedent. *Dependant Sentences*, which

* See Vigerus, De Idiotism. Cap. VII. Sect. xii. Reg. 2. and Hoogveen's Note 43.

† That is, every verb not in the Infinitive mood.

are connected with the principal one by a Conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

8. After all, USE will be the best master in directing the *Order* in which English words translated from the Greek may be most properly and elegantly placed.

SECT. XXIII.

Of DIALECTS, and particularly of the ATTIC.

1. **BY** *Dialects* are meant the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language. Thus in England the *Dialect* of the North * differs from that of the South, and the West-country man has a *Dialect* distinct from both : But all England being subject to one government, the *Dialect* of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks ; for as they were divided into a number of *distinct sovereign states*, the Authors who flourished under those several governments wrote in the *Dialect* of the country wherein they lived ; as the Italians did a few centuries ago.
2. The *Greek Dialects*, which are preserved in the writings that are come down to us, are principally the *Attic*, the *Ionic*, and the *Doric* †. To these some add the *Æolic*, the *Bæotic*, and the *Poetic* : But as for the two former, there is but little that has escaped the ravages of time, except so far as the *Æolic* agrees with the *Doric* ; and the *Poets* that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three *Dialects* first mentioned.
3. The inspired Writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar ; but of the *Dialects* they chiefly use the *Attic*, which, being that of the inhabitants of *Athens* and its neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact ; not but that the sacred Penmen have occasionally interspersed the other *Dialects* in their writings ; But as they have done this sparingly, I shall here take notice only of the *Attic*, and content myself with noticing the few other dialectical forms in their proper places in the *Lexicon*.
4. The following then are

The GENERAL PROPERTIES of the ATTIC DIALECT.

1. The *ATTICS* love *Contractions* ; hence the contracted Nouns and Verbs belong principally to their *Dialect*.
2. But they are not only fond of contracting syllables in the same word, but likewise blend different words by *Apostrophe*, as τ' αὐτο for το αὐτο, τα 'μα for τα εμα, τουτ' εστι for τουτο εστι, ω 'γαθε for ω αγαθε, που 'στι, for που εστι, μη 'στι for μη εστι, or by *Crasis*, as καγω for και εγω, καμοι for και εμοι, τουνανιον for το ενανιον, τουνομα for το ονομα
3. They change σ into ξ, ς, or τ, as ξυνεος, θαρσειν, τημερον, θαλαττα, for συνεος, θαρσειν, σημερον, θαλασσα. But in Preter-perfects passive they use σ for μ, as μεμαρασμαι for μεμαραμμαι.

* These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

† See *Maittaire De Dialectis* Introduct. p. i. ii. *Strabo*, lib. viii. ad init.

4. In *Nouns* they change *α* into *ε*, and *ο* into *ω*, as *λεως* a people, *νιως* a temple, for *λαος* and *ναος*. See Sect. III. 17. In the Genitive of contracted Nouns they use *οφειως*, *βασιλειως*, for *οφιος*, *βασιλειος*; and indeed almost their whole declension of contracted Nouns in *ις* and *ι* is peculiar. See Sect. III. 32. 2.
5. They use these *syllabic adjections*, *ουν* and *γε*, as *εκεν* not, *εμινεν* by no means, *εγωγε* I. *συγε* thou, adding *γε* throughout all cases. They often postfix *ι* to some Adverbs, as *νυνι* now, *εχι* not, *ελωσι* so, for *νυν*, *εχ*, *ελως*; and to some Pronouns, *εκεινοσι*, *ελωσι*, for *εκεινος*, *ελος*; *τελι*, *τελονι*, for *τελις* *τελον*; *τελοϊ* and *τελι*, for *τελο*; *ταυλι* for *ταυλια*. But we meet not with *ι* thus added to pronouns in the New Testament.
6. In *Verbs*. In the Pluperfect Indicative they change *ει* into *ε*, as *ειβουφισαν* for *ειβουφεισαν*. So Rev. vii. 11, *εστηκεισαν* for *εστηκεισαν*. In Futures of more than two syllables in *ισω* they often reject *σ*, as in *αφοριω* for *αφορισω*, Mat. xiii. 49. xxv. 32; *διακαθαριω* for *διακαθαρισω*, Mat. iii. 12; *εδαφισω* for *εδαφισω*, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48. In the syllabic augment of Verbs they often change *ε* into *η*, as *ημελλον* for *εμελλον*, Luke vii. 2. xix. 4, & al. So in compounds *διηκονεν*, Mat. iv. 11, & al. from *διακονεω* to minister; *απηλαυον* from *απολαυνω* to enjoy. In Perfects they change *λε* and *με* into *ει*, as *ειληφα* (Rev. ii. 27. iii. 3, & al.) for *λεληφα*; *ειμαρμαι* for *μεμαρμαι*. In Pluperfects they cast off the prefixed *ε*, as Mark xv. 7, *πειποιηκεισαν* for *επειποιηκεισαν*; John xi. 57, *δεδωκεισαν* for *εδεδωκεισαν*; Mark xiv. 44, *δεδωκει* for *εδεδωκει*; Mark xv. 10, *παρεδεδωκεισαν* for *παρεδεδωκεισαν*. So Lucian, *Θειων Κρισις*, § 4, edit. Leeds, whom see, *αποδεδοληκει* for *απεδεδοληκει*. In the temporal augment they put *ε* before *ω*, thus *εωρων*, John vi. 2; *εωρακα*, John i. 34, & al. for *ωραον*, *ωρακα*; and sometimes before *ο*, *οι* and *η*, as *εολπα* for *ηλπα*, from *ελπω* to hope; *εοικα* (Jam. i. 6, 23.) for *εικα*, from *εικω* to be like; *εηκα* for *ηκα* I have sent; they resolve *η* into *ει*, as in 1 Aor. *εαξα* for *ηξα*, from *αγω* to break; they change *ει* into *η*, as *ηκαζον* for *εικαζον*, from *εικαζω* to liken; they sometimes prefix the two first letters of the Present to the Perfects active and middle of Verbs beginning with *α*, *ο*, *ε*, as from *αγειρω* to gather, Perf. act. *ηγερεκα*, Attic *αγηγερεκα*; from *ακρω* Perf. mid. *ηκοα*, Attic *ακηκοα*, Acts ix. 13. John iv. 42, & al. from *ολλυμι* Perf. *ωλεκα*, Attic *ολωλεκα*, so in Perf. mid. *ολωλα*; from *ελαυνω* or *ελαω* Perf. *ηλακα*, Attic *εληλακα*; but in the second Aorist the augment is prefixed with a like reduplication, as from *αγω* to bring, 2 Aor. *ηγον*, Attic *ηγαγον*; whence Imper. *αγαγε*, Infin. *αγαγειν*. This Attic use of the second Aorist of *αγω* and its compounds is very common in the New Testament. In Verbs of two syllables in the first and second class they change *ε* in the penultima of the Perfect active into *ο*, as *πεμπω* to send, Perf. *πεπεμφα*, Attic *πεπομφα*; *βριχω* to wet, Perf. *βεβριχα*, Attic *βεβοροχα*. In Imperatives, in the 3d Pers. plur. for—*ειωσαν* and—*αιωσαν* they use *οιων* and *αιων*, as *τυπιοιων*, *τυψαιων*, for *τυπειωσαν*, *τυψαιωσαν*; in the passive and middle, —*ων* for—*ωσαν*, as *τυπισθων*, *τυψασθων*, for *τυπεισθωσαν*, *τυψασθωσαν*. In Optatives, they often use the second and third Persons singular and the third Person plural of the *Æolic* 1st Aorist, *τυψεια*, *ας*, *ε*,—*αν*; thus Luke vi. 11, *ποιησειαν*; and in the Present after a contracted syllable they change *μι* into *ην*, as *τιμαμι*, *ας*, *ω*. Attic *τιμαην*, *ης*, *η*; *φιλομι*, *οις*, *οι*; Attic *φιλοιην*, *ης*, *η*; and changing *οι* into *οι*, *φιλωην*, *ης*, *η*. So in the third sort of Verbs in *μι* they have *δωην*, *ης*, *η*, for *δοιην*, *ης*, *η*, 2 Aor. Opt. of *διδωμι*. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14. In the contracted Verbs, *ζωω* to live, *διψω* to thirst, *πειναω* to hunger, *χρησμαι* to use, they contract by *η*, as *ζης*, *ζη*, *ζην*, for *ζας*, *ζα*, *ζαν*. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. *χρηται*, for *χρηται*, 1 Tim. i. 8. For *εσι* or *εσσι* they often use *εσι*.

SECT. XXIV.

A GRAMMATICAL PRAXIS on the first Chapter of St John's Gospel, the Greek Words being placed in the Order of the English.

1. IN the beginning was the Word, and the Word was with God,
 EN αρχη ην ὁ Λογος, και ὁ Λογος ην προς τον Θεον,
 and the Word was God.
 και ὁ Λογος ην Θεος.

Εν a Preposition governing a Dative case. See Lexicon. Αρχη, a N. fem. sing. of the first declension, like τιμη, Dat. case, governed by the Prep. εν. Ην, a V. neuter or substantive, Indic. Imperf. 3d Pers. sing. from the irregular V. ειμι, by * § XI. 2, agreeing with the Nominative case λογος, of the third Person, by § XXI. 3, 4, 5. Ὁ the Article masc. sing. Nom. case, agreeing with λογος. Λογος, a verbal N. masc. sing. from λελογα, Perf. mid. of λεγω to speak (see § VI. 8.), of the second declension, Nom. case to the V. ην. Και, a Conjunction. Προς, a Prep. governing an Accusative case. See Lexic. Τον, the Article masc. sing. Accusative case, agreeing with Θεον. Θεον, a N. masc. sing. of the second declension, like λογος, Accusative case, governed by the Prep. προς. Θεος, a N. masc. sing. Nom. case, governed by the V. ην, by § XXI. 31.

2. The same was in the beginning with God.

Ὁυτος ην εν αρχη προς τον Θεον.

Ὁυτος, a demonstrative Pronoun (see § IX. 5.), Nom. case to the V. ην.

3. All things were made by him, and without him not even one

Παντα εγενετο δι' αυτου, και χωρις αυτου ουδε εν
 thing was made, which was made.
 εγενετο, ὁ γεγονεν.

Παντα, a N. Adj. neut. plur. Nom. case, agreeing with χρηματα things understood, by § XXI. 16. from Nom. masc. sing. πας an Adj. of three terminations by § VII. 8. Εγενετο a V. Mid. Indic. 2 Aor. from the obsolete γεινω (see Anomalous Verbs under γινωμαι, § XVI. 9.), 3d Pers. sing. though joined with the Nominative neut. plur. χρηματα understood, by § XXI. 6. Δι', put by Apostrophe, § I. 17. for δια, a Prep. governing a Gen. See Lexic. Αυτου, a Pronoun relative, § IX. 8. Gen. case, governed by Prep. δια. Χωρις, an Adv. governing the Gen. αυτου, by the force of the Prep. απ understood, § XXI. 59. Ουδε, not even. See Lexic. Εν, a numeral N. neut. sing. from masc. εις, by § VII. 17, agreeing with N. neut. sing. χρημα understood (by § XXI. 16.) Nom. case to V. εγενετο. Ὁ, a Pronoun relative, neut. sing. agreeing with χρημα understood, and Nom. case to the V. γεγονεν, by § XXI. 19. Γεγονεν, a V. Mid. Indic. Perf. 3d Pers. sing. from the obsolete V. γεινω, agreeing with the Pronoun relative ὁ of the 3d Person (see Anomalous Verbs under γινωμαι); for γεγονε, the final ν being added by § I. 18.

* This mark § denotes Section of the Grammar.

4. In him was life, and the life was the light of men.

Εν αὐτῷ ἦν ζωὴ, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, A Pron. rel. Dat. case, governed by the Prep. ἐν. Ζωὴ, a N. fem. of the first declension, like τιμὴ, Nom. case to V. ἦν. Τὸ, the Article neut. Nom. case, agreeing with φῶς. Φῶς, a N. neut. sing. of the third declension, like σῶμα, governed by the V. ἦν; Sing. nom. τὸ φῶς, Gen. τοῦ φωτός, &c. Τῶν, the Article masc. plur. Gen. case, agreeing with the N. ἀνθρώπων. Ἀνθρώπων, a N. masc. plur. Gen. case, of the second declension, like λόγος, governed by the N. φῶς, by § XXI. 33.

5. And the light shineth in the darkness, and the darkness

καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ, καὶ ἡ σκοτία
did not receive it.
οὐ κατέλαβεν αὐτό.

Φαίνει, a V. act. Indicative Present, 3d Pers. sing. from the theme φαίνω, like τυπτός, agreeing with φῶς; φαίνω, φαίνεις, φαίνει, &c. Σκοτία, a N. fem. sing. of the first declension, like φίλις, Dat. case, by § III. 8. governed by Prep. ἐν. Οὐ, an Adverb. Κατέλαβεν, a V. act. Indic. 2 Aor. from the obs. V. κατέλαβον (see λαμβάνω among the Anomalous Verbs, § XVI. 9.) 3d Pers. sing. (ν being added by § I. 18.) agreeing with σκοτία. As to the augment in κατέλαβεν, see § X. 32. Αὐτό, a Pron. relative, neut. sing. Accus. case, governed by the transitive V. κατέλαβεν, by § XXI. 43.

6. There was a man sent from God, John the name to him.

Ἐγενέτο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὄνομα αὐτῷ.

Ἀνθρώπος, a N. masc. sing. of the third declension, like λόγος, Nom. case, governed by the V. ἐγενέτο, here used impersonally by § XVII. 5. Ἀπεσταλμένος; see § XII. 17. Παρὰ, a Prep. governing a Gen. Ἰωάννης, a N. masc. sing. of the first declension, like ἀγχιστής (by § III. 5, 7.), Nom. case to V. ἦν understood. Ὄνομα, a N. neut. sing. of the third declension, like σῶμα, Nom. case, governed by V. ἦν understood; Sing. N. τὸ ὄνομα, Gen. τοῦ ὀνόματος, &c. Αὐτῷ to him; see § XXI. 38.

7. The same came for witness, that he might witness concerning the

ὁ αὐτός ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ
light, that all might believe through him.
φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτό.

Ἦλθεν, a V. act. Indic. 2 Aor. 3d Pers. sing. (ν being added by § I. 18.) of the obsol. V. ἐλευθῶ, by Syncope for ἤλυθεν; see under Anomalous V. ἐρχομαι, § XVI. 9. Εἰς, a Prep. governing an Accus. see Lexic. Μαρτυρίαν, a N. fem. sing. of the first declension, like φίλις, Accus. case, governed by Prep. εἰς. Μαρτυρήσῃ, a V. act. Subjunct. 1 Aor. 3d Pers. sing. from the contracted V. μαρτυρεῖω, agreeing with αὐτός he understood by § XXI. 11. Comp. § XXII. 1. and governed of Conjunct. ἵνα by § XXI. 64. μαρτυρεῖω, (1 Fut.) μαρτυρήσω, (1 Aor.) ἐμαρτύρησα (1 Aor. S. .) μαρτυρήσω, ης, η. Περὶ, a Prep. governing a Genitive; see Lexic. Πάντες, a N. Adj. masc. plur. Nom. case, agreeing with ἄνθρωποι men understood. Πιστεύσωσι, a V. act. Subj. 1 Aor. 3d Pers. plur. agreeing with ἄνθρωποι understood, and governed of Conjunct. ἵνα.

8. He was not that light, but *was sent* that he might witness
 Εκείνος ην οκ το φως, αλλ' ινα μαρτυρησῃ
 concerning that light.

περι του φωτος.

Εκείνος, a demonstrative Pronoun by § IX. 5, 7. Το the Article neut. sing. Nom. case, used *definitely* or *emphatically*; see Lexic. under 'Ο I. II. Αλλ', by Apostrophe for αλλα by § I. 17.

9. *That* was the true light, which enlighteneth every man
 Ην το αληθινον το φως, ο φωτιζει παντα ανθρωπον
 coming into the world.

ερχομενον εις τον κοσμον.

Ην, a V. Indic. Imperf. 3d Pers. sing. from εμι, agreeing with εκείνο understood. Αληθινον, a N. adj. of three terminations, like καλος, § VII. 4. neut. sing. Nom. case, agreeing with φως; sing. Nom. αληθινος, η, ον, &c. 'Ο, a Pron. relative neut. sing. agreeing with φως, and Nom. case to V. φωτιζει by § XXI. 19. Φωτιζει, a V. act. Indic. Pres. 3d Pers. sing. from the theme φωτιζω, agreeing with Pron. relative ο. Παντα, a N. Adj. of three terminations, masc. sing. Accus. case from Nom. πας, agreeing with ανθρωπον by § XXI. 12, 13. Ανθρωπον, a N. masc. sing. Accus. case from Nom. ανθρωπος, of the second Declension, like λογος, governed by the transitive V. φωτιζει by § XXI. 43. Ερχομενον is a Participle pres. from the deponent Anomalous V. ερχομαι, and may be either the masc. sing. Accus. case, agreeing with ανθρωπον, or * rather the neut. sing. Nom. case, agreeing with φως; comp. John xii. 46. iii. 19. Κοσμον, a N. Masc. sing. of the second declension, like λογος, Accusat. case, governed by the Prep. εις.

10. He was in the world, and the world was made by him, and
 Ην εν τω κοσμω, και ο κοσμος εγενετο δι αυτου, και
 the world did not know him.

ο κοσμος ουκ εγνω αυτον.

Εγνω, a V. act. Indic. 2 Aor. from the obsol. V. γινωμι, of the third kind of Verbs in μι, like διδωμι (see § XIV. 13. and XVI. 4. and γινωσκω among the Anomalous Verbs, § XVI. 9.) 3d Pers. sing. agreeing with κοσμος.

11. He came unto his own, and his own did not receive him.

Ηλθε εις τα ιδια, και οι ιδιοι ου παρελαβον αυτον.

Ιδια, a N. Adj. of three terminations, like άγιος, § VII. 5. neut. plur. Accusative case, agreeing with οικηματα dwellings understood; sing. Nom. ιδι-ος, α, ον, &c. see Lexicon under Ιδιος I. Ιδιοι, a N. Adj. masc. plur. Nom. case, agreeing with ανθρωποι understood. Παρελαβον, a V. act. Indic. 2 Aor. from obsol. V. παραληβω (see Λαμβανω among the Anomalous Verbs, § XVI. 9.), 3d Pers. plur. agreeing with ανθρωποι understood.

12. But as many as received him, he gave power to them to be-
 Δε οσοι ελαβον αυτον, εδωκεν εξουσιαν αυτοις γε-
 come the children of God, *even* to them that believe on his name.

γιναι τεκνα Θεου, τοις πιστευουσιν εις αυτον το ονομα.

Δε, Conjunction. 'Οσοι, an Adj. masc. plur. Nom. case, agreeing with ανθρωποι

* If ερχομενον referred to ανθρωπον, I think the Greek would have been τον ερχομενον.

understood. Ἐλάτουν, a V. act. Indic. 2 Aor. from the obsol. λαῖω, 3 Pers. plur. agreeing with ἀνθρώποι understood. Ἐδωκεν, a V. act. Indic. 1 Aor. by § X. 45. from the V. in με δίδωμι, 3d Pers. sing. agreeing with αὐτός *he* understood. Ἐξουσία, a N. fem. sing. of the first declension, like φιλία, Accus. case, governed by the V. ἔδωκεν by § XXI. 48. Αὐτοῖς, a Pron. rel. masc. plur. Dat. case, governed by ἔδωκεν by § XXI. 48. Γενέσθαι, a V. mid. Infin. 2 Aor. from the obsol. V. γαίω (see under Γίνομαι, § XVI. 9.), governed by ἐξουσίαν; see § XXI. 49. Τεκνα, a N. neut. plur. from singular τέκνον, of the 2d declension, like ξυλον, § III. 16. Nom. case following the Verb γενέσθαι by § XXI. 31. Τοῖς πιστεύουσιν, *To those who believe*; see § XXI. 54. Πιστεύουσιν, a Participle active Pres. masc. plur. from the theme πιστεῖν, Dative case (by § III. 28, 3.) agreeing with ἀνθρώποις understood, which is governed by ἔδωκεν. Ονομα, a N. neut. sing. of the third declension, like σωμα, Accusat. case, governed by Prep. εἰς. Αὐτοῦ *his, or of him*, a Pron. rel. masc. sing. Gen. case, governed by οἰομα; see § XXI. 32.

13. Who were born not of bloods, nor of the will of the flesh, nor

Οἱ ἐγεννηθησαν οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελημάτων σαρκος, οὐδὲ
of the will of man, but of God.
ἐκ θελημάτων ἀνδρός, ἀλλ' ἐκ Θεοῦ.

Οἱ, a Pron. rel. masc. plur. agreeing with ἀνθρώποι understood, Nom. case to the V. ἐγεννηθησαν by § XXI. 19. Ἐγεννηθησαν, a V. pass. Indic. 1 Aor. 3d Pers. plur. agreeing with the relative οἱ, from theme γένναω; γένναω, (1 Fut.) γέννησω, (Perf.) γεγέννηκα, (Perf. pass.) γεγέννημαι, —σαι, —ται, (1 Aor. pass.) ἐγεννηθην, —ης, —ε, &c. Ἐκ or ἐξ, a Prep. governing a Gen. see Lexic. Αἱμάτων, a N. neut. plur. from Nom. sing. αἷμα, of the third declension, like σωμα, Gen. case, governed by Prep. ἐξ. Θελημάτων, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by Prep. ἐκ, from Nom. Θελημα. Σαρκος, a N. fem. sing. from Nom. σαρξ, of the third declension, like δελφιν, Gen. case, governed by the N. θελημάτων by § XXI. 33. Sing. Nom. ἡ σαρξ, Gen. τῆς σαρκος, &c. Ἀνδρός, a N. masc. sing. Gen. case from Nom. ἀνὴρ (by § III. 25.), of the third declension, like δελφιν, governed by the N. θελημάτων.

14. And the Word was made flesh and tabernacled among us (and

Καὶ ὁ Λόγος ἐγενέσθαι σαρξ καὶ ἐσκηνώσεν ἐν ἡμῖν (καὶ
we beheld his glory, the glory as of the only-begotten of
εθεασάμεθα αὐτοῦ τὴν δόξαν, δόξαν ὡς μονογενοῦς παρὰ
the Father) full of grace and of truth.

Πατρός) πλήρης χάριτος καὶ ἀληθείας.

Ἐσκηνώσεν, a V. act. Indic. of the third kind of contracted Verbs, in σῶ namely, 1 Aor. (by § XIII. 6. compared with § X. 43.) 3d Pers. sing. agreeing with λόγος understood. Ἡμεῖς, a Pron. of the 1st Pers. plur. from sing. ἐγώ, Dat. case by § IX. 3. governed by Prep. ἐν. Εθεασάμεθα a V. deponent, 1 Aor. 1 Pers. plur. from the theme θεαομαι, αἶμαι, agreeing with ἡμεῖς, the Pron. plur. of the 1st Person, understood, by § XXI. 10. Θεαομαι, (1 Fut.) θεασομαι, (1 Aor.) εθεασαμεν, ω, ατο, &c. Δόξαν, a N. fem. sing. Accusative case from Nom. δόξα, of the first declension, like μῦσα, governed of the transitive Verb εθεασαμεθα. Ὡς, an Adverb. Μονογενούς, a N. Adj. contracted of two terminations, like ἀληθής, § VII. 10. 14, agreeing with the Gen. ὡς son understood, governed of the N. δόξαν. Πατρός, a N. masc. sing. Gen. case by § III. 25. from Nom. πατήρ, of the third declension, like δελφιν, governed by the Prep. παρὰ. Πλήρης, a N. Adj. contracted of two terminations, like ἀληθής,

αληθης, masc. sing. Nom. case, agreeing with λογος. Χαρις, a N. fem. sing. Gen. case from the Nom. χαρις, of the third declension, like δελφιν, governed by the Adj. πληρης by § XXI. 36. IV. 4. Αληθεια, a N. fem. sing. Gen. case from the Nom. αληθεια, of the first declension, like φιλια, governed by the Adj. πληρης understood.

15. John witnesseth concerning him, and cried, saying, This was

Ιωαννης μαρτυρει περι αυτου, και κεκραγε, λεγων, 'Ουτος ην
he of whom I spake; He that cometh after me is become before

ον ειπον· 'Ο ερχομενος οπισω μου γεγονεν εμπροσθεν
me, for he was before me.

μου, οτι ην πρωτος μου.

Μαρτυρει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with the Nom. case Ιωαννης, contracted like φιλει; μαρτυρειω, ω; εις, εις; ει, ει. Κεκραγε, a V. mid. Perf. 3d Pers. sing. agreeing with Ιωαννης, from the theme κραζω, of the third class of characteristics by § X. 17. forming the 1st Fut. in ξω, and the 2d Aor. in γον, according to § X. 39, 53, κραζω, (1 Fut.) κραξω, (2 Aor.) εκραγον, (Perf. Mid.) κεκραγα, ας, ε. Λεγων, a Particip. act Pres. masc. sing. Nom. case from the theme λεγω, agreeing with Ιωαννης, see § X. 12. 'Ον, a Pron. relative masc. sing. agreeing with the antecedent αυτος or ανθρωπος understood, Accus. case, governed by the V. ειπον by § XXI. 20. Ειπον, a V. act. Indic. 2 Aor. 1st Pers. sing. from the theme ειπω, with the irregular augment ε after ε by § X. 29. Μου, a primitive Pron. of the 1st Pers. Gen. case (by § IX. 3.), governed by the Adv. of order οπισω according to § XXI. 59. So μου by εμπροσθεν. 'Οτι, the neut. of compound relative οστις by § IX. 13. used as a Conjunction; see Lexicon. Πρωτος, properly an irregular superlative from the Preposition προ by § VIII. 10, 6, for πρωτατος, but here used in a comparative sense, and governing the Gen. μου accordingly; see § XXI. 36. VIII. 1.

16. And from his fulness all we have received, and grace

Και εκ αυτου τα πληρωματος παντες ημεις ελαβομεν, και χαριν
upon grace.

αντι χαρις.

Πληρωματος, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by the Prep. εκ. Ελαβομεν, a V. act. Indic. 2 Aor. 1st Pers. plur. from obsol. ληβω, agreeing with ημεις. Χαριν, a N. fem. sing. Accus. case (by § III. 26.) from the Nom. χαρις, of the third declension, like δελφιν, governed by the transitive V. ελαβομεν understood.

17. For the law was given by Moses, grace and truth was by

'Οτι ο νομος εδοθη δια Μωσεως, η χαρις και η αληθεια εγενετο δια
Jesus Christ.

Ιησου Χριστου.

Νομος, a verbal N. masc. sing. from νενομα, Perf. mid. of νημι to distribute (see § VI. 8.) Nom. case to V. εδοθη. Εδοθη, a V. pass. 1 Aor. 3d Pers. sing. agreeing with νομος, from the V. in μι διδωμι; διδωμι, (1 Fut.) δωσω, (Perf.) διδωκα, (Perf. pass.) δεδωκα, —σαι, —ται, (1 Aor.) εδοθη, —ης, —η. Μωσεως, an heteroclite N. masc. sing. Gen. case, see § V. 6. governed by Prep. δια; Ιησους, an heteroclite N. masc. sing. Gen. case; see § V. 3, 4, governed by the Prep. δια; Χριστου, a verbal N.

* See Sect. XIV. 11.

masc. sing. from *χειρίζεται*, 3d Pers. Perf. pass. of *χειρῶ* to anoint (see § VI. 8.), Gen. case, put in apposition with *Ἰησὺς* by § XXI. 29.

18. No one ever hath seen God, the only-begotten Son, who is in

Οὐδεις πωποτε ἑώρακε Θεον, ὁ μονογενης Υἱος, ὁ ὢν εἰς
the bosom of the Father, he hath declared him.
τον κολπον του Πατρος, ἐκεινος ἐξηγησατο.

Οὐδεις, a N. Adj. of three terminations, like *εις*, § VII. 17, masc. sing. Nom. case, agreeing with *ανθρωπος* understood. ἑώρακε, a V. act. Indic. Perf. from the theme *ὄραω*, of the first kind of contracted Verbs in *αω*, 3d Pers. sing. agreeing with *ανθρωπος* understood, Attic for *ὠρακε* by § X. 22, *ὄραω*, (1 Fut.) *ὄρασω*, (Perf.) *ὠρακα*, Attic *ἑώρακα*, —ας, —ε. Comp. § XXIII. 6. Υἱος, a N. masc. sing. of the second declension, like *λογος*, Nom. case to V. *ἐξηγησατο*. Ὁ ὢν, *Who is*, see § XXI. 55. ὢν, a Particip. Pres. from the irregular V. *εἰμι* by § XI. 2. masc. sing. Nom. case, agreeing with *υἱος*. Κολπον, a N. masc. sing. of the second declension, like *λογος*, Accus. case, governed by Prep. *εἰς*. Εκείνος, a demonstrative Pron. (by § IX. 7.) masc. sing. Nom. case, put in apposition to *υἱος*. Εξηγησάτο, a V. deponent, 1st Aor. 3d Pers. agreeing with *υἱος*, from the theme *ἐξηγομαι*, *εἰμαι*, compounded of *ἐξ* and *ηγομαι*, (see Lexic.) *ἐξηγομαι*, (1 Fut.) *ἐξηγησομαι*, (1 Aor.) *ἐξηγησ-αμην*, —ω, —ατο.

19. And this is the witness of John, when the Jews sent

Και αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε οἱ Ἰουδαῖοι ἀπέστειλαν
Priests and Levites from Jerusalem, that they might ask him,
Ἱερεῖς καὶ Λευῖται ἐξ Ἱερουσαλὺμ, ἵνα ἐρωτήσωσιν αὐτον,
Who art thou?

Τίς εἶ συ?

Αὕτη, a demonstrative Pron. fem. sing. from masc. *οὗτος* by § IX. 5, agreeing with *μαρτυρία* understood. Ὅτε *when*, a Conjunction. Ἰουδαῖοι, a N. masc. plur. of the second declension, like *λογος*, Nom. case to V. *ἀπέστειλαν*. Ἀπέστειλαν, a compound V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with *Ἰουδαῖοι*, from the theme *ἀποστέλλω*; *ἀποστέλλω*, (1 Fut.) *ἀποστέλω*, (1 Aor.) *ἀπέστειλα*, —ας, —ε, &c. Ἱερεῖς, a N. masc. plur. of the third declension, contracted like *βασιλεὺς* (see § III. 32, 3.), Accus. case, governed by the transitive V. *ἀπέστειλαν*. Λευῖται, a N. masc. plur. from the Nom. sing. *Λευῖτης*, of the first declension, like *Ἀγχισης* (see § III. 7, 10.), Accus. case, governed by *ἀπέστειλαν*. Ἱερουσαλὺμ, a N. neut. plur. Gen. case, governed by the Prep. *ἐξ*. from Nom. *Ἱερουσαλὺμα*, τα. Ἰνα, a Conjunction governing a Subjunctive mood by § XXI. 64. Ερωτήσωσιν, a V. act. Subjunct. 1 Aor. 3d Pers. plur. agreeing with *αὐτοὶ* *they* understood, from the contract. V. *ερωτάω*; *ερωτάω*, (1 Fut.) *ερωτήσω*, (1 Aor.) *ερωτήσα*, (Subj.) *ερωτήσ-ω*, —ης, —η, &c. Τίς, a Pron. interrogative, masc. sing. (by § IX. 10, 12.) Nom. case, governed by the V. *εἶ* by § XXI. 31. Εἶ, a V. neut. Pres. 2d Pers. sing. from the irregular V. in *μι* *Εἰμι* by § XI. 2. agreeing with Pron. of 2d Person *συ*.

20. And he confessed, and did not deny, but confessed, that I

Και ὡμολογήσει, καὶ οὐκ ἡρνήσατο, καὶ ὡμολογήσει, ὅτι ἐγώ
am not the Christ.
εἰμι οὐκ ὁ Χριστός.

ὡμολογήσει, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *αὐτός* *he* understood, from the theme *ὁμολογέω* (compounded of *ὁμῶ* and *λογός*, see Lexic.), a contracted V. like

like φιλέω; ὁμολογῶ, (1 Fut.) ὁμολογήσω, (1 Aor.) ὁμολόγησα, —ας, —ε; see § X. 34. Ἡγήσατο, a V. deponent, 1 Aor. 3d Pers. sing. agreeing with αὐτός *he* understood; ἀρνέομαι, ἔμαι, (1 Fut.) ἀρνησομαι. (1 Aor.) ἠρνησ-αμην, —ω, ατο. Ὁ, the Article masc. sing. Nom. case, used *emphatically*; see Lexic. under Ὁ II.

21. And they asked him, What then? Art thou Elias? and he saith,

Καὶ ἠρώτησαν αὐτόν, Τι οὖν; Εἰ συ Ηλίας; καὶ λέγει,
I am not. Art thou that Prophet? and he answered, No.

Εἰμι οὐκ. Εἰ συ ὁ Προφήτης; καὶ ἀπεκρίθη, Οὐ.

Τι οὖν; *What then?* art thou namely; so τι is a Pron. interrogative, neut. sing. (by § IX. 10, 12.) Nom. case, governed by the V. εἰ understood. Οὖν, a Conjunction. Ηλίας, a N. masc. sing. of the first declension, like Αἰνίας, Nom. case, governed by the V. εἰ. Λέγει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with αὐτός *he* understood, from the theme λεγω, like τυπῶ, Pres. λεγω, —εις, —ει. Προφήτης, a N. masc. sing. of the first declension, like Αγγιστής, Nom. case, governed by the V. εἰ. Ἀπεκρίθη, a V. pass. 1 Aor. sing. 3d Person, agreeing with αὐτός *he* understood, from the theme αποκρινω, see Lexic. αποκρινω, (1 Fut.) αποκρινῶ, (Perf.) ἀποκέκρικα, (Perf. pass.) ἀποκέκριμαι, —σαι, —ται, (1 Aor. pass.) ἀπεκρίθην, —ης, —η.

22. They said therefore to him, Who art thou? that we may give

Εἶπον οὖν αὐτῷ, Τίς εἰ; ἵνα δώμεν
an answer to them who sent us: What sayest thou concerning

ἀποκρισὶν τοῖς πέμψασιν ἡμᾶς? Τι λέγεις περὶ
thyself?

σεαυτῶ;

Αὐτῷ, a Pron. rel. masc. sing. Dat. case, governed of the V. εἶπον, put *acquisitively*, by § XXI. 37. and Note. Δώμεν, a V. act. Subj. 2 Aor. 1 Pers. plur. from the V. in μι δίδωμι, governed by the Conjunction ἵνα, and agreeing with the Pron. of the 1st Pers. plur. ἡμεῖς understood by § XXI. 10, δίδωμι, (2 Aor.) ἔδωκ, (2 Aor. Subj.) δώ, δῶς, δῶ, &c. Ἀποκρισὶν, a N. fem. sing. of the third declension, contracted like οφίς, Accus. case, (by § III. 26), governed by the V. δώμεν by § XXI. 48. Τοῖς πέμψασιν, *To those who have sent*; Πέμψασιν, a Particip. act. 1 Aor. masc. plur. Dat. case (by § III. 28. 1. and § VII. 8.), governed by the V. δώμεν by § XXI. 48. from the theme πέμπω, of the first class of characteristics by § X. 17. πέμπω, (1 Fut.) πέμψω, (1 Aor.) πέμψα, (Particip.) πέμψας, —ασα, —αν, &c. see § VII. 8. ν is added at the end by § I. 18. Ἡμᾶς, a primitive Pron. of the 1st Pers. plur. Accus. case from the sing. ἐγώ (by § IX. 3.), governed by the Particip. act. πέμψασιν by § XXI. 55. Τι, a Pron. interrog. neut. sing. Accus. case, governed by the transitive V. λέγεις. Σειαυτῶ, a compound Pron. Gen. case (by § IX. 9.), governed by Prep. περὶ.

23. He said, I am the voice of one crying in the wilderness,

Εφη, Εγὼ φωνὴ βοῶντος ἐν τῇ ἐρημῳ,
make straight the way of the Lord, as the Prophet Esaias said.

εὐθυνατέ τὴν ὁδὸν Κυρίου, καθὼς Προφήτης Ησαΐας εἶπεν.

Εφη, a V. 2 Aor. 3d Pers. sing. agreeing with αὐτός *he* understood, from the irregular V. in μι φημι; see § XV. 4, 8. Φωνή, a N. fem. sing. of the first declension, like τιμή, Nom. case governed by the V. εἰμι understood. Βοῶντος, a Particip. act. Pres. from the contracted V. βοῶω, like τιμῶω (see § XIII. 5.), Gen. case, agreeing with τις *of one* or ἀνθρώπος understood, which is governed of the N. φωνή by § XXI. 33.

Ερημος is properly an Adjective of two terminations, like ενδοξος, § VII. 11. Dat. case, agreeing with χωρα a country understood, a N. fem. of the first declension, Dat. case, governed by the Prep. εν. Ευθυνατε, a V. Imperat. 2 Aor. 2 Pers. plur. agreeing with υμεις ye understood, from the theme ευθυνω, a V. of the fourth class of characteristics; ευθυνω, (1 Fut.) ευθυνω, (1 Aor.) ευθυνα, (1 Aor. Imperat.) ευθυνασθαι, —ατω, &c. see § X. 26. 40, 44. Ὁδον, a N. fem. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. ευθυνατε. Κυρις, a N. masc. sing. of the second declension, like λογος, Gen. case, governed by the N. ὁδον. Καθως, an Adv. see Lexic. Ηταιας, a N. masc. sing. of the first declension, like Αιτιας. Nom. case, put in apposition with Προφητης by § XXI. 29.

24. And they who were sent were of the Pharisees.

Και οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

Ἀπεσταλμένοι, Particip. plur. of ἀπεσταλμένος, for which see § XII. 17, agreeing with ἄνθρωποι men understood, Nom. case to V. ἦσαν. ἦσαν, a V. Indic. Imperf. 3d Pers. plur. agreeing with ἄνθρωποι understood, from their regular V. εἰμι by § XI. 2. Φαρισαίων, a N. masc. plur. of the second declension, like λογος, Gen. case, governed by the Prep. εκ.

25. And they asked him, and said to him, Why then baptizest thou, if

Και ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ
thou art not the Christ, nor Elias, nor that Prophet?

συ εἰ οὐκ ὁ Χριστός, ἢ Ἡλίας ἢ ὁ Προφήτης;

Τι why, used adverbially, but it is properly the neut. sing. of the interrogative Pron. τις, Accus. case, governed of the Prep. δια understood, q. d. δια τι; for what? Βαπτίζεις, a V. act. Indic. 3 Pers. sing. from the theme βαπτίζω, agreeing with συ understood. Ουτε, a Conjunction; see Lexic.

26. John answered them, saying: I baptize with water, but there

Ὁ Ἰωάννης ἀπεκρίθη αὐτοῖς, λέγων· Εγὼ βαπτίζω ἐν ὕδατι, δε
standeth one among you whom ye do not know.

ἔστηκεν μεσος ὑμῶν ὃν ὑμεῖς οὐκ οἰδατε.

Αὐτοῖς, a Pron. rel. masc. plur. Dat. case, governed by the V. ἀπεκρίθη by § XXI. 39. Ὑδατι, an heteroclite N. neut. sing. Dat. case, governed by the Prep. εν, from the N. ὕδωρ, Gen. —ατος, το, by § V. 5. Ἐστηκεν, a V. act. Indic. Perf. 3d Pers. sing. (with ν added) from the V. in μι ἵστημι (by § XIV. 3. and Note), agreeing with τις understood. Μεσος the midst (see Lexic.), a N. Adj. masc. sing. of three terminations. like καλός, § VII. 4. Nom. case, agreeing with τις understood. Ὑμῶν, a Pron. of the 2d Pers. Plur. (by § IX. 3.) Gen. case, governed by μεσος by § XXI. 32. Οἰδατε, a V. mid. Indic. Perf. 2 Pers. plur. agreeing with ὑμεῖς, from the Anomalous V. εἶδω, which see in § XVI. 9.

27. This is he who cometh after me, who is become before me,

Αὐτός ἐστιν ὁ ἐρχόμενος ὀπίσω μου, ὃς γέγονεν ἐμπροσθεν μου,
whose shoe's latchet I am not worthy that I should loose.
οὗ [αὐτοῦ] τοῦ ὑποδηματοῦ τὸν ἱμάντα ἐγὼ εἰμι οὐκ ἄξιος ἵνα λύσω.

Οὗ whose, or of whom, a Pron. rel. Gen. case, governed of the N. ὑποδηματός according to § XXI. 20. 33. Αὐτοῦ his is here redundant (see Lexic. under Αὐτός, I.) Ὑποδηματος, a N. neut. sing. from the Nom. ὑποδήμα, of the third declension, like σαρκα, Gen. case, governed by the N. ἱμάντα, compounded of ὑπο and δειν; see Lexic. ἱμάντα, a N.

a N. masc. sing. of the third declension, like *δελφιν*, Accus. case, governed by the transitive V. *λυσω*; sing. Nom. *ίμας*, Gen. — *αίλος*, &c. *Αξιος*, an Adjective of three terminations, like *αίγιος*, § VII. 5. masc. sing. agreeing with *εγω*, Nom. case following the Verb *εμι* by § XXI. 31. *Λυσω*, a V. act. Subj. 1 Aor. 1 Pers. sing. agreeing with *εγω* understood, from the theme *λυω*; *λυω*, (1 Fut.) *λυσω*, (1 Aor.) *ελυσα*, (1 Aor. Subj.) *λυσω*, &c. governed by the Conjunction *ινα* by § XXI. 64.

28. These things were done in Bethabara beyond the Jordan
Ταυτα *εγενετο* *εν* *Βηθαβαρα* *περαν* *του* *Ιορδανου*
 where John was baptizing.

οπου *Ιωαννης* *ην* *βαπτίζων*.

Ταυτα, a demonstrative Pron. neut. plur. from masc. sing. *ετος* by § IX. 5, agreeing with the neut. N. plur. *χηματια* things understood by § XXI. 16. *Βηθαβαρα*, a N. fem. sing. of the first declension by § III. 7. Dat. case, governed by Prep. *εν*. *Περαν*, an Adv. of place, joined with a Genitive by the force of the Prep. *απο* understood; see § XXI. 57, 59. *Ιορδανη*, a N. masc. sing. from the Nom. *Ιορδανης*, of the first declension, like *Αγχισης*, Gen. case, governed by the Prep. *απο* understood. *Οπου*, an Adv. *Ην*, a V. Indic. Imperf. 3d Pers. sing. agreeing with *Ιωαννης*, from the irregular V. *εμι* by § XI. 2.

29. On the morrow John seeth Jesus coming unto him, and

Τη *επαυριον* *ο* *Ιωαννης* *βλεπει* *τον* *Ιησουν* *ερχομενον* *προς* *αυτον*, *και*
 saith, Behold, the Lamb of God, who taketh away the sin
λεγει, *Ιδε*, *ο* *Αμνος* *τε* *Θεου*, *ο* *αιρων* *την* *αμαρτιαν*
 of the world.

του *κοσμου*.

Τη, the Article sing. fem. Dat. case, agreeing with Dat. *ημερα* day understood; see § XXI. 42. I. 2. *Επαυριον*, an Adv. see Lexicon. *βλεπει*, a V. act. Indic. Pres. like *τυπτω*, 3d Pers. sing. agreeing with Nom. case *Ιωαννης*. *Ιησυν*, an heteroclite N. masc. sing. Accus. case, governed by the transitive V. *βλεπει*. *Ιδε*; see Lexicon. *Αμνος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case governed by the V. *εστι* this or he is, understood. *Αιρων*, a Particip. act. Pres. masc. sing. from the theme *αιρω*, Nom. case, agreeing with *αμνος*. *Αμαρτιαν*, a N. fem. sing. of the first declension, like *φιλια* (see § III. 8.), Accus. case, governed by the Participle *αιρων* by § XXI. 55.

30. This is he concerning whom I said, After me cometh a man

Ουτος *εστι* *περι* *ου* *εγω* *ειπον*, *Οπισω* *με* *ερχεται* *ανηρ*
 who is become before me, because he was before me.

ος *γεγονεν* *εμπροσθεν* *με*, *οτι* *ην* *πρωτος* *με*.

Ανηρ, a N. masc. sing. of the third declension, like *δελφιν*, Nom. case to V. *ερχεται*; sing. Nom. *ο* *ανηρ*, Gen. *τε* *ανερως* and *ανδρος*; see § III. 25.

31. And I did not know him, but that he might be manifested to

Καγω *ουκ* *ηδειν* *αυτον*, *αλλ'* *ινα* *φανερωθη* *τω*
 Israel, for this cause I am come baptizing with water.

Ισραηλ, *δια* *ταυτο* *εγω* *ηλθον* *βαπτίζων* *εν* *υδατι*.

Καγω, by an Attic crasis for *και* *εγω* and *I*; see § XXIII. 4, 2. *ηδειν*, a V. act. Indic. Pluperf.

Pluperf. 1st Pers. sing. from the Anomalous V. *ιδω* or *ιδειω* (which see in § XVI. 9.); *ειδew*, (1 Fut.) *ειδησω*, (Perf.) *ειδηκα*, (Pluperf.) *ειδηκειν*, by syncope *ειδιν*, and *Attic ηδιν*, *εις*, *ει*. *Φανερωθη*, a V. pass. Subj. 1 Aor. 3d Pers. sing. agreeing with *αυτος* *he* understood, from the contracted V. *φανερωω*, like *χευσω*; *φανερωω*, (1 Fut.) *φανερωσω*, (Perf.) *πεφανερωκα*, (Perf. pass.) *πεφανερωμαι*, *σαι*, *ται*, (1 Aor.) *εφανερωθην*, (1 Aor. Subj.) *φανερωθω*, *ης*, *η*. *Ισραηλ*, a heteroclite (aptote or undeclined) N. masc. sing. used here as a Dative, as appears from the Dative article *τω* prefixed, and so governed by the V. *φανερωθη* by § XXI. 37. *Τετο*, a Pron. neut. sing. Accus. case from Nom. masc. *ετος* by § IX. 5, agreeing with *πραγμα* *affair, cause*, understood, a N. neut. sing. third declension, governed by the Prep. *δια*.

32. And John witnessed, saying, That I saw the Spirit descending

Και Ιωαννης εμαρτυρησε, λεγων, 'Οτι τεθεαμαι το Πνευμα καταβαινον
as a dove from heaven, and it remained upon him.

ωσκει περιστεραν εξ ουρανου, και εμεινεν επ' αυτον.

'Οτι; see Lexicon under *'Οτι* II. 1. *Τεθεαμαι*, a V. deponent, Perf. 1st Pers. sing. from the theme *θεαομαι*, *ωμαι*, agreeing with *εγω* understood; *θεαομαι*, (1 Fut.) *θεασομαι*, (Perf.) *τεθεαμαι*. *Πνευμα*, a N. neut. sing. of the third declension, like *σωμα*, Accus. case, governed by the transitive V. *τεθεαμαι*, and derived from *πνευμαι*, Perf. pass. of *πνεω* *to breathe*; see § VI. 8. *Καταβαινον*, a Particip. act. Pres. neut. sing. Accus. case, agreeing with *πνευμα*, from the V. *καταβαινω*, compounded of *κατα* and *βαινω*. *Ωσει*, an Adverb; see Lexicon. *Περιστεραν*, a N. fem. sing. of the first declension by § III. 8. Accus. case, governed by the V. *τεθεαμαι* understood; see § XXII. 6. *Ουραν*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, governed by the Prep. *εξ*. *Εμεινεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. (*ν* being added) agreeing with *αυτο* *it* understood, of the fourth class of characteristics; *μενω*, (1 Fut.) *μενω*, (1 Aor.) *εμεινα*, *ας*, *ε*. *Επ'* for *επι*, a Prep. (see Lexic.) by § I. 17.

33. And I did not know him, but he who sent me to baptize with

Καγω ουκ ηδειν αυτον, αλλ' ο πεμφας με βαπτίζειν εν
water, he said to me, On whomsoever you see the Spirit de-
υδατι, εκεινος ειπεν μοι, Εφ' ον αν ιδης το Πνευμα κα-
scending and abiding on him, the same is he who baptizeth
λαβαινον και μενον επ' αυτον, ουλος εστιν ο βαπτίζων
with the Holy Spirit.

εν αγιω πνευματι.

Εφ' for Prep. *επι* by § I. 17. *Αν*, indefinite, —*soever*; see Lex. *Ιδης*, a V. act. Subj. 2 Aor. (or 2 Fut.) 2 Pers. sing. from the Anomalous V. *ιδω*, agreeing with *συ* *thou* understood, and governed, as to mood, by the Conjunction *αν*. *Αγιω*, a N. Adj. of three terminations by § VII. 5, neut. sing. Dat. case, agreeing with *πνευματι*; *αγι-ος*, *α*, *ον*, &c.

34. And I saw and witnessed that this is the Son of God.

Καγω εωρακα και μεμαρτυρηκα οτι ουλος εστιν ο 'Υιος του Θεου.

35. On the morrow John was standing again, and two of his

Τη επαυριον Ιωαννης εστηκει παλιν, και δυο εκ των αυτου
disciples.

μαθητων.

Εστηκει, a V. act. Indic. Pluperf. *Attic*, 3d Pers. sing. agreeing with *Ιωαννης*, from the

the theme *ίστημι* or *ἴστηκα*; *ίστημι*, (1 Fut.) *στήσω*, (Perf.) *ἴστηκα*, (Pluperf. *ἴστηκεν*, Attic *ἴστηκεν*, *εις*, *ει*. Πάλιν, an Adv. Δύο, a N. of number, Dual, Nom. case to V. *ἴστηκεν*, or rather, as a dual V. is never used in the N. T. to *ἴστηκεσαν*, understood. Μαθηῶν, a N. masc. plur. of the 1st declension, like *κρίνης* (see § III. 10.), Gen. case, governed by the Prep. *εκ*.

36. And having looked on Jesus walking, he saith, Behold,

Και ἐμβλεψας τῷ Ἰησοῦ περιπατῶντι, λέγει, Ἰδε,
the Lamb of God,
ὁ Ἀμνὸς τοῦ Θεοῦ.

Εμβλεψας, a Particip. act. 1 Aor. masc. sing. Nom. case. agreeing with *αὐτός* *he* understood, from the V. *εμβλεπω*, compounded of *εν* and *βλεπω* (see Lexicon under *Εν* III. and *Εμβλεπω*); *εμβλεπω*, (1 Fut.) *εμβλεψω*, (1 Aor.) *εμβλεψα*, see § X. 37.) Particip. *εμβλεψας*. *ασα*, *αν*, &c. *Ἰησοῦ*, a heteroclite N. (by § V. 3, 4.) Dat. case, governed by *εμβλεψας* by § XXI. 46, and 55. *Περιπατῶντι*, a Particip. act. Pres. from the V. *περιπατέω*, of the second kind of contracted Verbs, like *φιλέω*, masc. sing. Dat. case contracted, and agreeing with *Ἰησοῦ*; *περιπατ-εω*, *ω*, Particip. *περιπατ-ων*, *ων*; *εσσα*, *εσα*; *εον*, *εν*; Gen. *εόντος*, *όντος*, &c.

37. And the two disciples heard him speaking, and they followed

Και ὁ δύο μαθηταὶ ἤκουσαν αὐτοῦ λαλῶντος, καὶ ἠκολούθησαν τῷ
Jesus.
Ἰησοῦ.

ἤκουσαν, a V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with N. masc. plur. Nom. case *μαθηταί*, from the theme *ακω*, a V. of the third class of characteristics by § X. 17. *ακω*, (1 Fut.) *ακωσω*, (1 Aor.) *ἤκουσα*, *ας*, *ε*, &c. *Αὐτοῦ*, a Pron. demonstrative, masc. sing. Gen. case, governed by the Prep. *εκ* understood; see § XXI. 36. IV. 2. *Λαλῶντος*, a Particip. act. Pres. from the theme *λαλέω*, of the second kind of contracted Verbs, like *φιλέω*, masc. sing. Gen. case, agreeing with Pron. *αὐτοῦ*; *λαλ-εω*, *ω*, Particip. *λαλ-ων*, *ων*; *εσσα*, *εσα*; *εον*, *εν*; Gen. *λαλ-εόντος*, *όντος*, &c. *ἠκολούθησαν*, a V. act. Indic. 1 Aor. from the theme *ακολουθεω*, of the second kind of contracted Verbs, like *φιλέω*, 3d Pers. plur. agreeing with *αὐτοί* *they* understood; *ακολουθεω*, (1 Fut.) *ακολουθησω*, (1 Aor.) *ἠκολούθησα*, *ας*, *ε*, &c. *Ἰησοῦ*, Dat. case, governed by Prep. *μετὰ* understood by § XXI. 42. III.

38. And Jesus being turned, and seeing them following, saith

Δε ὁ Ἰησοῦς στραφεὶς, καὶ θεασάμενος αὐτοὺς ακολουθούντας, λέγει
to them, What seek ye? And they said to him, Rabbi (which,
αὐτοῖς, *Τι* *ζητεῖτε*; *Δε* *οἱ* *εἶπον* *αὐτῷ*, *Ῥαββί* (ὁ,
being interpreted, is called master), where dwellest thou?
ἑρμηνευόμενον, *λεγεται διδασκαλε*), *που* *μενεῖς*;

Στραφεὶς, a Particip. pass. 2 Aor. from the V. *στρέφω* (by § X. 53, 3, and § XI. 7.), masc. sing. Nom. case, agreeing with *Ἰησοῦς*; *στρέφω*, (2 Aor.) *εστρέφον*, (2 Aor. pass.) *εστρέφην*, Particip. *στραφεὶς*, *εσσα*, *εν*, &c. *Ζητεῖτε*, a V. act. Indic. Pres. from the contracted V. *ζητέω*, 2d Pers. plur. agreeing with *ὑμεῖς* *ye* understood; *ζητέω*, *ω*; *εἰς*, *εις*; *εἰ*, *ει*, &c. *Ὁ*; see Lexic. under *Ὁ* VIII. *Ῥαββί*, a Heb. word, and indeclinable; see Lexic. *Ὁ*, a Pron. rel. neut. sing. agreeing with *ῥημα* *word* understood, or with the word *ῥαββί* put *τεχνικῶς*, as the Grammarians speak, Nom. case to V. *λεγεῖται*. *ἑρμηνευόμενον*, a Particip. pass. neut. sing. from the V. *ἑρμηνεύω*, Nom. case, agreeing with the relative *ὅ*. *λεγεῖται*, a V. pass. Pres. from the theme *λέγω*, 3d Pers.

3d Pers. sing. agreeing with Pron. relat. *ὁ* (see § XXI. 19.); *λέγω*, pass. *λέγομαι*, *π*, *ῑ* αι. *Διδασκαλε*, a verbal N. masc. sing. of the second declension, like *λογος*, Voc. case, from the Present tense of the V. *διδασκαω*; see § VI. 8. *Πω*, an Adv. see Lexic.

39. He saith to them, Come ye and see. They came and saw where

Λεγει αυτοις, Ερχεσθε και ιδετε. Ηλθον και ειδον που
he dwelleth, and they abode with him that day, for it was about
μενει, και εμειναν παρ' αυτω την εκεινην ημεραν, δε ην ως
the tenth hour.
δεκατη ωρα.

Ερχεσθε, an Anomalous V. depon. Imperat. Pres. 2 Pers. plur. agreeing with *ὕμεις* understood, from the theme *ερχομαι*, Imper. *ερχ-ε*, *εσθω*, &c. *Ιδετε*; an Anomalous V. act. Imperat. 2 Aor. 2d Pers. plur. agreeing with *ὕμεις* understood, from the theme *ειδω*, 2 Aor. *ειδον*, Imperat. *ιδ-ε*, *ετω*, &c. *Παρ'*, a Prep. for *παρα* by § I. 17. *Ἡμεραν*, a N. fem. sing. of the first declension (by § III. 5, 8.) Accus. case, governed by the Prep. *επι* understood by § XXI. 45. III. *Ὡς*, an Adv. *Δεκατη*, a N. Adj. of three endings, like *καλος*, fem. sing. Nom. case, agreeing with *ωρα*; *δεκατος*, *η*, *ον*. *Ὡρα*, a N. fem. sing. of the first declension, like *ημερα*, Nom. case, governed by the neuter V. *ην*.

40. One of the two who heard from John, and followed him,

Εἰς εκ των δυο των ακουσαντων παρα Ιωαννου, και ακολουθησαντων αυτω,
was Andrew, the brother of Simon Peter.

ην Ανδρεας, ο αδελφος Σιμωνος Πετρου.
Δυο; see § VII. 17. *Ανδρεας*, a N. masc. sing. of the first declension, like *Αιτιας*, Nom. case, governed by the neuter V. *ην*. *Αδελφος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, put in apposition with *Ανδρεας* by § XXI. 29. *Σιμωνος*, a N. masc. sing. of the third declension, like *δελφιν*, Gen. case, governed by the N. *αδελφος* by § XXI. 33. sing. Nom. *ο Σιμων*, Gen. *τε Σιμωνος*, &c. *Πετρου*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, put in apposition with *Σιμωνος*.

41. He first findeth his own brother Simon, and saith to him,

Ουτος πρωτος ευρισκει τον ιδιον τον αδελπον Σιμονα, και λεγει αυτω,
We have found the Messias, which, being interpreted, is the
Ευρηκαμεν τον Μεσσιαν, ο, μεθερμηνευομενος, εστι ο
Christ.
Χριστος.

Ευρισκει, a V. act. Indic. Pres. 3d Pers. sing. from the theme *ευρισκω*, agreeing with *ετος*. *Ιδιον*, a N. Adj. of three terminations, like *αγιος*, masc. sing. Accus. case, agreeing with *αδελπον*. *Ευρηκαμεν*, a V. act. Indic. Perf. 1st Pers. plur. agreeing with *ημεις* understood, from the obsolete V. *ευρειω*, see § XVI. 9, under *ευρισκω*; *ευρι-σκω* or *ευρειω*; (1 Fut.) *ευρησω*, (Perf.) *ευρηκα*, *ας*, *ε*, &c. *Μεσσιαν*, a N. masc. sing. of the first declension, like *Αιτιας*, Accus. case, governed by the transitive V. *ευρηκαμεν*. *Ο*, a Pron. rel. neut. sing. agreeing with the neut. N. *ρημα* understood, or with *Μεσσιαν*, put *τεχνικως* (as the Grammarians speak), Nom. case to V. *εστι* by § XXI. 19. *Μεθερμηνευομενος*, a Particip. pass. Pres. neut. sing. Nom. case, agreeing with the relative *ο*, from the compound V. *μεθερμηνευω*, which from *μετα* and *ερμηνευω*; see Lexic. *Χριστος*, a Verbal N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the neuter V. *εστι*, derived from *κρησσειν*, 3d Pers. Perf. pass. of *κρησσω*; see § VI. 8, and Lexic. in *Χριστος*.

42. And

42. And he brought him to Jesus, and Jesus having looked on him,

Και ηγαγεν αυτον προς τον Ιησουν, δε ο Ιησους εμβλεψας αυτω
said, Thou art Simon the Son of Jonas; thou shalt be called Cephas,
ειπε, Συ ει Σιμων ο υιος Ιωνα' συ κληθησῃ Κηφας,
which is interpreted a stone.

ο ερμηνευεται πετρος.

Ηγαγεν, a V. act. Indic. 2 Aor. 3d Pers. sing. agreeing with αυτος understood, from the theme αγω; αγω, 2 Aor. ηγον, and with the Attic reduplication ηγαγον by § XXIII. 4, 6, ηγαγον, ες, ε, and ν being added by § I. 18, ηγαγεν. Ιωνα, a N. masc. sing. of the first declension, like Θωμας (see § III. 12.), Gen. case, governed by the N. υιος. Κληθησῃ, a V. pass. Indic. 1 fut. 2 Pers. sing. agreeing with συ, from the theme καλεω; καλεω, (1 Fut.) καλησω, (Perf.) κεκαληκα, and (by § X. 50.) κεκληκα. (Perf. pass.) κεκλημαι,σαι, ται, (1 Aor.) εκληθην, ης, η, (1 Fut.) κληθησομαι, η, &c. Κηφας; see Lexicon.

43. On the morrow Jesus would go forth into Galilee and findeth

Τη επαυριον ο Ιησους ηθελησεν εξελθειν εις την Γαλιλαιαν, και ευρισκει
Philip, and saith to him, Follow me.

Φιλιππον, και λεγει αυτω, Ακολουθει μοι.

Ηθελησεν, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with Ιησους, from the theme εθελεω, of the second kind of contracted Verbs, like φιλεω; εθελεω, (1 Fut.) εθελησω, (1 Aor.) ηθελησα, ας, ε, &c. Εξελθειν, a V. act. Infin. 2 Aor. from the obsolete V. εξελευθω, compounded of εξ and ελευθω, see Lexic. governed by the V. ηθελησεν by § XXI. 49, εξελευθω, (2 Aor.) εξηλυθον, (2 Aor. Infin.) εξελευθειν, and by Syncope εξελθειν; see § XVI. 9, under Ερχομαι. Γαλιλαιαν, a N. fem. sing. of the first declension, like φιλια, Accus. case, governed by the Prep. εις. Φιλιππον, a N. masc. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. ευρισκει. Ακολουθει, a V. act. Imperat. 2d Pers. sing. agreeing with συ understood, from the theme ακολουθειω, of the second kind of contracted Verbs, like φιλεω; ακολουθειω, ω; Imperat. ακολουθ-εε, ει.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.

Δε ο Φιλιππος ην απο Βηθσαιδα, εκ της πολεως Ανδρεν και Πετρον.

Βηθσαιδα, an heteroclite N. aptote or undeclined by § V. 3. Πολεως, a N. fem. sing. of the third declension, contracted like οφεις, Gen. case, Attic, see § III. 32, 2, governed by the Prep. εκ.

45. Philip findeth Nathanael, and saith to him, We have found

Φιλιππος ευρισκει τον Ναθαναηλ, και λεγει αυτω Ευρηκαμεν
him whom Moses in the law described, and the Prophets, Jesus
ον Μωσης εν τω νομω εγραψε, και οι Προφηται, Ιησουν
of Nazareth, the Son of Joseph.

τον απο Ναζαρεθ, τον Υιον του Ιωσηφ.

Ναθαναηλ, Ναζαρεθ, Ιωσηφ, heteroclite Nouns undeclined, by § V. 3, 1. Μωσης, an heteroclite N. masc. sing. (see § V. 6.) Nom. case to V. εγραψεν, Εγραψεν, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with Μωσης, from the theme γραφω, of the first

first class of characteristics, like τυπῶ; γραφῶ, (1 Fut.) γραψῶ, (1 Aor.) εγραψα, ας, ε. Προφήται, a N. masc. plur. of the first declension, like κρήνης, Nom. case to V. εγραψαν, described understood. Ἰησὺν, a heteroclite N. masc. sing. Accus. case, put in apposition with αὐτὸν understood.

46. And Nathanael said to him, Can any good thing be from Naza-

Και Ναθαναηλ εἶπεν αὐτῷ· Δυναῖται τι ἀγαθὸν εἶναι ἐκ Ναζα-
reth? Philip saith to him, Come and see.
ρεθ; Φιλιππὸς λέγει αὐτῷ, Ἐρχοῦ καὶ ἰδε.

Δυναῖται, an Anomalous V. depon. Indic. Pres. 3d Pers. sing. agreeing with κρημα understood, and declined, like ἵστημαι pass. of ἵστημι, δυναμῶμαι, δυνασάτω, δυνασάτω. Ἀγαθόν, a N. Adj. of three terminations, neut. sing. Nom. case, agreeing with κρημα understood; see § XXI. 16. Εἶναι, a V. Infin. from the irregular V. εἰμι, governed by the V. δυναῖται by § XXI. 49.

47. Jesus saw Nathanael coming to him, and saith concerning

Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναηλ ἐρχομένον πρὸς αὐτὸν, καὶ λέγει, περὶ
him, Behold, an Israelite indeed, in whom guile is not.
αὐτοῦ, Ἰδε, Ἰσραηλῆτις ἀληθῶς, ἐν ᾧ δόλος ἐστὶ οὐκ.

Ἰσραηλῆτις, a N. masc. sing. of the first declension, like κρήνης, Nom. case, governed by the V. ἐστὶ understood. Ἀληθῶς, an Adv. from ἀληθής. Δόλος, a N. masc. sing. of the second declension, like λόγος, Nom. case to V. ἐστὶ.

48. Nathanael saith to him, Whence knowest thou me? Jesus

Ναθαναηλ λέγει αὐτῷ, Ποθεν γινώσκεις με; Ὁ Ἰησοῦς
answered and said to him, Before that Philip called thee I saw thee,
ἀπεκριθὴ καὶ εἶπεν αὐτῷ, Πρὸ τοῦ Φιλιππον φωνῆσαι σε, εἶδόν σε,
being under the fig-tree.
ὄντα ὑπὸ τὴν συκὴν.

Ποθεν, an Adv. see Lexic. Γινώσκεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with συ understood, from the theme γινώσκω. Πρὸ, a Prep. governing a Genitive; see Lexic. Πρὸ τοῦ, &c. see § XXI. 51, 52. 55. Φωνῆσαι, a V. act. Infin. governed by the Accus. N. Φιλιππον, 1st Aor. from the theme φωνέω, of the second kind of contracted Verbs, like φιλέω; φωνέω, (1 Fut.) φωνήσω, (1 Aor.) εφώνησα, (Infin.) φωνῆσαι. Σε, a primitive Pron. of the 2d Person, Accus. case, governed by the transitive V. φωνῆσαι, from the Nom. συ by § IX. 3. Οἶα, a Particip. pres. from the irregular V. εἰμι to be, Accus. case, agreeing with the Pron. σε; εἰμι, Particip. ὄν, ὄσα, ὄν, Gen. οἶος, &c. Συκὴν, a N. fem. sing. of the first declension, contracted like γαλήνη, by § III. 13. Accus. case, governed by Prep. ὑπο: sing. Nom. ἡ συκὴ, η; Gen. τῆς συκῆς, ης, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son

Ναθαναηλ ἀπεκριθὴ, καὶ λέγει αὐτῷ, Ῥαββί, συ εἶ ὁ Ὑἱὸς
of God, thou art the King of Israel.
τοῦ Θεοῦ, συ εἶ ὁ Βασιλεὺς τοῦ Ἰσραὴλ.

Βασιλεὺς, a N. masc. sing. of the third declension contracted by § III. 32, 3. Nom. case, following the neuter V. εἶ.

50. Jesus answered, and said to him, Because I said to thee, I saw

Ἰησους ἀπεκρίθη, και εἶπεν αὐτῷ, Ὅτι εἶπον σοι, Εἶδον
thee underneath the fig-tree, believest thou? Thou shalt see

σε ὑποκάτω τῆς συκῆς πιστεύεις; ὀφεί
greater things than these.

μείζω τούτων

ὑποκάτω, an Adv. of place governing a Gen. see § XXI. 59. Πιστεύεις, a V. act. Indic. Pres. 2 Pers. sing. agreeing with *συ* understood, from the theme πιστεῖν. ὀφεί, a V. mid. or depon. 1 Fut. 2 Pers. sing. (by Note on τυπλή. § XI. 3.) from the theme ὀπῖω or ὀπιόμαι; ὀπιόμαι, (1 Fut.) ὀπιόμαι, ει, &c. Μείζω, a N. Adj. of the comparative degree, irregular from the positive μέγας (by § VIII. 6.) neut. plur. Accus. case, contracted (by § VIII. 11.), agreeing with χρηματῶν things understood. Τούτων, a demonstrative Pron. neut. plur. from masc. sing. τῷτος, Gen. case, agreeing with χρηματῶν things understood, Gen. case, governed by the Prep. πρὸς understood by § XXI. 36. VIII. 1.

51. And he saith to him, Verily, verily, I say to you, From henceforth

Και λέγει αὐτῷ Ἀμην, ἀμην, λέγω ὑμῖν, Ἀπ' ἄρτι
ye shall see heaven opened, and the Angels of God ascending

ὀψεσθε τὸν οὐρανὸν ἀνεῳγμένον, και τὰς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας
and descending upon the Son of Man.

και καταβαίνοντας ἐπὶ τὸν Ὑἱὸν τοῦ Ἀνθρώπου.

Ἀμην, Heb. see Lexic. Ἀρτι, an Adv. of time; see Lexicon under Ἀρτι 5. Οὐρανόν, a N. masc. sing. of the second declension, like λόγος, Accus. case, governed by the transitive V. ὀψεσθε. Ἀνεῳγμένον, a Particip. mid. Perf. after the Attic form (by § X 22, and § XXIII. 4, 6.) masc. sing. Accus. case, agreeing with the N. οὐρανόν; ἀνοίγω, Perf. mid. ἀνέωγα, Particip. ἀνεῳγ-ως, υἱα, ος; Gen. οτος, υἱας, οτος, &c. see Ἀνοίγω in § XVI. 9. Ἀγγέλους, a N. masc. plur. of the second declension, like λόγος, Accus. case, governed by the transitive V. ὀψεσθε understood. Ἀναβαίνοντας, a Particip. act. Pres. from the theme Ἀναβαίνω, compounded of ἀνα and βαίνω (see Lexic.), masc. plur. Accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a Particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατέ and βαίνω; see Lexicon.

END OF THE GRAMMAR.

THE GREAT BRITISH EMERALD
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EXPLANATION OF THE REASON

The reason is the principle of all knowledge and the source of all truth. It is the light that guides us through the darkness of ignorance and the fog of error. It is the power that enables us to understand the world around us and the nature of our own souls. It is the foundation upon which all wisdom is built and the cornerstone of all virtue. Without the reason, we are lost in a sea of confusion and despair. With the reason, we can find our way to the truth and the light of life.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

att. Attic.

& al. (*et alibi*) and in other texts.

& al. freq. (*et alibi frequenter*) and in many other texts.

freq. occ. (*frequenter occurrit*) denotes that the word occurs frequently.

inter al. (*inter alia*) besides other texts.

occ. prefixed to one or more references, denotes that either the word itself, or else the word in the last mentioned sense, occurs *only* in the text or texts referred to.

q. (*quasi*) as if, as it were.

q. d. (*quasi dicas*) as if one should say.

THE CHURCH OF THE HOLY SPIRIT



Printed and Published by J. W. & J. S. 1871
No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

THE CHERUBIM OF GLORY, Heb. IX, 5



Described Exod. XXV, 18-22. XXVII, 7-9. Lev. XVI, 2. Num. VII, 89.
1 Kings VI, 23-28. VIII, 7. 2 Chron. III, 10-13. V, 8. Ezek. I, 5-11. X, 20-22.

A T A B L E O F

LIGATURES, OR ABBREVIATIONS,

EXPLAINED.

αλ	αλ	μ	μέν	τ	ταῖς
αλλ	αλλ	με	μεν	των	ταυ
αν	αν	μεως	μεως	την	την
απο	απο	μεθ	μεθ	της	της
αρ	αρ	μετα	μετα	το	το
γ	γαρ	ος	ος	το	το
γεν	γεν	ον	ον	του	του
γρ	γρ	ουκ	ουκ	τον	τον
δε	δε	ουτος	ουτος	του	του
δια, δια	δια	πα	παρα	τη	τη
ει	ει	περ	περι	τι	τι
ειναι	ειναι	ρα	ρα	των	των
ει	ει	ρι	ρι	υ	υ
ειν	ειν	σαν	σαν	υι	υι
ελ	ελ	σθ	σθ	υν	υν
εν	εν	σθαι	σθαι	υπ	υπ
επι	επι	σπ	σπ	υπερ	υπερ
εσι	εσι	σσ	σσ	υπο	υπο
ευ	ευ	σαν	σαν	υς	υς
ην	ην	σσαν	σσαν	χαν	χαν
και	και	σλ	σλ	χει	χει
καν	καν	σχ	σχ	σαν	σαν
κατα	κατα	ται	ται		
μαρ	μαρ				

GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

A

A, α, Alpha. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phenicians*. *Plutarch* (in *Sympos.* lib. ix. qu. 2.) informs us, that this name *Alpha* in Phenician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. *A, Alpha*, being the first letter of the Greek alphabet, is applied to Christ as being the *beginning* or *first*. occ. Rev. i. 8, 11. xxi. 6. xxii. 13. Observe that in Rev. i. 11. the words Εγω εμι το Α και το Ω, ὁ πρῶτος και ὁ ἔσχατος, και—are omitted in twenty MSS, three of which ancient, in the Vulg. and several other ancient versions, and are accordingly rejected by *Mills*, *Wetstein*, and *Griesbach*.

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from ατις or ανις, *without*; and is in this application called *negative* or *privative*, as in ασις *ungodly*, from α neg. and σεω *to worship*; αρατος *invisible*, from α neg. and ορατος *visible*. The α, when compounded with words beginning with a vowel, frequently takes α, after it for the sake of sound, as in αναμαρτητος

* Concerning the resemblance between the Phenician and Greek Letters, in name, order, power, and form, see *Herodotus*, lib. v. cap. 58; *Montfaucon's Palæographia Græca*, lib. ii. cap. 1, 2, 3; *Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 97, &c.; and his *Structure of the Greek Tongue*, p. 219, &c.; and *Encyclopædia Britannica*, in ALPHABET, Plate IX.

A B Υ

being without sin, from α neg. and ἁμαρτιω *to sin*.

2. It heightens or increases the signification of the simple word, and is called *intensive* or *augmentative*, as in ατινιζω *to fix* (the eyes) *attentively*, from α intens. and τινω *to fix*. A thus applied is perhaps from the Heb. ת emphatic, or an abbreviation of αγα very much, which from Heb. תנא *to be lifted up, increased*.
3. It imports *collecting* or *assembling*, from ἀμα together (which see), and is called *collective* or *congregative*, as in ἀπας *all together*, from α collect. and πας *all*; ἀδελφος *a brother*, from α collect. and δελφους *a womb*.

ΑΒΑΔΔΩΝ. Heb.

Abaddon, Heb. אבדון *Destruction, perdition*, a N. from the V. אבד *to destroy*. occ. Rev. ix. 11. So the LXX render אבדון by απωλειω, Job xxvi. 6. xxviii. 22. & al. Comp. Απολλυων under Απολλυω III.

Αβαρης, εος, ους, ὁ, ἡ, και το—ες, from α neg. and βαρος *a burden, charge*.

Not burdensome, not chargeable. occ. 2 Cor. xi. 9. Comp. Βαρος V.

ΑΒΒΑ. Heb.

Father or *my Father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under Εβραις) for the pure Hebrew אב father or אבִי *my father*. So the Chaldee Jews used אבא for the father or my father*. occ. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

Αβυσσος, υς, ὁ, ἡ, και το—ον, from α in-

* See my Chaldee Grammar, sect. iii. 14; and sect. iv. 3.

tens. and the Ionic βυσσος, for βυθος the deep (which see), or derived from Heb. בִּמְדִּי mud, mire. In *Herodotus*, lib. iii. cap. 23, χαρσεν ες ΒΥΣΣΟΝ signifies to sink to the bottom as in water. So *Homer*, Il. xxiv. lin. 80, speaking of *Iris* plunging to the bottom of the sea,

Ἡ δὲ — ες ΒΥΣΣΟΝ ορσσειν.

I. *Very or exceedingly deep*; for the profane writers use this word as an Adjective. See *Scapula's* Lexicon.

II. In the N. T. Ἀβυσσος, α, ἡ, an abyss, a deep. It denotes

1. *The common receptacle of the dead*. Comp. under Ἀδης III. occ. Rom. x. 7. comp. Mat. xii. 40. Eph. iv. 9.

2. *Hell, the place of eternal punishment*. occ. Luke viii. 31. comp. Rev. ix. 1, 2. xx. 1, 3. and on the texts in Rev. see *Vitranga* on Rev. and Bp. *Newton* on Prophecies, vol. iii. 8vo.

This word in the LXX commonly answers to the Heb. בְּיַמֵּי, which generally denotes an abyss of waters.

Ἀγαθοεργεω, ω, from αγαθος good, merciful, and εργον a work.

To do good, that is, works of mercy or charity. occ. 1 Tim. vi. 18.

Ἀγαθοποιεω, ω, from αγαθος good, and ποιεω to do.

I. To do good. occ. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17.

II. To do good to, to benefit. occ. Luke vi. 33.

III. To do well, act rightly. occ. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John, ver. 11.

Ἀγαθοποια, ας, ἡ, from αγαθοποιεω.

Well-doing. occ. 1 Pet. iv. 19. This word is used in *Clement's* 1 Ep. to Corinth. § 2 and 3, in the sense of doing good.

Ἀγαθοποιος, ος, ὁ, from αγαθοποιεω.

A well-doer, a person acting rightly. occ. 1 Pet. ii. 14.

Ἀγαθος, ης, ον, ο. αγαστος admirable, from αγαζομαι to admire, which from αγαω, ομαι, the same, and this from the Heb. הִתְחַלֵּץ to meditate, contemplate; or else αγαθος may be derived immediately from αγαω or αγαμαι to admire.

This is a very general and extensive word, like the Heb. טוֹב, to which it usually answers in the LXX.

I. *Good*. Mat. xix. 17. Neut. plur. Ἀγαθὰ, τα, Good things. Luke i. 53. xii. 18, 19. xvi. 25. So *Herodotus*, lib. iii. cap. 135. and ix. 81, used not only by the LXX, but likewise by *Polybius*, *Xenophon*, and *Josephus* (cited by *Kypke* on Luke xii. 19.), and by the two latter particularly applied to the *Fruits of the Earth*.

II. *Bountiful, kind, benevolent, merciful*. Mat. xx. 15. Rom. v. 7. Tit. ii. 5.

III. *Profitable, useful*. Eph. iv. 29.

IV. *Fertile, good, as land*. Luke viii. 8. So *Plutarch*, De lib. educand. p. 2. Ἐπὶ τῆς γεωργίας, πρῶτον μὲν ΑΓΑΘΗΝ ὑπαρξαι δεῖ τὴν γῆν. In agriculture, first, the land must be good.

V. *Pure, unpolluted*. Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Ἀγαθωσύνη, ης, ἡ, from αγαθος.

Goodness in general. occ. Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thes. i. 11.

Ἀγαλλιασις, ιος, ἡ, from αγαλλιαω.

Exultation, leaping for joy, excessive joy. occ. Luke i. 14, 44. Acts ii. 46. Heb. i. 9. Jude, ver. 24. The LXX several times use this word for the Heb. הִתְחַלֵּץ.

Ἀγαλλιαω, ω, Luke i. 47.) and more commonly Ἀγαλλιαομαι, ωμαι, Pass. and Mid. from αγαν very much and αλλομαι to leap, or rather from the Heb. הִתְחַלֵּץ, or in Hiph. הִתְחַלֵּץ to exult, which the LXX frequently render by αγαλλιαομαι.

I. To exult, leap for joy, to shew one's joy by leaping and skipping. So the word denotes excessive or ecstatic joy and delight, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαιρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. To be transported with desire, to leap forward with joy, in order to meet the object of one's wishes, gesture, occ. John viii. 56, where see *Doddridge*, Bp. *Pearce*, and *Campbell*, and *Blackwall's* Sacred Classics, vol. i. p. 46—48. 8vo. edit.

Ἀγαμος, ος, ὁ, ἡ, from α neg. and γαμος marriage.

Unmarried, single. occ. 1 Cor. vii. 8. 11, 32, 34.

Ἀγανακτῶ, ω, from αγαν very much (which

(which from Heb. **רָאָה** to raise up, increase) and **αχθόμεναι** properly to be heavy loaded, pressed with a great weight, and thence to be oppressed in mind, to be grieved, take ill, resent, gravor, gravatè fero (see *Scapula*), which from **αχθος** a weight, burden, also grief, and this from Heb. **קָע** to oppress, distress, or from the N. **קָע** oppression. Comp. under **Προσοχ-θίζω**.

To be moved or filled with indignation or resentment, to resent deeply, to be indignant, to stomach. occ. Mat. xx. 24. xxvi. 8.

Mark x. 14. 41. xiv. 4. Luke xiii. 14.

Αγχιπαλῆσις, **ιος**, att. **εως**, **ή**, from **αγχι-παλῆω**.

Indignation, resentment, occ. 2 Cor. vii. 11.

ΑΓΑΠΑΩ, **ω**, from the Heb. **בָּהַם** of the same meaning, or from **בָּהַם** to be strictly united in affection.

I. To love in general. Mat. xxii. 37, 39, & al. freq.

II. To desire, long for. 2 Tim. iv. 8. comp. 1 Pet. iii. 10.

This word in the LXX most commonly answers to the Heb. **בָּהַם**.

Αγαπή, **ης**, **ή**, from **αγαπαω**.

I. Love, charity, see Luke xi. 42. Rom. v. 5. 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous, but, I fear, common notion of atoning for sins by almsgiving. This N. in the LXX usually answers to the Heb. **הַבְּהַם**.

II. **Αγαπαι**, **ων**, **αι**, Love-feasts, feasts of charity, occ. Jude, ver. 12. comp. 1 Cor. xi. 21, 33. These love feasts used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblation of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, and seq. See *Cave's Prim. Christ.* pt. 1. chap. 11. and *Suicer's Thesaurus* in **Αγαπαι** II. 3. *Pliny*, I think, must be understood to speak of these **Αγαπαι**, when, in his famous 97th letter to *Trajan*, he says of the Christians in Bithynia, of which he was governor, that, upon examination, they affirmed, that, after they had sung a hymn to Christ as to

God (*quasi Deo*) and taken their sacramentum, *morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen & innoxium*, they usually departed and came together again to take an innocent repast in common." Which passage further shews, that the *Bithynian* Christians kept their **Αγαπαι** after the celebration of the eucharist.

Αγαπητος, **η**, **ον**, from **αγαπαω**.

Beloved, well beloved. Mat. iii. 17, & al. freq.

Αγχαρεινω, from **Αγχαρος**, below.

To press or compel another to go somewhere, or to carry some burden. occ. Mat.

v. 41. xxvii. 32. Mark xv. 21. This

word is derived from the *Persians*,

among whom the king's messengers or

letter-carriers were called **Αγχαροι** or

Angari. Thus *Suidas* under the word

Αγχαρος, **οὕτως** **εκαλεον** **οι** **Περσαι** **των**

βασιλειων **αγχιελες**. And *Hesychius*,

Αγχαρος, **ή** **λεξις** **Περσικη**—**σημαινει** **δε**

και **τας** **εκ** **διαδοχης** **βασιλικας** **γερμα-**

τοφορας. Thus *Herodotus* tells us, lib.

viii. c. 98. that the *Persian post* was call-

ed **Αγχαρηιον**. And *Josephus*, *Ant.* lib.

xi. cap. 6, § 2, says, that on *Esther's*

marriage the king of *Persia* dispatched

τας **Αγχαρας** **λεγομενας**, the *Angari* as

they are called, to order his subjects to

keep the nuptial feast. A probable de-

riivation of the Persic name **Αγχαρος**

seems to be from the Heb. **תַּגְרִי** a letter

(**γ** or **ν** being inserted before **γ** as

usual); though there is a passage in

Xenophon which would almost tempt one

to deduce it from the Heb. **קַרְנֵי** a crane,

on account of their prodigious speed.

For, speaking of these **Αγχαροι**, *Cyropæd.*

lib. viii. p. 497, edit. *Hutchinson*,

8vo. he observes, **Φασι** **τινες** **ΘΑΤΤΟΝ**

ΤΩΝ **ΓΕΡΑΝΩΝ** **ταυτην** **την** **πορειαν**

ανυτλειν. Some say they perform this

journey more expeditiously than cranes."

But *Michaelis* says that the Persian

word "**αγχαρεινω**" is from Pers. *Hangar*

(or *Hanjar*) a dagger, worn as a mark

of authority by the Couriers in Persia,

who have the power of forcing the pro-

prietors of horses at every post-station

to supply them as often as they have

need, and to accompany them on the

road. *Chardin*, *Travels*, vol. ii. p. 242,

12mo, says, *Ces Couriers sont fort re-*

connoissables à leur equipage, ils portent *le poignard*, &c." *Introduct. to N. T.* translated by *Marsh*, vol. i. p. 159, where see also *Marsh's Note* 1. p. 429. Whichsoever of the above etymologies be right, these *Persian messengers* had the royal authority for *pressing* horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of *Persia*, as just observed from *Chardin*, officers not unlike the ancient *Angari*. They are called *Chappars* (ultimately perhaps from the Heb. *צפר* *to be active, nimble*) and serve to carry dispatches between the court and the provinces *. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See *Sir John Chardin's Travels*, vol. i. p. 257, and *Mr. Hanway's*, vol. i. p. 262.

From the *Persic* name *Αγλαρος*, the Greeks, after they became acquainted with the affairs of *Persia*, formed the verb *αγλαρηναι*, the passive of which *αγλαρευσθαι* is used in *Josephus*, *Ant. lib. xiii. cap. 2, § 3*, where *Demetrius* the son of *Seleucus*, in a letter to *Jonathan* the high priest and the people of the Jews, says, *Κελευω δε μηδε ΑΓΓΑΡΕΥ-ΕΣΘΑΙ τα Ιουδαιων υποζυγια*—"I order moreover that the beasts of the Jews be not *pressed*." But no doubt the Romans in our Saviour's time, often *pressed* not only their beasts but themselves for the public service. The *N. Αγλαρεια* is used by *Arrian*, *Epictet. lib. iii. cap. 26. p. 359. edit. Cantab.*

Αγλειον, *α, το*, from *αγλος* the same, or immediately from the Heb. *גלגל* *a bason. A vessel. occ. Mat. xiii. 48. xxv. 4.* In the *LXX* it generally answers to the Heb. *גלגל* *a vessel.*

Αγλεια, *α, η*, from *αγλιναι* *to tell, deliver a message.*

A message, or commandment delivered as a message. occ. 1 John iii. 11.

* See *New and Complete Dictionary of Arts*, in **CHAPPAR**.

ΑΓΓΕΛΛΩ, probably from the Heb. *גלה* *to reveal.*

To tell, deliver a message. This *V.* though common in the Greek writers, occurs not in the *N. T.* but is here inserted on account of its derivatives.

Αγελος, *α, ο*, from *αγλιναι*.

"A name not of *nature* but of *office*," says *Austin* in *Leigh's Crit. Sacr.* *Αγελος* in the *LXX* usually answers to the Heb. *מלאך*, which is of the same import.

I. *A human messenger, a legate, an agent.* *Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25.* It is spoken of the *preachers of the gospel*, *Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7. Αγελος Σαταν* *ina με κολαφιζη.* That the agent of Satan, i. e. one of those whom in the preceding chapter (ver. 15.) *St. Paul* had styled *διακονες* ministers of Satan, *might buffet me.* *Comp. 2 Cor. x. 10.*

II. *The bishop or president of a particular church.* *Rev. i. 19. ii. 1, & al. Comp. Gal. iv. 14. 2 Cor. v. 20 *.*

III. *A created intelligent angel*, whether good, as *Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15 †, with Mat. xviii. 10, and Luke xv. 10; —or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6.* Observe that in *Rev. viii. 13.* the *Alexandrian* and another ancient MS and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of *αγγελος* for *αγγελος*; and that reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*.

IV. *Αγελος Κυριου*, *The angel, agent, or personator, of the Lord.* This was evidently a *human form* surrounded with

* See *Scott's Christian Life*, vol. ii. pt. 2. ch. 7. sect. 9. p. 421, &c.

† In *Acts xii. 15*, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a *Guardian-Angel* to attend and watch over him (see *Bp. Bull's English Works*, vol. ii. p. 501). But as there is no reason to think that these persons spake by divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the Angel who delivered him from prison, not as his own peculiar Angel, but as the *Angel of the Lord*, ver. 11.

light

light or glory, with or in which *Jehovah* was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11, 17.) Mat. xxviii. 2. (comp. ver. 3, 4.)

Ἀγγέλως or ὁ Ἀγγέλως, *The angel*, when alone, is sometimes used in this sense. See Acts vii. 35, 38. (comp. Exod. xix. 3, 9, 20.) John v. 4. And sometimes Ἀγγέλως Κυρίου seems plainly used for a *created intelligent angel*, as Luke i. 11. (comp. ver. 19, 26, 35 *.)

V. Ἀγγέλοι, ὡν, ἐκ. *The created agents or angels of material nature*, that is, the *fire, light, and spirit, or gross air*, by which *Jehovah* acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators, instruments of action or visibility*. Comp. Heb. i. 6. with Ps. xcvi. 7. (see the LXX); Heb. i. 7. with Ps. civ. 4 †; and Heb. ii. 2. Acts vii. 53. Gal. iii. 19. with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγή.

Since, as very ‡ learned and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superior to the Angels*, in opposition to the *Simonians* and *Cerinthians* of that time, who attributed the formation of the world to *Angels* and who looked upon *Jesus* as a *mere man*, and as such *inferior* to *Angels*; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word Ἀγγέλοι *Angels*, in this first chapter to the Hebrews, of the *material agents of Nature*; is it not evident that the *Simonians*, *Cerinthians*, and other ancient *Gnostics*, and their successors the *Valentinians*, so far as they understood themselves, meant by their *Angels* or *Æons* no other than these *material agents*? Accordingly

* On this very difficult subject of *Angels* the Reader would do well to consult *Bate's* excellent *Enquiry into the Similitudes*; though he will find that in the Exposition of several of the above texts I do not concur with that learned writer.

† See *Campbell's* Preliminary Dissertations to the Gospels, p. 370, &c.

‡ Bishop *Bull*, Opera, p. 64, and 320, edit. *Grabe*. *Waterland's* Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. *Vitringa*, Observ. Sacr. lib. v. cap. xii. & xiii.

Irenæus (Adv. Hær. lib. ii. cap. 19. pag. 140, edit. *Grabe*) charges the *Gnostics*, and particularly the *Valentinians*, with having stolen the genealogies of their *Æons* from the *Theogonia* of the heathen poet *Antiphanes*: “Unde ipsi assumentes sibi fabulam, quasi naturali disputatione commenti sunt, solummodo demutantes eorum nomina. From whom, says he, they borrowed their fable, and forged a *physical disquisition*, as it were, only changing their names.” In the same page he adds, “Et non solum quæ apud comicos, &c. And they are convicted of publishing for their own not only what the comic poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called *Philosophers*, and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction; introducing a doctrine in one respect indeed *new*, because at present it is palmed upon the world by new artifices; but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion.” This blessed champion for christianity then goes on to support this charge, heavy as it is, by an induction of particulars.

Epiphanius, in like manner, treating of the more ancient *Gnostics*, the predecessors of *Valentinus*, and from whom he derived most of his heresy, says, that the Greek poets, and their *fables*, gave rise to all the sects*: implying, no doubt, that these elder *Gnostics* likewise borrowed the genealogies of their *Angels* or *Æons* from the old Greek poets, such as *Orpheus*, *Hesiod*, *Antiphanes*, *Philistion*, &c. who, it is certain, in their *Theogonies* or *Genealogies of the gods*, meant only to describe the parts or conditions of *material nature*, particularly of the *heavens*, and their operations on each other. Thus then the *Gnostic* doctrine of *Æons* or *Angels*, of their making the world, and of the religious regard due to them, revived

* Εκ γὰρ Ἑλληνικῶν μυθῶν πασαι αἱ αἱρεσεις συναΐσθαι ἐκταται τὴν πλάνην κατεβαλον. μεταπαυσασα τις αλλὴν διανοίαν χιτρονα. Παρυσφίρσι γὰρ ἐκ Ποιηται κ. τ. λ. Hæres xxvi. tom. i. p. 98, edit. *Colon.* Conf. Hæres. xxxi. p. 165.

only under other names (as *Irenæus* repeatedly observes) the vilest abominations of *physical heathenism*, and not only so, but by blasphemous jargon set aside the *essential divinity* of the *Son of God*. For further satisfaction on this subject the Reader will do well to consult *Irenæus*, as above cited; *Vossius*'s note on *Σιγνης*, in *Ignatius*'s Epist. to *Magnesian*s, § 8, vol. ii. p. 131, edit. *Russel*; *Gale*'s Court of Gent. pt. iii. book 2, chap. 1, § 7. p. 123, &c. and *Cave*'s Life of *Titus*, p. 60, 61.

It should, however, be remarked, that *Enfield*, whom see in Hist. of Philos. vol. ii. book 3, ch. 3, deduces the *Gnostic* heresies among Christians from the eastern or *Zoroastrian* philosophy, especially from the Oriental doctrine of *Emanation*; and of *Irenæus* in particular he observes, vol. ii. p. 296, 7, that though "he employed his learning and industry in refuting the *Gnostic* heresies, which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy with the doctrine of Christ; it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies, which he undertook to refute."

Αγ, an Adv. of *compellation* or *address*, properly the Imperative 2 pers. sing. present of the V. *αγω* to lead, go. comp. *Αγω* VI.

Come, come now. occ. Jam. iv. 13, v. 1. *Wetstein* on Jam. iv. 13. shews that the best Greek writers, particularly *Homer*, apply this word in like manner where several persons are addressed.

Αγελη, ης, η, from the V. *αγω* to drive, or perhaps from the Heb. *בגל* a bullock or steer; for, in the ancient language of *Homer*, *Αγελη* is scarcely ever applied but to a herd of the beeve kind. See *Dammi Lexicon*.

A herd, a drove. In the N. T. it is only applied to swine. occ. Mat. viii. 30, 31, 32. Mark v. 11. 13. Luke viii. 32, 33.

Αγενιαλογητος, υς, ο, η, from α neg. and *γενιαλογω*, to trace a genealogy.

Without genealogy, or pedigree, having no genealogy, i. e. from any sacerdotal fa-

mily, as the *Levitical* priests had, namely from that of *Aaron*, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. *Αγενιαλογητος* can hardly refer to *Melchisedec*'s having no genealogy or pedigree recorded in the Scriptures, because his being *αγενιαλογητος* is mentioned as one instance of his resemblance to Christ, whose genealogy is particularly traced both by St. *Matthew* and St. *Luke*, but who was not however descended from the sacerdotal line, but sprung from *Juda*, of which tribe *Moses* spake nothing concerning priesthood, Heb. vii. 14.

Αγενης, εος, υς, ο και η, και το αγενης, from α neg. and *γενος* birth.

Base, ignoble. occ. 1 Cor. i. 28.

Αγιαζω, from *αγιος* holy.

I. To separate, set apart, consecrate, or sanctify, from a common to a higher or sacred use or purpose. Mat. xxiii. 17, 19. John x. 36 *. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14.

II. To esteem or reverence as holy or sacred, and, when applied to God, as infinitely separated from, and superior to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. To purify, cleanse from pollution, whether ceremonial, as under the *Levitical* dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10, 14, 29. Comp. ver. 2, and ch. ii. 11. ix. 14.

IV. To sanctify, make holy, separated from sin, and so consecrated to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Thess. v. 23. comp. Rev. xxii. 11.

Comp. below *Αγιος*

Αγιασμος, υς, ο, from *αγιασμαι* perf. pass. of *αγιαζω*.

Sanctification, sanctity. Rom. vi. 19. 1 Thess. iv. 3, 4, & al.

Αγιος, ας, ος, from α neg. and *γη* the earth, q. d. separated from earth; or rather from *αγιος* a thing sacred, purity, which from *αζω*, to venerate, and this from Heb. *הרה* to behold. So the Latin *suspicio* means both to look up, and to honour. Some however deduce *αγιος* from the Heb. *אגד* a sacred or holy feast.

* See Dr. George Campbell's translation and Notes. 1. Holy,

I. *Holy, set apart, or separated for sacred purposes, or for the service of God.* Mat. iv. 5. (comp. Isa. xlvi. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xxi. 28. 1 Cor. iii. 17. Eph. iii. 5.

In 1 Thess. iii. 13, ἁγίοις, seem to denote the *Holy Angels*, by whom Christ shall be attended at the day of judgement. Comp. Mat. xvi. 27. xxv. 31. Jude, ver. 14. and Macknight's note on 1 Thess.

II. *Holy, sacred, separated at an infinite distance from all creatures.* John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called קדושים *Holy Aleim*, Josh. xxiv. 19, and קדושים *Holy Ones*, Prov. ix. 10. xxx. 3.

III. *Holy, sanctified, separated from sin, and consecrated to God.* Mark vi. 20. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. From the 1st and 3d senses of this word Christians are very frequently in the N. T. particularly in St. Paul's Epistles, called ἅγιοι, *holy saints*. In Rev. xv. 3. the *Alexandrian* and *seventeen later MSS*, together with several ancient versions and printed editions, for ἁγίων read ἁγιών, which reading is embraced by *Wetstein*, whom see.

IV. ἅγιον, τό, *A place set apart to sacred purposes, a holy place, a sanctuary.* Heb. ix. i. ἅγια, τά, *The holy of holies, or second tabernacle.* Heb. ix. 8, 24, 25. x. 19. xiii. 11. It is the same as the ἅγια ἁγίων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.) ; as ἅγια likewise is Heb. x. 19.

ἅγιος, and its derivatives in the LXX usually answer to the Heb. שָׁדֵךְ, which is of the same meaning.

ἁγιότης, ἡ, from ἅγιος.

Holiness. occ. Heb. xii. 10. Comp. 1 Pet. i. 14.—23.

ἁγιασμός, ἡ, from ἅγιος.

Sanctification, sanctity, holiness. occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4. where πνεῦμα ἁγιασμοῦ seems an *hebraical* expression for πνεῦμα ἅγιον the *holy spirit*. See *Doddridge's* note, and comp. Luke i. 35.

ἈΓΚΛΗ, ἡ, ἡ. It is usually deduced from Ἀγκλή the same, but seems rather a

derivative from the Heb. לָקַע to be crooked, as is likewise the adjective ἀγκυλος *crooked*.

The arm when bent. It is sometimes, though rarely, used in the singular by the profane writers (as by *Lucian* in *Dial. Nept. & Nereid*. “Εχουσα καὶ τὸν υἱὸν ἐπ’ ἈΓΚΑΛΗΣ—And having her son upon her arm”); but in the N. T. it occurs only in the plural Ἀγκλαί, αἱ. *The arms* considered as *bent* or *crooked* to receive any thing. occ. Luke ii. 28.

ἈΓΚΙΣΤΡΟΝ, ὁ, τό, from the Heb. קִנְיָ* to encompass, or ψρε to distort.

A hook, from its curve form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. קִבְּהָ Job xl. 20. Isa. xix. 8.

ἈΓΚΥΡΑ, ἡ, from the Heb. לָקַע to be crooked, ἡ being changed into ε.

I. *An anchor*, from its curve form. occ. Acts xxvii. 29, 30, 40.

II. It is metaphorically applied to *evangelical hope*, which, amid all the waves and storms of temptations and calamities, preserves the believer *steady* and *safe*. occ. Heb. vi. 19, where see *Wetstein*.

Ἀγναφος, ὁ, ἡ, from ἀ neg. and γναπτω, to smooth cloth by carding, which see under Γναφεύς.

Unfulled, which hath not passed the hands of the fuller, and “which is consequently much harsher than what has been often washed and worn, and therefore yielding less than that, will tear away the edges, to which it is sewed. This sense *Alberti* has vindicated from exceptions, *Observ. p. 71—76.*” *Doddridge*. occ. Mat. ix. 16. Mark ii. 21.

Ἀγνεία, ἡ, from ἄγνος, *chaste*.

Chastity, purity. occ. 1 Tim. iv. 12. v. 2.

Ἀγνίζω, from ἄγνος *pure*.

I. *To purify externally, ceremonially, or levitically.* occ. John xi. 55.

II. Ἀγνίζομαι, *To be separated, or to separate one's self* by a vow of *Nazariteship*. occ. Acts xxi. 24, 26. xxiv. 18. Comp. Num. vi. 2, 3, 5, where in the LXX both the V. ἁγνίζομαι, and the N. ἁγνισμός answer to Heb. נָזַר.

III. *To purify internally and spiritually.*

* From which word may likewise be derived the Greek words ἀγκαι the arms when bent, ἀγκυρ the bend of the arms ἀγκυρ a valley, hollow, the Latin uncus curve, crooked, uncinus a hook, and probably also the English word ankle.

occ.

occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Ἀγνισμός from ἠγνισμαι perf. pass. of ἄγνιζω.

Purification. occ. Acts xxi. 26.

Ἀγνοεω, ω, from α neg. and νοεω to conceive in the mind, to know, γ being inserted for the sake of the sound; or rather from α neg. and obsol. γνωω to know.

I. Not to know, to be ignorant. Acts xiii. 27. Rom. i. 13. 2 Cor. vi. 9. Gal. i. 22, & al. freq. Acts xvii. 23. *whom therefore ye worship ἄγνοοντες*, without knowing him, *do I declare unto you*.

II. Not to understand. Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. To err, sin through ignorance. Heb. v. 2. In this last sense the LXX use it several times for the Heb. שגה and שגג to err, deviate.

Ἀγνοημα, ατος, το, from ἄγνοεω.

An error, sin of error, or ignorance. occ. Heb. ix. 7.

In the LXX it answers to the Heb. משגה.

Ἀγνοια, ας, ἡ, from ἄγνοεω.

Ignorance, want of knowledge. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14.

In the LXX it answers to the Heb. אשם, and אשמו guilt שגגה error, and פשע transgression.

Ἄγιος, η, ον, from ἄγιος purity, which see under Ἄγιος.

I. Chaste, pure. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17.

II. Pure, clear from sin or guilt. occ. 2 Cor. xi. 2. 1 Tim. v. 22. 1 John iii. 3. in which last passage it is applied to Christ, who was *separate from sinners, without sin, spot, or blemish*. Comp. Heb. vii. 26, iv. 15. 1 Pet. i. 19. ii. 22.

This word, and its derivatives, in the LXX usually answer to the Heb. טהור pure, clean, and קדש separate, holy.

Ἀγνότης, τητος, ἡ, from ἄγιος.

Purity. occ. 2 Cor. vi. 6.

Ἀγως, Adv. from ἄγιος.

purely, sincerely, occ. Phil. i. 16.

Ἀγνοσια, ας, ἡ from ἄγνοεω, or rather from α neg. and γνωσις knowledge.

Ignorance. occ. 1 Cor. xv. 34. 1 Pet. ii. 15.

Ἀγνωστος, υ, ό, ἡ, from α neg. and γνωσος known.

Unknown. occ. Acts xvii. 23. Lucian, or

whoever was the author of the dialogue intitled *Philopatris*, makes one of the interlocutors swear, Νη του ΑΓΝΩΣΤΟΝ εν Αθηναις, "By the *unknown* God in Athens!" § 13, who is again mentioned § 29. (See pag. 997, 1013, tom. ii. edit. *Bened.*)

But for a more particular illustration of the text I refer the Reader to *Whitby*, *Doddridge*, *Wetstein*, and *Bishop Pearce* on the place, and to *Ellis's* Knowledge of Divine Things from Revelation, &c. ch. iv. p. 242, & seq. 1st edit.

Ἀγορα, ας, ἡ, "a place, εις ον ἀγριεταί ο λαος in which the people assemble," says *Eustathius*, plainly deducing it from ἀγριεω to gather together, which is an evident derivative from the Heb. אגל of the same meaning.

A place of public concourse, a forum, a market-place, where men are gathered together for traffic, &c. Mat. xi. 16. xx. 3. xxiii. 7. Mark vii. 4. Acts xvii. 17, & al. or, according to the Roman custom, in order to attend the courts of judicature there holden. Acts xvi. 19.

Ἀγοραζω, from ἀγορα, a market-place.

I. To buy. Mat. xiii. 44. xiv. 15, & al. freq.

II. It is applied to our redemption by the precious blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

Ἀγορασιος, υ, ό, ἡ from ἀγορα, a market-place.

I. In general, Of or belonging to the market-place or forum.

II. Ἀγορασιοι, οι, Loose fellows spending their time idle in the market-place. occ. Acts xviii. 5. where see *Wetstein*.

III. Judicial, forensick, comp. Ἀγορα. occ. Acts xix. 38. Ἀγορασιοι (ἡμεραι namely) ἀγορῆαι, The forensick or court (days) are holden. This interpretation, which is that of *Casaubon* (on *Theophrast. Eth. Char. VI.*) and *Grotius*, seems the best. To confirm it, those learned writers observe, that the dies fasti among the Romans were the days for judicial proceedings. For Ἀγορασιοι ἀγορῆαι we should say in English, The courts are sitting or are holden.

Ἀγορευω (in composition ἀγορευω) from ἀγορα, an assembly of men, concio.

Properly, To speak in or to a public assembly, and thence simply to speak. This

V. occurs

V. occurs not in the N. T. but is inserted on account of its derivatives.

ΑΓΡΑ, ας, ἡ, perhaps from the Heb. קָרַח to collect.

A capture or catching; spoken of fishes, a draught. occ. Luke v. 4, 9.

Αγρευματος, ος, ὁ, ἡ, from α neg. and γρεμμα a letter, learning.

Illiterate, unlearned. occ. Acts iv. 13.

Αγρευω, ω, from αγρος the field, and αὐλιζομαι to abide, which see.

To abide in the field, or in the open air, properly by night; for αὐλιζομαι, when spoken of men, usually implies the night. See Bochart, vol. ii. 452, 3; but comp. Wolfius Cur. Philol. occ. Luke ii. 8, Comp. Gen. xxxi. 40.

Αγρευω, from αγρεα a taking, a capture.

I. To take, or catch, as beasts, birds, or fishes. In this sense it is often used by the profane writers.

II. Figuratively, To catch, insnare, in discourse or talk. occ. Mark xii. 13.

Αγρειλαιος, ος, ἡ, from αγριος wild, and ελαια the olive-tree.

The wild olive-tree. occ. Rom. xi. 17, 24.

Αγριος, ια, ιον, from αγρος the field.

I. Belonging to the field, wild. occ. Mat. iii. 4. Mark i. 6. In which passages it is applied to honey, which in Judea was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Jud. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxii. 16. Hence it is so often called a land flowing with honey. But see Bochart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in MEAI.

II. Of waves, wild, fierce, turbulent, tempestuous. Jude, ver. 13. So Wisd. xiv. 1. Αγρια κυματα. See also Wetstein.

Αγρος, ος, ὁ, from the verb αγειρω, or immediately from the Heb. קָרַח, to collect, because the necessities of life are there and thence collected. See Eccles. v. 9.

I. The field. Mat. vi. 28, 30.

II. A field, a particular spot of cultivated ground, Mat. xiii. 24, 27, 44. xxvii. 2, 8. Αγροι, εἰ, Lands, fields. Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Αγροι, οἱ, The country, in distinction from cities or villages. Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Αγρευπω, from α neg. γρε (from Heb קָרַח) a very small quantity of any thing,

and ὕπνος sleep; or, according to the learned Duport on Theophrastus, p. 284. from αγρεα in the sense of taking away, depriving (as in ποδαγρεα), and ὕπνος sleep.

I. To abstain totally from bodily sleep, to watch, wake, be awake. Comp. Αγρυπνια. On 2 Cor. vi. 5. Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, Καὶ τὰς νυκτας ΑΓΡΥΠΝΕΙΣ, And you lie awake o' nights."

II. To watch spiritually, be watchful and attentive to spiritual things. occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. קָרַח to wake, watch.

Αγρυπνια, ας, ἡ, from αγρυπνω.

Total abstinence from sleep, watching. occ. 2 Cor. vi. 5. xi. 27.

ΑΓΩ, from the Heb. קָרַח to bring, carry, remove.

"Αγω to bring, and αγω to break, coincide in the present and first fut. αξω. But as to the aorists we may always observe this difference: the 1st aor. ηξα, αξον, αξαιμι, is always from αγω to break; and the 2d aor. ηγον, and ηγαγον, is always from αγω to bring. Though αγω to bring be used in the fut. αξω, yet we shall scarcely ever find the 1st aor. ηξα, αξον, in this signification, but always in that other of breaking *." Comp. Καταγω.

I. Transitively, To bring, lead gently, and without violence. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. To bring, carry, drag, or hurry away by force and violence. Mark xiii. 11. Luke iv. 29. Acts vi. 12. xvii. 5, 19, & al.

III. To lead, rule, govern. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6.

IV. To lead, entice. Rom. ii. 4.

V. To spend, hold, or celebrate a particular time or solemnity. See Mat. xiv. 6. (and Wetstein there), Acts xix. 38. On Luke xxiv. 21, Wetstein shews that the Greek writers apply the phrase αγειν ημεραν or ημερας to persons spending or passing a day or days; and from Eustathius Ism. he cites ΤΡΕΙΣ ΤΑΥΤΑΣ

* Duport on Theophrast. Char. Eth. p. 354. edit. Needham.

ΗΜΕΡΑΣ ΤΕΙΣ ΣΗΜΕΡΟΝ—*You are to-day spending three days, or the third day.* Hence it may perhaps be best, with *Beza*, to refer the V. *αγυ*, in *Luke*, to *him* who was expected to deliver Israel. So *Kypke*, whom see.

VI. Intransitively, *To carry or convey one's self. To go, go away.* *Mat.* xxvi. 46. *Mark* i. 38. xiv. 42. *John* xi. 15, 16, & al.

Heumann on *John* xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers; *Kypke*, among other passages, cites from *Arrian*, *Epictet*. lib. iii. cap. 22, p. 315, ΑΓΩΜΕΝ ἐπὶ τὸν ἀνθυπατον, *Let us go to the Proconsul;* and from *Polybius*, lib. vii. c. 3, p. 704, ΑΓΩΜΕΝ τοινοῦν, εἰς, πάλιν τὴν αὐτὴν ὁδόν, *Let us go back again, says he, the same way we came.*

Αγωγή, ης, ἡ, from *αγω* to lead.

Course of life, manner of leading or spending it. *Comp.* *Αγω* V. occ. 2 *Tim.* iii. 10.; where *Raphelius* shews that *Polybius* often uses *αγωγή* for a *course* or *manner of life*, particularly in the phrases ΑΓΕΙΝ ΑΓΩΓΗΝ, and ΑΓΕΙΝ ΑΓΩΓΗΝ τὰ βίη, *to keep a course or manner of life.* See also *Wetstein*.

Αγων, ωνος, ὁ, from the V. *αγω*, implying *force* or *violence.* *Comp.* *Αγω* II.

I. *Strife, contention, contest* for victory or mastery, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers; but to this *St Paul* plainly * alludes, 1 *Tim.* vi. 12. 2 *Tim.* iv. 7, and applies the word to the evangelical contest against the enemies of man's salvation. *Comp.* 1 *Cor.* ix. 24. & seq. *Arrian* uses the phrase ΑΓΩΝΑ ΑΓΩΝΙΖΕΣΘΑΙ, *Epictet*. lib. i. cap. 9; and before him *Plato*, *Apol.* *Socrat.* § 23, ΑΓΩΝΑ ΑΓΩΝΙΖΟΜΕΝΟΣ.

II. *A race, a place to run in.* occ. *Heb.* xii. 1; where *Wetstein* cites *Dionysius Hal.* and *Euripides* using the same expression, ΑΓΩΝΑ ΤΡΕΧΕΙΝ or ΔΡΑΜΕΙΝ.

III. *A struggle, contest, contention.* occ.

* Thus also doth *Epictetus*, *Enchirid.* cap. 75. "If any thing whether laborious or agreeable, glorious or inglorious, present itself, remember ὅτι νῦν ὁ ΑΓΩΝ, καὶ ἡδὴ παρῖσι τὰ Ὀλύμπια, that now is the time of contest, now the *Olympics* are come."

Phil. i. 30. *Col.* ii. 1. 1 *Thess.* ii. 2.

The word occurs only in the above-cited texts.

Αγωνία, ας, ἡ, from *αγων*.

I. *Bodily strife, struggle or contest*, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense.

II. *Violent struggle, or agony*, both of body and mind. Thus likewise used in the profane writers; see *Wetstein*. occ. *Luke* xxii. 44.

Αγωνίζομαι, from *αγωνία*, *strife, struggle.*

I. *To strive, struggle, contend, fight.* occ. *John* xviii. 36. 1 *Cor.* ix. 25. *comp.* 1 *Tim.* vi. 12. 2 *Tim.* iv. 7.

II. *To strive, endeavour earnestly*, both bodily and mentally. q. d. *To agonize.* occ. *Luke* xiii. 24. *Col.* i. 29. iv. 12.

This V. occurs only in the above-cited texts.

Αδωπανος, υς, ὁ, ἡ, from *α* neg. and *δωπανη* expense.

Without expense or charge, not chargeable. occ. 1 *Cor.* ix. 18.

Αδελφή, ης, ἡ, from *αδελφος*, which see.

I. Properly, *A sister by the same mother, an uterine sister.* See *Luke* x. 39, 40. *John* xi. 1, 3.

II. *A sister in general.* *Mat.* xix. 29. *Mark* x. 29.

III. *A near kinswoman, a female cousin.* *Mat.* xiii. 56. *Mark* vi. 3. *comp.* *Mat.* xii. 50. *Mark* iii. 35.

IV. *A sister in the common faith, a christian woman.* *Rom.* xvi. 1. 1 *Cor.* vii. 15. ix. 5. *James* ii. 15. *comp.* *Αδελφος* VI.

Αδελφος, υς, ὁ, from *α* collect. and *δελφους* a womb*, which from *Heb.* דִּלְפִּי *to distil*, on account of the † periodical evacuation.

I. *A brother by the same mother, an uterine brother.* *Mat.* iv. 21. *comp.* *Mat.* xx. 20. *Mark* x. 35.

II. *A brother, though not by the same mother.* *Mat.* i. 2.

III. *A near kinsman, a cousin.* *Mat.* xiii. 55. *Mark* vi. 3. *comp.* *Mat.* xxvii. 56.

* So *Hesychius*. "Αδελφοί οἱ ἐκ τῆς αὐτῆς δελφους γιγονοτες. δελφους γὰρ ἡ μήτρα λεγεται. Αδελφοί are those who are born of the same womb, for the womb is called δελφους."

† "Dilatantur vascula uteri, ita ut sanguinem ipsum in cavitatem uteri stillent." *Boerhaave*, *Instit. Med.* § 665, edit. tert.

Mark

Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, *James*, and *Joses*, and *Judas*, are called the *Ἀδελφοί* of Christ, but were most probably only his *cousins* by the mother's side; for *James* and *Joses* were the sons of *Mary*, Mat. xxvii. 56; and *James* and *Judas* the sons of *Alpheus*, Luke vi. 15, 16. which *Alpheus* is therefore probably the same with *Cleopas*, the husband of *Mary*, sister to our Lord's mother. John xix. 25. See Bp. Pearson on the Creed, Art. III. and Macknight, On the Apostolical Epistles, vol. iii. p. 190.

IV. *A brother, one of the same race or nation.* Acts iii. 22. vii. 23, 25. Rom. ix. 3, & al.

V. *A brother, one of the same nature.* It is used nearly as the word *ὁ πλησίον* a neighbour. Mat. v. 22, 23, 24. vii. 3, 4.

VI. *A brother in the common faith, a son of God through Christ, and coheir of eternal life.* 1 John ii. 9, 10, 11, & al. freq. In the LXX it generally answers to the Heb. *אָח*, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T.

Ἀδελφότης, τητος, ἡ from *ἀδελφος*.

A brotherhood, society of brethren, i. e. of Christians. Comp. *Ἀδελφος* VI. occ. 1 Pet. ii. 17. v. 9.

Ἀδελος, α, ὁ, ἡ, και το—ος, from *α* neg. and *δελος*, manifest.

I. *Not manifest, not apparent, concealed.*

It is applied to graves overgrown with grass or weeds, and thus concealed, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. *Κοιμῶν*. occ. Luke xi. 44. Comp. Num. xix. 16.

II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8.

Ἀδηλοτης, τητος, ἡ from *αδηλος*.

Uncertainty, inconstancy. occ. 1 Tim. vi. 17.

Ἀδηλως, Adv. from *αδηλος*.

*Uncertainly, without attending to the prescribed marks or lines, or rather (considering that the expression *εκ αδηλως* seems to be put in opposition to *αερα δερων* beating the air) Not manifestly, without being exposed to the view of the spectators and judge of the race.* Comp. Macknight. But Bp. Pearson observes, that the Syriac renders *ως εκ αδηλως* by *not*

as to a thing unknown: and the Vulg. has non quasi in incertum, not as to a thing uncertain; and adds, "I think I have expressed the true meaning in rendering it, not as to an uncertain goal." occ. 1 Cor. ix. 26.

Ἀδηνουω, ω, from the verbal N. *αδηνων*, depressed and spent with labour or fatigue, which from *ηδηναι* pret. pass. of the V. *αδω*, to faint, or be spent with fatigue, and this seems a compound of *α* neg. and Heb. *י* sufficient; or else *αδηνων* may be from the Heb. *אָהַן*, which in Niph. signifies to be astonished, overwhelmed.

To faint, be spent, depressed, and almost overwhelmed with sorrow, or labour of mind. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See Wetstein and Kypke on Mat. who produce many instances of the use of this Verb by the Greek writers.

Ἀδης, α, ὁ, q. Αἴδης (as the word is spelt in * Homer and † Hesiod) obscure, dark, invisible, from *α* neg. and *ιδειν* to see.

I. *The invisible receptacle or mansion of the dead, in general.* occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12, 15.) Acts ii. 27, 31. 1 Cor. xv. 55.

Acts ii. 27. is a citation of Ps. xvi. 10, where the Heb. word corresponding to *αἶδης* (*αἶδην* LXX Vatic.) is *הַיָּוָה* infernus, that to *ψυχην* is *שָׁרֵן* the body, or animal frame.

Observe the phrases *εἰς αἶδης* or *εἰς αἶδης* are elliptical, for *εἰς* or *εἰς οἶκον* or *τοπον αἶδης*, in or to the house or place of the grave. Hence,

II. *The invisible place or state of separate souls, the unseen world of separate spirits; whether of torment, occ. Luke xvi. 23. (where see Wetstein); or in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see Vitringa.*

III. *Πύλαι αἶδης*, The gates of Hades, or of the grave. occ. Mat. xvi. 18. This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth

* Il. ix. lin. 312,

——— *Αἶδας πυλῆσιν.*

——— The gates of Hell.

† Theogon. lin. 311.

——— *Αἶδιω κυνα χαλκιοφώνον.*

——— The brazen-throated dog of Hell.

or entrance, many of which are to be found in *Judea* to this day. These *sepulchres* Bp. *Lowth* has described with his usual accuracy and elegance *Prælect.* vii. *De Sacra Poësi Heb.* p. 130, &c. edit. *Götting.* The phrase Πύλαι αἶδς answers to the Heb. שַׁעַר יְרֵמִי the gates of the sepulchre, for which the LXX use it, *Isa.* xxxviii. 10. (comp. *Ps.* cvii. 18. *Wisd.* xvi. 13. 3 *Mac.* v. 36.) And the full meaning of our Lord's promise in the latter part of *Mat.* xvi. 18, seems to be, that *his church on earth*, however persecuted and distressed, *should never fail* till the consummation of all things, and should then, *at the resurrection of the just, finally triumph over death and the grave.* Comp. 1 *Cor.* xv. 54, 55. The expression Πύλαι αἶδς is by no means peculiar to the *hebraical* or *hellenistic* style: *Grotius*, *Whitby*, and *Wetstein* on *Mat.* xvi. 18, shews that it is used by the old Greek Poets, particularly *Homer*, *Theognis*, *Euripides*, and *Theocritus*, and was no doubt derived to them from the east.

“Our *English*, or rather *Saxon* word *Hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the *eastern*, and especially in the *western* counties of *England*; to *hele* over a thing is to *cover* it. See *Lord King's History of the Creed*, ch. iv.” *Doddridge* on *Rev.* i. 18. *Hell* is used for the Heb. שְׁאוֹל or Greek αἶδς in *Ps.* xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, according to the old *English Translation* retained in our *Liturgy*. See also *Leigh's Crit. Sacr.* in *Αἶδς*, and *Junius's Etymolog.* *Anglican.* in *Heile* and *Hele*.

Ἀδιακρίτως, α, ο, ή, from α neg. and διακρίνω to distinguish.

Making no partial distinctions, free from partial regards, impartial. occ. *James* iii. 17.

Ἀδιαλειπτος, α, ο, ή, from α neg. and διαλειπω to intermit, which see.

Unceasing, continual, without intermission. occ. *Rom.* ix. 2. 2 *Tim.* i. 3.

Ἀδιαλειπτως, Adv. from ἀδιαλειπτος.

Continually, without intermission. occ. *Rom.* i. 9. 1 *Thess.* i. 3. ii. 13. v. 17.

Ἀδιωφθορία, ας, ή, from α neg. and διαφθερα corruption, which see.

Incorruptness, integrity, freedom from corrupt mixtures or adulterations. occ. *Tit.* ii. 7; where nine MSS, four of which ancient, read, to the same sense, αφθορίαν. See *Wetstein* and *Griesbach*.

Ἀδικίω, ω, from α neg. and δικη right, justice.

I. Intransitively, To act unjustly, do wrong, *Acts* xxv. 11. 2 *Cor.* vii. 12. *Col.* iii. 25. *Rev.* xxii. 11.

II. Transitively, To act unjustly by any one, to do wrong, to, or injure him. *Mat.* xx. 13. *Acts* vii. 24, 26, 27. xxv. 10. *Philem.* ver. 18, & al.

III. To hurt, damage, harm. *Luke* x. 19. *Rev.* ii. 11. vi. 6. vii. 2, 3, & al. On *Rev.* vi. 6. *Wetstein* shews that the V. is in this sense applied to the *earth*, or *land*, by the best Greek writers.

Ἀδικημα, ατος, το, from ἀδικίω, to injure.

An act of injustice, a criminal act, a crime, occ. *Acts* xviii. 14. xxiv. 20. *Rev.* xviii. 5.

Ἀδικία, ας, ή, from αδικος unjust.

I. Injustice, iniquity, wrong, as opposed to that justice or righteousness which is required by the divine law. *Luke* xiii. 27. *Acts* i. 18. *Rom.* i. 29. iii. 5. 2 *Tim.* ii. 19. 1 *John* v. 17. comp. ch. iii. 4.

II. Falsehood, deceitfulness, as opposed to truth or constancy. *Luke* xvi. 9. comp. ver. 11. *John* vii. 18. *Rom.* ii. 8. So in the LXX ἀδικία frequently answers to the Heb. קָרַשׁ, which signifies to speak or act falsely or deceitfully. comp. especially in the LXX, *Deut.* xix. 18. *Mic.* vi. 12. Comp. under *Μαμμωνας*, and see *Wetstein* in *Luke*.

Ἀδικος, α, ο, ή, και το—ον, from α neg. and δικη justice.

I. Unjust, unrighteous, falling short of the righteousness required by the divine law. 1 *Pet.* iii. 18.

II. Unjust, unrighteous, wanting the imputed righteousness of faith, and the inherent righteousness wrought by the Spirit of God. *Mat.* v. 45. *Acts* xxiv. 15. 1 *Cor.* vi. 9.

III. Unjust, unrighteous, iniquitous, unequitable. *Luke* xvi. 10. xviii. 11.

IV. Deceitful, fallacious, mocking expectation. occ. *Luke* xvi. 11.

Ἀδικως, Adv. from ἀδικος.

Unjustly, undeservedly. occ. 1 *Pet.* ii. 19.

Ἀδικίμος,

Ἀδοκιμος, α, ὁ, ἡ, from α neg. and δοκιμος *proved, approved*, which see.

The word is used both in a passive and an active sense. In the former it is properly applied to *metals*, and refers to that part of them which upon refining is *thrown away as dross and worthless*: so in the LXX ἀδοκιμος answers to the Heb. דֹּסָס *dross*. Isa. i. 22. Prov. xxv. 4.

I. In a passive sense, *Disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5, 6, 7. where see Bp. Pearce and Macknight.

II. In an active sense, *undiscerning, undistinguishing, void of judgement*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16. on all which texts see Macknight.

The above cited are all the passages of the N. T. wherein the word occurs.

Ἀδολος, α, ὁ, ἡ, from α neg. and δολος *deceit*. *Without deceit, sincere, pure*, occ. 1 Pet. ii. 2.

Ἀδρστης, τητος, ἡ, from ἀδρος *abundant*, which from the Heb. גָּדַל *magnificent*. *Abundance, exuberance*. occ. 2 Cor. viii. 20.

Ἀδυνατιω, ω, from ἀδυνατος.

To be impossible. occ. Mat. xvii. 20. Luke i. 37. So LXX in Job xlii. 2.

Ἀδυνατος, α, ὁ, ἡ καὶ το—ον, from α neg. and δυνατος, *possible, or powerful*. It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *Impotent, weak*. Acts xiv. 8. Rom. xv. 1.

II. Passively, *Impossible, not to be done*, Mat. xix. 26. Heb. vi. 18. x. 4, & al.

Αἰδω for Αἰδω, from the Heb. יָדָה *to confess, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions* and *praises* of their respective gods; and indeed in this *appropriated* sense only is the verb αἰδω applied in the N. T.

To sing, utter harmoniously. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart.

In the LXX αἰδοντες, *singing*, once answers to the Heb. הִתְהַלַּל (from הִלַּל) *confession*. Jer. xxx. 19.

Αἰ, from α intens. and εω *to be* (see under εμι), or from Heb. הָיָה *to be*.

I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever*, in a *restrained* sense, that is, *at some stated times*. Mark xv. 8.

III. *Very frequently, continually*. 2 Cor. iv. 11. 2 Pet. i. 12.

Hence the old English *aye*, ever.

ΑΕΤΟΣ, α, ὁ, according to some, from αἰεω *to rush with violence*, which is plainly from the Heb. עָץ or Hiph, עָצָה *to hasten*; but αετος may rather be deduced from the Heb. עֵשׂ *a bird of prey*, a derivative from the V. עָשׂ *to fly or rush impetuously*. See Bochart, vol. iii. 170. An eagle, a well known genus of rapacious birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49. and remark the plain allusion to the Roman military ensigns.

Αζυμος, α, ὁ, from α neg. and ζυμη *leaven*.

I. Αζυμα, τα. *Unleavened cakes, or bread*. Luke xxii. 1, 7. Acts xii. 3. xx. 6. Also, *the feast of unleavened bread*, which lasted seven days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1, 12. See Exod. xii. 6, 18, 20. Num. xxviii. 16.

II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to christians. occ. 1 Cor. v. 7. comp. ver. 8.

This word in the LXX constantly answers to the Heb. מֵצוּחַ.

AHP. ερος, ὁ, from the Heb. נָחַל *to flow*; whence also the Chaldee נַחַל, Syriac נַחַל, Welsh *anyr*, Latin *aër*, and its modern derivatives, all denoting the *air*. *The air, the celestial fluid* surrounding the earth, and consisting of *light* and *spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2, & al.

The LXX twice use this word in the Gen. plural Αερας *airs*, to express the Heb. עֲרֵבִים the *conflicting airs* or *ethers*. See Heb. and Eng. Lexicon in קִיָּו II.

Αθανασια, ας, ἡ, from ἀθανατος *immortal*, which from α neg. and θανατος *death*.

Immortality, exemption from death. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16.

Αθεμιτος, α, ὁ, ἡ, καὶ το—ον, from α neg. and θεμιτος *lawful*, from θεμις *law, right*, which seems a derivative from the Heb. כָּמֵל *complete, perfect*.

I. *Unlawful*. occ. Acts x. 28.

II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So Josephus,

sephus, lib. iv. cap. 9, § 10, uses ATHE-MITOYΣ ἡδονὰς for *unnatural pleasures*. See more in *Wetstein*.

Ἀθεός, α, ὁ, ἡ, from α neg. and Θεός *God*.

Without God, i. e. *the true God*, an *Atheist* in this sense. occ. Eph. ii. 12. So αθεός is used by *Ignatius* for *heathen* and *hereticks*, Epist. ad Trallian. § 3 and 10. See also *Wolffius* on Eph. *Suicer's* Thesaurus in Ἀθεός I. 2, and *Olivet's* Theologia Græcan. at the end of the 3d tome of his edition of *Cicero's Works*, Geneva. p. 659, &c.

Ἀθεσμος, α, ὁ, ἡ, from α neg. and Θεσμος *a law*, which from τιθεῖμι or θεῖω to *fix*, *appoint*, *constitute*.

Lawless, *disregarding law* and *right*. occ. 2 Pet. ii. 7. iii. 17.

Ἀθετιώ, ω, from α neg. and θετός *placed*, from τιθεῖμι or θεῖω to *place*.

I. *To abolish*, *annul*. 1 Cor. i. 19. Gal. iii. 15.

II. *To reject*, *despise*. Luke vii. 30. x. 16. comp. Heb. x. 28. 1 Tim. v. 12.; on which last text observe, that αθετεῖν πισιν is a pure Greek phrase, used by *Polybius* and *Diodorus Siculus* (see *Raphelius* and *Wetstein*) for *violating one's faith* or *promise*; and the expression in 1 Tim. seems to refer to the widow's *violating their former engagement* to the church, that they would not abuse its alms. See *Wolffius* and *Macknight*.

III. With an accus. of the person. *To violate one's engagement to*, *to disappoint* or *fail one*, in this sense, "*fidem illi datam fallere*." *Kypke*, who in confirmation of this meaning of the expression cites from *Polybius*, lib. ix. c. 30. p. 262. Πως δὲ τοῦτοϋς ἀθετεῖν εὐλαβοῦσθε; "*Why do ye scruple to violate your engagement to these?*" Comp. LXX in Isa. i. 2. xxxiii. 1. Ps. cxxxii. 11. and see more in *Kypke* himself. occ. Mark vi. 26.

IV. *To frustrate*, or rather *to reject*. Mark vii. 9. (comp. ver. 8.) Gal. ii. 21. (comp. ch. v. 2, 4.)

Ἀθετησις, ις, att. εως ἡ, from αθετιώ.

I. *A putting away*, *an abolishing*. occ. Heb. ix. 26.

II. *An abrogation*, *annulling*. occ. Heb. vii. 18.

Ἀθλέω, ω, contracted from αεθλέω, which is derived from αεθλος *strife*, *contest*; and this may be either from α intens.

or αἰ *always*, and θλάω to *shake* or *dash together*, or *against each other*; or rather from the Heb. חָנַן, to *sport*, *play*. Thus the Heb. רָנַן, which generally signifies to *sport*, *play*, or the like, is also used, 2 Sam. ii. 14, for *conflicting*, *skirmishing*, plainly because the actions are of a similar kind.

To strive, *contend*, *be a champion* in any of the Grecian games. occ. 2 Tim. ii. 5. From this verb these ancient champions were called αθληται, in Latin *athletæ*, whence our English word *athletick*.

Ἀθλησις, ις, att. εως ἡ, from αθλέω.

A fight, *contest*, *struggle*, *conflict*. occ. Heb. x. 32.

Ἀθυμῶ, ω, from α neg. and θυμός *the mind*.

To despond, *lose courage*, *be discouraged*. occ. Col. iii. 21.

Ἀθωός, α, ὁ, ἡ, from α neg. and θωή *a mulct* or *punishment imposed upon any one*, which *Eustathius* derives from θεῖω, θεῖω to *put*, *impose*, as ζωή *life*, from ζῶ to *live*.

I. *Not mulcted*, *unpunished*. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. *Innocent*, *free from guilt*. occ. Mat. xxvii. 4, 24. Αἷμα αθῶν is a phrase often occurring in the LXX for the Heb. יָרַח דָּם. See 1 Sam. xix. 5. 2 K. xxi. 16. xxiv. 4. So αθῶος ἐμὶ—ἀπο τῶν αἱμάτων—is used by the LXX 2 Sam. iii. 28, for the Heb. יָרַח דָּם—יָרַח דָּם—יָרַח.

Αἰγίος, α, ὁ, ἡ, καὶ το—ον, from αἶξ, αἶγος *a goat*, which seems a derivative from the Heb. עֵז *a goat*.

Of or *belonging to a goat*, *a goat's*. occ. Heb. xi. 37.

Αἰγιαλός, α, ὁ, ἡ, from αἶγω to *break* (which, in this sense, seems derived from Heb. רָץ to *squeeze*), and αἶς *the sea*; or from αἶσσω to *rush*, and αἶς because *the sea rusheth* against it.

The sea-shore, Mat. xiii. 2 & al. Acts xxvii. 39. ἔχοντα αἰγιαλόν, *with a shore*, [say our translators.] But "*have not all creeks shores?*" It should have been translated, *with a smooth shore*, convenient for landing; that is, αἰγιαλός, *Hesychius*, Αἰγιαλός, ὁ. παραθαλασσιος ἐν τοῖς ψαμμοῦσι, ἢ ψηφιδας ἔχων. The Latin Poets call them *bona littora* & *molliora*." *Markland* in *Bowyer's Conject.*

ject. *Xenophon*, *Cyri Exped.* lib. 6. p. 452, edit. *Hutchinson*, 8vo, has Αἰμὴν Αἰγιάλον ἔχων.

Αἰδιός, ὁ, ἡ, from αἰ ever, always.

I. *Eternal*, absolutely, without beginning or end. occ. *Rom.* i. 20.

II. *Eternal*, in a restrained sense, or à parte post, perpetual, without end, occ. *Jude*, ver. 6.

Αἰδώς, ὁς, ἡ, from α neg. and ἰδεῖν to see, look at, for modest persons are apt to turn away their eyes, and not look at others.

I. *Modesty, decency*. occ. 1 *Tim.* ii. 9.

II. *Reverence, veneration*. occ. *Heb.* xii. 28.

Αἰδωψ, ὁπος, ὁ, from αἰδω to scorch (which from the Heb. חָתַח to keep fire lighted) and ὤψ the aspect or countenance (from Heb. פָּנִים the face).

An *Ethiopian*, so called from his scorched and black countenance and skin. occ. *Acts* viii. 27. comp. *Jer.* xiii. 23.

Αἶμα, αἶτος, το, perhaps from αἰδω to be hot, or from αἶω to breathe, because it requires constant refrigeration from the external air, (comp. *Heb.* and *Eng.* *Lexicon* in נָפַח III.) or rather from Heb. חָם to be hot.

I. The blood, properly so called, that warm red liquor, which circulates in the bodies of men and animals, and in which their natural life eminently consists (see *Gen.* ix. 4. 5. *Lev.* xvii. 11, 14. *Deut.* xii. 23.) *Luke* xiii. 1. *Heb.* ii. 14. *John* xix. 34. *Acts* xv. 20, 29. xx. 28. *Heb.* ix. 7, 12, 13. In *Col.* i. 14. very many MSS, six of which ancient, and several old versions, have not the words δια τὸ αἷματος αὐτοῦ, which are accordingly rejected by *Wetstein* and *Griesbach*.

II. *Blood, killing a man*. *Mat.* xxiii. 30. xxvii. 6, 8, 24.

III. *Guilt or punishment of shedding human blood, or of killing a man, murder*. *Mat.* xxiii. 35. (comp. ch. xxvii. 25.) xxvii. 24. *Luke* xi. 50, 51. *Acts* v. 28. comp. *Acts* xviii. 6. xx. 26. where it is applied spiritually.

The profane writers, as *Sophocles*, *Euripides*, and *Demosthenes*, use αἶμα for murder. See *Scapula*.

IV. *Blood, seed, or natural descent*. *Acts* xvii. 26. comp. *John* i. 13, where see *Wetstein*; and comp. Σαρκὶς VI.

Homer uses αἶμα in this sense. *Il.* vi. line 211.

Ταύτης τοι γένεσις, τί καὶ Αἵματος ἰσχυρίας.

I boast to be of such descent and blood.

And so, *Odyss.* iv. line 611, *Menelaus* says to *Telemachus*,

Αἵματος εἰς ἀγαθόν,

Thou art of good (i. e. noble or generous) blood.

V. Σαρκὶς καὶ αἶμα, *Flesh and blood*. See under Σαρκὶς IX.

Αἱματεκχυσία, ας, ἡ, from αἶμα, αἶτος, blood, and ἐκχύω to pour out, which see. A pouring out, or shedding, of blood, blood-shedding. occ. *Heb.* ix. 22.

Αἱμορροΐα, ω, from αἶμα blood, and ῥοοῦς a flux, from ῥέω to flow.

To have or labour under a flux of blood. occ. *Mat.* ix. 20. comp. *Lev.* xv. 33, in LXX. and *Heb.*

Αἰνεσις, ἰος, ἡ, from αἰνέω.

Praise. occ. *Heb.* xiii. 15.

In the LXX it frequently answers to the Heb. תּוֹדָה confession, and to תְּהִלָּה praise.

Αἰνεῶ, ω, from αἰνός, if it should not be rather deduced immediately from the Heb. עָנָה in the sense of alternately singing praises to God, as that Hebrew word is used, *Exod.* xv. 21. 1 *Sam.* xxi. 11. *Isa.* xxvii. 2. comp. *Exod.* xxxii. 18. To praise. In the N. T. it only refers to praising God. *Luke* ii. 13, 20, & al. This word in the LXX most commonly answers to the Heb. הָלַל to praise, and to הוֹדָה to confess, attribute power to.

Αἰνigma, αἶτος, το, from αἰνύμαι perf. pass. of αἰνέω to hint, intimate, signify with some degree of obscurity, which perhaps from the Heb. עָנָה infinitive of the V. עָנָה to answer, correspond.

An *enigma*, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it, occ. 1 *Cor.* xii. 12. Now (in this life) we see by means of a mirror, reflecting the images of heavenly and spiritual things, ἐν αἰνigmatί, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal, but then face to face. The apostle

apostle here seems to allude to Num. xii. 8. which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλήσω αὐτῶ ἐν ὕδαϊ, καὶ ὁ δὲ ΑΙΝΙΓΜΑΤΩΝ (אֲנִי בְחִירָה Heb.) καὶ τὴν δόξαν Κυρίου ΕΙΔΕ. ΑΙΝΟΣ, α, ὁ, perhaps from the Heb. עָנַן to return, answer.

Praise returned for benefits received or expected. occ. Mat. xxi. 16. Luke xviii. 43.

*Αἰρεσις *, ιος, att. εως, ἡ, from αἰρω to choose.

I. *A choice.* It occurs not in the N. T. simply in this sense, but is thus used in the profane † and ecclesiastical writers, in the LXX version of Lev. xxii. 18, 21, and in 1 Mac. viii. 30.

II. *A sect of heathen philosophers.* Thus used by *Arrian*, *Epictet.* lib. ii. cap. 19. "Why do you call yourself a Stoic? Confine yourself to what you do, καὶ ἐνρηστέ τινας εἶθ' ΑΙΡΕΣΕΩΣ, and you will discover of what sect you are; most of you *Epicureans*, &c." So *Lucian*, in *Hermotim.* tom. i. p. 580. Εἰ δεκά μονὰς θείμεν τὰς ΑΙΡΕΣΕΙΣ, ἐν φιλοσοφίᾳ—If we suppose only ten sects in philosophy—"Id. *Demonax*, p. 1004. "One asked *Demonax*, τίνα ΑΙΡΕΣΙΝ ἀσπάζεται μάλλον ἐν φιλοσοφίᾳ. What sect in philosophy he chiefly embraced?" And *Plutarch*, de Plac. Philos. lib. i. cap. 3. says, that from *Thales*, ἡ Ἰωνικὴ ΑΙΡΕΣΙΣ προσαγορεύθη, the Ionic sect was denominated."

III. *A sect, secta*, that is, a form or mode of religious discipline or opinion which any one chooses, follows, and professes, or the persons who follow such form or mode. occ. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.

Josephus, Ant. lib. xiii. cap. 5. § 9. Vit. § 2, and § 38, calls the several sects of the Pharisees and Sadducees, &c. among the Jews, Αἰρεσεις, in the same manner as St. Luke does in the Acts.

IV. *A sect among Christians*, in some measure resembling those among the Jews and Heathen, a religious party or faction among Christians under some human

* On this much controverted word, and the several texts wherein it occurs, see Dr. George Campbell's 9th Preliminary Dissertation to his Translation of the Four Gospels. Part iv. page 424, &c.

† See *Herodotus*, lib. i. cap. 11.

leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

*Αἰρετίζω, from αἰρω to choose.

To choose. occ. Mat. xii. 18.

In the LXX it most commonly answers to the Heb. בָּחַר to choose. Comp. especially 1 Chron. xxix. 1, in Heb. and LXX.

*Αἰρετικός, α, ὁ, from αἰρετίζω. Comp. Αἰρεσις.

A founder, leader, or promoter of a religious faction or sect among Christians, a man factious in Christianity *. occ. Tit. iii. 10. comp. Rom. xvi. 17.

*Αἰρω, ω, Mid. Αἰρομαι, εμαι, from αἰρω to take up.

I. *To take, take hold on.* It occurs not in this sense in the N. T. but frequently in the profane writers.

II. *To choose.* occ. Phil. i. 22. 2 Thess. ii. 13. Heb. xi. 25.

ΑΙΡΩ, from the Heb. רָעַ, or in Hiph. רָעַע to raise up.

The general meaning of the word is to lift, raise or take up.

I. *To lift up*, as the hands, Rev. x. 5.—the eyes, John xi. 41.

II. *To lift or take up*, Mark vi. 29, 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21. comp. under Τίθημι II.

III. Applied to the mind, *To suspend, keep in suspense.* John x. 24. See *Suicer's* Thesaurus on the word, who cites from *Philostratus* II. 4, Κοίμῃ παντὶ ΑΙΡΕΙ ὁ λογος ὃν εἰρηκεν. And the discourse which he spake keeps me quite in suspense." The learned *Elsner*, *Observ. Sacr.* (whom see) interprets the phrase ψυχὴν αἰρεῖν, John x. 24. by taking away life, as it plainly signifies, ver. 18. (comp. LXX in Isa. liii. 8.) q. d. How long dost thou kill us, i. e. with doubt and delay?

IV. *To take up on one*, as a yoke, Mat. xi. 29.

V. *To take up*, as a cross, Mat. xvi. 24.

VI. *To bear or carry*, as a burden, Mat. iv. 6. xxvii. 32. Mark xv. 21. John v. 8, 9. comp. Luke xxiii. 26.

VII. *To remove, take away.* Mat. xxii. 13. John xi. 39, 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So *Philo* in *Wetstein*, comp.

* See Campbell's Preliminary Dissertations to Gospels, p. 434, &c.

ver.

ver. 21, and John xix. 15. Acts xxi. 36.

VIII. *To bear, and so take away or remove.* Thus Christ is said to *bear*, αἰρεῖν, the sins of the world. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take.* Mat. xx. 14. Mark vi. 8.

X. *To loose, a ship namely from shore.* Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that ναῦν *the ship*, or ἀγκυρὰν *the anchor*, ought to be supplied. So *Thucydides*, lib. 1. has οἱ δὲ ΤΑΣ ΜΕΝ ΝΑΥΣ ΑΡΑΝΤΕΣ ἀπο τῆς γῆς, *they loosing the ships from the land*; and *Plutarch* and *Polybius* use the phrase ΑΙΠΕΙΝ ΑΓΚΥΡΑΝ or ΑΓΚΥΡΑΣ. See *Bos. Ellips.* and *Wetstein*.

XI. *To lift up or raise the voice.* Luke xvii. 13. Acts iv. 24.

In the LXX this word most commonly answers to the Heb. נָשַׁב, which is applied in nearly the same senses.

Αἰσθάνομαι or αἰσθιομαι, from αἰσθῶ to perceive, which seems a derivative from the Chaldee תָּשַׁב to think, the signification being a little varied.

I. *To perceive, properly by means of the external senses, as the feeling, &c.* It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand.* occ. Luke ix. 45.

Αἰσθησις, ιος, att. εως, ἡ, from αἰσθιομαι. See the last word.

Perception, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.

Αἰσθητηριον, ον, το, from αἰσθιομαι.

An organ or instrument of sensation or perception; so the αἰσθητηριον of seeing is the *eye*—of hearing, *the ear*; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to *Galen*, αἰσθητηριον is defined, το αἰσθῆσιν τινα πεπιστευμένον ὄργανον—ἢτοι ὀφθαλμος, ἢ ῥίς, ἢ γλῶττις; *the organ to which any sense is intrusted—either the eye, or the nose, or the tongue.* See *Wetstein*, who also cites from *Galen* the very phrase, ΤΟ ΑΙΣΘΗΤΗΡΙΟΝ ΕΧΕΙ ΓΕΓΥΜΝΑΣΜΕΝΟΝ; and in *Josephus*, De Maccab. § 3, we have ΤΩΝ ΕΝΔΟΝ

ΑΙΣΘΗΤΗΡΙΩΝ, *The internal senses.* occ. Heb. v. 14.

Αἰσχροκερδης, εος, υς, ὁ, ἡ, from αἰσχος *base, vile*, and κερδος *gain*.

Greedy or desirous of base or vile gain. occ. 1 Tim. iii. 3, 8. Tit. i. 7. See *Wetstein*, *Kypke* and *Doddridge* on 1 Tim. and comp. under Τροπος II.

Αἰσχροκερδως, Adv. from αἰσχροκερδης.

For the sake or love of vile gain. occ. 1 Pet. v. 2.

Αἰσχρολογία, ας, ἡ, from αἰσχος *vile, filthy*, and λογος *speech, talk*.

Vile, filthy, obscene talk. occ. Col. iii. 8. This word is used in like manner for *obscene or indecent discourse* in *Epicetus*, *Enchirid.* cap. 55.

Αἰσχος, α, ον, from αἰσχος *baseness, vileness*; which some derive from α neg. and ἰσχω *to have*, as denoting what one *would not have*, but *reject*; but may it not be more probably deduced from the Heb. יָרָא an *abomination*, with π emphatic prefixed?

Base, vile, indecent, shameful. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

Αἰσχροτης, τητος, ἡ, from αἰσχος.

Filthiness, obscenity. occ. Eph. v. 4.

Αἰσχυνη, ης, ἡ, from αἰσχος *vileness*.

I. *Shame, the passion of shame*, arising from some notion of one's own *vileness*. occ. Luke xiv. 9.

II. *Ignominy, disgrace.* occ. Heb. xii. 2.

III. *Cause of shame, somewhat to be ashamed of.* occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

Αἰσχυνομαι, from αἰσχυνη.

I. *To be ashamed, affected with the passion of shame.* occ. Luke xvi. 3.

II. *To be ashamed or confounded.* occ. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28.

Αἰσχυνομαι in the LXX generally answers to the Heb. שָׁב.

ΑΙΤΕΩ, ω, and Mid. αιτομαι, εμαι, perhaps from Heb. טָעַה, the Hiph. (if used) of טָעַה, whose signification might be *to impel, incite*, or the like, for in Kal the V. denotes *to move swiftly, rush impetuously*.

I. *To ask, request, beg.* Mat. v. 42. vii. 7, 8, 9. xviii. 19. xxvii. 20. Mark xv. 43. & al. freq.

II. *To ask, require.* Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 3. 1 Pet. iii. 15.

This verb in the LXX generally answers to the Heb. לָמַשׁ, which has the same meanings.

Αἴτημα, ατος, το, from αἰτέω to ask.

A petition, a request, a thing required or asked. occ. Luke xxiii. 24. 1 John v. 15.

ΑΙΤΙΑ, ας, ἡ, perhaps from the Heb. עֵצָה (Hiph. of עָצָה) to impel, incite, (comp. under αἰτέω) or rather from הָדָה or הָדָה (whence plur. הָדָה, or הָדָה) a cause, motive. See Heb. and Eng. Lexicon under הָדָה X.

I. A cause, reason, incitement. Mat. xix. 3. Luke viii. 47. Acts x. 21, & al.

II. An Accusation, crime, or fault. Mat. xxvii. 37. Mark xv. 26. John xviii. 38. & al. In this sense the word seems an immediate derivative from the verb αἰτέω to ask, require; because an accusation or crime is that for which any one is required to appear before the judges and questioned. On Mat. xxvii. 37, see Wetstein and Suicer Thesaur. in Αἴτια III.

III. A condition, a case. occ. Mat. xix. 10.

Αἰτιάμα, ατος, το, from αἰτιάω to accuse, which from αἴτια.

An accusation. occ. Acts xxv. 7.

Αἰτίον, ις το, from αἴτια, which see.

I. A cause, reason. occ. Acts xix. 40.

II A crime, fault. occ. Luke xxiii. 4, 14. comp. ver. 22.

Αἰτίος, ος, ὁ, ἡ from αἴτια.

An author, causer. occ. Heb. v. 9.

Αἰφνιδίος, ος, ὁ, ἡ, from αἰφνης unexpectedly, suddenly, which from αφνω the same, a derivative from α neg. and φημι to appear, q. d. quicker than sight.

Sudden, unexpected, unforeseen. occ. Luke xxi. 34. 1 Thess. v. 3.

Αἰχμαλωσία, ας, ἡ, from the same as αἰχμαλωτός, which see.

I. Captivity, state of being captive. occ. Rev. xiii. 10.

II. A captive multitude. occ. Eph. iv. 8. which is a citation from Psal. lxviii. 18. nearly according to the LXX version, wherein αἰχμαλωσίαν answers to the Heb. עָבָד, which, as Rivetus hath well observed, always denotes the captives themselves, so עָבָד עָבָד signifies * to carry away captive, and the expression αἰχμαλωτεύσει αἰχμαλωσίαν must be interpreted accordingly.

* See Heb. and Eng. Lexicon under עָבָד.

Αἰχμαλωτίζω, from αἰχμαλωτός.

To lead or carry away captive. occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS, of which six ancient, the old commentators, and several printed editions, read αἰχμαλωτίζοντες. See Wetstein and Griesbach.

Αἰχμαλωτίζω, from αἰχμαλωτός.

I. To carry away captive, or into captivity. occ. Luke xxi. 24.

II. Figuratively, To bring into captivity, or subjection. occ. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμαλωτός, ος, ὁ, ἡ, from αἶχμη a spear (from ἀκμή, which see) and αλωτός taken, (from the obsol. V. αλω to take, which see.)

A captive, a prisoner taken in war, applied to spiritual captives. occ. Luke iv. 18.

Αἰών, ὄνος, ὁ, q. αἰεὶ ὢν, always being.

It denotes duration, or continuance of time, but with great variety. Comp. Suicer Thesaur. in Αἰών.

I. Both in the singular and plural it signifies eternity, whether past or to come. See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.

Εἰς τὰς αἰωνάς τῶν αἰώνων, For ages of ages, for ever and ever. Gal. i. 5. Rev. i. 6, 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.

Εἰς ἡμέραν αἰῶνος, 2 Pet. iii. 18, "literally, Until the day of eternity. Bengelius on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." Macknight.

II. The duration of this world. Mat. xxviii. 20. Comp. Mat. xiii. 39.

Ἀπ' αἰῶνος, Since the duration, i. e. the beginning, of the world, Luke i. 70. Acts iii. 21. So ἐκ τῆς αἰῶνος, John ix. 32.

III. Αἰῶνες, οἱ, The ages of the world. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. Ὁ Αἰὼν ὅστις, This present life, this world, as we say, Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, Κατὰ τὸν αἰῶνα τῆς κόσμου τῆς, According to the course or manner, of this world. Comp. Rom. xii. 2. Gal. i. 4.

V. Ὁ Αἰὼν ὁ ἐρχόμενος, The world to come,

come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So Ὁ Αἰὼν ὁ μέλλων. Eph. i. 21.

VI. *An age, period, or periodical dispensation of Divine Providence.* In Mat. xxiv. 3, it evidently refers to the *Jewish age*, or *age under the Mosaic law*. See *Whitby, Doddridge, and Macknight* on that Text. But in Mat. xxviii. 20, it seems plainly to denote *the age under the Messiah*, for *Christ* had just before declared, that *all power was given unto him both in heaven and in earth*. Comp. Acts ii. 33,—36; and for this use of Αἰὼν see Mat. xii. 32. 1 Cor. x. 11, (where consult Bp. *Pearce*) Heb. vi. 5. ix. 26, & LXX in Isa. ix. 6. Συντελείας τῶν Αἰώνων, then, in Mat. xxviii. 20, though it does not precisely signify *the end of the world*, is equivalent to it. See 1 Cor. xv. 24.

VII. Αἰῶνες, οἱ, seems, in Heb. xi. 3, to denote the *various revolutions and grand occurrences* which have happened to this created system, including also the *system or world itself*. Comp. Heb. i. 2, and *Macknight* on both texts.

Αἰὼν in the LXX generally answers to the Heb. עוֹלָם, which denotes *time hidden from man*, whether indefinite or definite, whether past or future.

Αἰώνιος, α, ὁ, ἡ, and αἰώνιος α, ον, from αἰών.

I. *Eternal, having neither beginning nor end*, Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. *Eternal, without end*. Mat. xxv. 41, 46. 2 Thess. i. 9. & al. freq. Philem. ver. 15. Αἰώνιον (Adj.) *For ever*, not only during the term of his natural life (comp. עוֹלָם Exod. xxi. 6.) but through endless ages of *eternal life and blessedness*.

III. It is spoken, Jude ver. 7, of the *miraculous fire from heaven*, which destroyed the cities of *Sodom and Gomorrah*, not only because the effect thereof shall be of *equal duration with the world* (comp. Αἰὼν II.) but also because the burning of those cities is a dreadful emblem of that *everlasting fire* (τὸ πῦρ τὸ αἰώνιον, Mat. xxv. 41.) which awaits the *ungodly and unclean*. Comp. Jude ver. 15. 2 Pet. ii. 6; and see *Whitby's* note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρόνοι αἰώνιοι, *The ages of the world*,

the times since the beginning of its existence. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. 1. 4. 1 Pet. i. 20. and Αἰὼν II.

The LXX frequently use this Adj. for the Heb. עוֹלָם.

Ακαθαρσία, ας, ἡ, from α neg. and καθα-
ρῆσαι, 2d person sing. pret. pass. of
καθαίρω to cleanse.

I. *Uncleanness, filth*, in a natural or physical sense. occ. Mat. xxiii. 27.

II. *Moral uncleanness, lewdness, incontinence* in general. Rom. vi. 19. Eph. iv. 19. 1 Thess. ii. 3. iv. 7.

III. *Any kind of uncleanness* different from whoredom, as 2 Cor. xii. 21; *any unnatural pollution*, whether acted by one's self, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. נִמְצָא or נִמְצָא pollution.

Ακαθαρτης, τητος, ἡ, by Syncope for ακα-
θαρτος, from α neg. and καθαρος
cleanness.

Uncleanness, filthiness. occ. Rev. xvii. 4. according to the common editions: but observe, that the *Alexandrian*, and twenty-one later MSS, and some printed editions, for ακαθαρτητος read τα ακα-
θαρτα της, which reading is embraced by *Mill, Wolfius, Wetstein*, and other learned men, and by *Griesbach* received into the text; and indeed ακαθαρτητος does not seem to be a Greek word.

Ακαθαρτος, α, ὁ, ἡ, και το—ον, from α neg. and καθαίρω to cleanse.

I. *Unclean by legal or ceremonial uncleanness.* Acts x. 14, 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ακαθαρτος. Comp. 2 Cor. vi. 17, in which passage ακαθαρτες seems ultimately to refer to all *idolatrous worship, and heathen impurity*. See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights, and privileges of the church, and particularly to baptism.* occ. 1 Cor. vii. 14; where see *Doddridge's* note.

III. *Unclean by unnatural pollution.* Eph. v. 5.

IV. *Unclean.* It is applied to the *devils*, who are frequently in the N. T. called *unclean spirits*; because, having lost their original purity, they are become *unclean* themselves, and have through their solicitations filled mankind with all

uncleanness, and every abomination which Jehovah hateth. Mark v. 2, 8, 13, & al. freq. Comp. Zech. xiii. 2. Heb. and LXX.

In the LXX this word answers most commonly to the Heb. נָמַץ.

Ἀκαιρομαι, μιαι, from α neg. and καιρος opportunity.

To want, or be destitute of, opportunity occ. Phil. iv. 10.

Ἀκαιρος, Adv. from ακαιρος unseasonable, which from α neg. and καιρος opportunity. Inopportunately, unseasonably, out of season. occ. 2 Tim. iv. 2.

Ἀκακος, from α neg. and κακος evil.

I. Free from evil, or sin. occ. Heb. vii. 26.

II. Simple, undesigning, artless. occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.

In the LXX ακακος answers to כֹּחַ perfect, upright, Job viii. 20, and to פֶּחַךְ simple, Prov. i. 4. viii. 5, & al.

Ἀκανθα, ης, η, from ακη a point or prickle and ανθω, to flourish, abound.

A thorn or brier, which abounds with prickles, Mat. vii. 16. xiii. 7. xxvii. 29. & al. Galen, De Curat. has a passage very similar to Mat. vii. 16, 'Ο γεωργος ουκ αν ποτε δυναται το πριονσαι τον βατον εκφειν βοτρυν. The husbandman would never be able to make the thorn produce grapes." See Wetstein. "The Naba or Nabka of the Arabians, says Hasselquist, Travels, p. 288, is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft round, and pliant branches: and what, in my opinion seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment."

Ἀκανθινος, η, ον, from ακανθα.

Thorny, made of thorns. occ. Mark xv. 17. John xix. 5; so LXX in Isa. xxxiv. 13, Ἀκανθινὰ ξυλα, Thorny shrubs.

Ἀκαρπος, υ, ο, η, και το—ον, from α neg. and καρπος fruit.

I. Unfruitful, bearing no fruit, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. Unprofitable. 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. Αλυσι-τελης.

Ἀκαταγνωτος, υ, ο, η, και το—ον, from α neg. and καταγνωτος blamed, which from καταγνωσκω to condemn.

Irreprehensible, not to be condemned or blamed. occ. Tit. ii. 8.

Ἀκατακαλυπτος, υ, ο, η, και το—ον from α neg. and κατακαλυπτος veiled, which from κατακαλυπτω to cover, hide, veil.

Uncovered, unveiled. occ. 1 Cor. xi. 5, 13. The LXX use this word, Lev. xiii. 45. for the Heb. שִׁירַץ stript of covering.

Ἀκατακριτος, υ, ο, η, και το—ον, from α neg. and κατακριτος condemned, which from κατακρινω to condemn, which see.

Uncondemned. occ. Acts xvi. 37. xxii. 25.

Ἀκαταλυτος, υ, ο, η, και το—ον, from α neg. and καταλυτος dissolved, which from καταλυω to dissolve.

Not to be dissolved, indissoluble. occ. Heb. vii. 19.

Ἀκαταπαυστος, υ, ο, η, και το—ον, from α neg. and καταπαυω to cause to cease, to restrain.

That does not cease, unceasing, as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14.

Ἀκαταστασια, ας, η, from α neg. and καταστασις a setting in its place, from καθιστημι to place, set in its place.

Commotion, tumult. occ. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20. James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does Dionysius Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ἀκαταστατος, υ, ο, η, και το—ον, from α neg. and καθιστημι to settle.

Unsettled, unsteady, unstable. occ. James i. 8.

Ἀκατασχετος, υ, ο, η, και το—ον, from α neg. and κατεχω or κατασχω (2d Aorist. κατισχον) to restrain.

Not to be restrained, unruly. occ. James iii. 8; where see Alberti and Wetstein.

ἈΚΕΛΔΑΜΑ, Heb.

Akeldama, Heb. חַדְלָמָא a field of blood. It is compounded of the Heb. or Syriac

Syriac ܠܩܬ *a field*, and ܕܡܐ *blood*. ܠܩܬ is used both in Chaldee and Syriac for *a field*, (see *Castell's Hept. Lex.*), probably by transposition, from the Heb. ܠܩܬ *a portion*; but it occurs not in the O. T. in this sense, any more than ܕܡܐ from Heb. ܕܡܐ doth for *blood*. This word ܐܝܠܕܐܡܐ therefore must, I think, be acknowledged an instance wherein the *Hebrew* spoken in our Saviour's time had deviated from its ancient purity. Comp. Εἰσαῖς, occ. Acts i. 19, where ܐܝܠܕܐܡܐ cannot be considered as *Syriac*, i. e. as a name in that language wherein the ancient *Syriac* version is written; because that version, after saying, Acts i. 19, that *the field in the language, ܠܩܬ, of the country was called ܠܩܬ*, adds, *whose interpretation* (in *Syriac*, namely) *is ܕܡܐ*. So in Mat. xxvii. 8, the same version renders ܐܝܡܐܬܐ not by ܕܡܐ, but by ܕܡܐ.

Αἰσῆτος, ὁ, ἡ, καὶ το—ον, from α neg. and ܡܝܝܐ *to mix*.

Simple, sincere, harmless, without any mixture of deceit or guile. occ. Mat. x. 16. Rom. xvi. 19. Phil. ii. 15. See *Alberti, Elsner, Wetstein and Kypke* in Mat.

Αἰσῆτος, εὐς, ὁ, ἡ, καὶ το—ες, from α neg. and ܡܝܝܐ *to incline*.

Without inclining or giving way, steady. occ. Heb. x. 23.

Symmachus uses this word, Job xli. 14, or 23, for the Heb. ܠܩܬ *cannot slip asunder*.

Αἰσῆτος, from ܐܝܠܐ, properly, *the point or edge of a sharp instrument*; thence the *flower, vigour, or maturity, of age*, as it is often used in the profane writers. Comp. Ὑπερακμῶς.

To be come to maturity, to be ripe. occ. Rev. xiv. 18.

Thucydides and Xenophon apply this V. in the same sense to *corn*, *Dioscorides* to *apples*. See *Wetstein*.

Αἰσῆτος, ὁ, ἡ, from ܐܝܠܐ the same, which perhaps from the Heb. ܩܥ *to contract, compress*.

I. *The point or edge of a sharp instrument.* It occurs not, however, in the N. T. in this sense, but is thus used 2 Mac. xii. 22.

II. *A point of time.* Thus applied by the profane writers; and hence,

III. Αἰσῆτος the Accus. case used adverbially for κατ' αἰσῆτος, *at this point of time, Yet, still.* occ. Mat. xv. 16. On which passage *Raphelius* cites *Polybius* applying αἰσῆτος in the same manner. See also *Wetstein and Kypke*.

Ακοῆ, ἡ, from 2d. Aorist. ܐܝܠܐ of ܐܝܠܐ *to hear*.

I. *The act of hearing.* Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing,* 1 Cor. xii. 17. Heb. v. 11.

III. *The organ or instrument of hearing, the ear.* Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is, or may be, heard: a rumour, report, relation.* Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts Λόγος ακοῆς denotes the word of the gospel preached or published. See *Macknight*. This IVth sense is by some supposed to be merely *hebraical* or *hellenistical*, taken from the like application of the Heb. ܡܝܝܐ (see 2 K. xix. 7. Isa. liii. 1, in Heb. and LXX.) In *Euripides* however, *Phoeniss.* line 826, we have βαρβαρον ὡς ΑΚΟΑΝ εἶδαν, where the Scholiast explains ακοῆς by το ακοιμενον, *what is heard*.

V. *A hearing effectually so as to obey, obedience.* Gal. iii. 2, 5. So LXX in 1 Sam. xv. 22. Thus *Macknight*. Comp. Ακω V.

Ακολουθεῖω, ὁ, from α together, and ܡܝܝܐ *a way*, which from ܡܝܠܐ *to move quick*, (from Heb. ܠܩ *light, quick*,) and εὐθεῖα *straight*.

I. *To follow, attend.* Mat. iv. 25. viii. 10. 19. xxi. 9. & al. freq. On Luke ix. 49, *Kypke* shews that the phrase ακολουθεῖν μετα τινος, which occurs also Rev. xiv. 13, is common in the Attic writers.

II. *To follow, imitate, be conformed to,* in mind, affection, and demeanour. Mat. x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26.

III. *To reach in a continued train,* occ. Rev. xviii. 5, *Her sins, ηκολαθησαν*, have followed one after another till they reach even to Heaven. But in this text the *Alexandrian MS*, and eighteen later ones, with several printed editions, read εκολληθησαν; which reading is embraced by *Grotius, Mills, and Wetstein*, and by

Griesbach received into the text; but comp. *Wolfius*.

ΑΚΟΥΩ, derived, according to some, from *ακν* a sharp point, on account of the acuteuess of this sense; but rather from the Heb. יקח *to hearken, obey*; so *Onkelos* explains יקח, Gen. xlix. 10, by ישתמעון *shall hearken, obey*.

It governs either a Genitive both of the person and thing, or more usually an Accusative of the thing.

I. *To hear, in general.* Mat. ii. 3, 18. xi. 5. xii. 19, xv. 24. Mark xiv. 64, & al. freq. Acts i. 4. ἡν ἤκουσάτε μου, *which ye have heard from me*. This phraseology is not uncommon in the best Greek writers. *Raphelius* has produced an instance of it from *Xenophon*. I add from *Herodotus*, lib. ii. cap. 104, ΑΚΟΥΣΑΣ ΑΛΛΩΝ, *Hearing from others*; and from *Plato*, *Apol. Socrat.* § 29. p. 114, edit. *Forster*, 'Οὐα δὲ καὶ εἰδοθεὶ ὑμῖν ΑΚΟΥΕΙΝ ΤΩΝ ΑΛΛΩΝ, *Such things as ye have been used to hear from others*." *Phælo*, § 1, Η ΑΛΛΟΥ ΤΟΥ ΑΚΟΥΣΑΣ, *Or having heard (it) from any one else*." § 2. ΑΛΛΟΥ ΑΚΟΥΟΝΤΑ, *Hearing (of him) from another*." See other instances in *Kypke*.

II. *To hear, hearken, or listen to.* Mat. xii. 42. Luke v. 1. x. 39. xi. 31. Acts xv. 12.

III. *To understand, hear with the ear of the mind.* Mat. xi. 15. 1 Cor. xiv. 2. John viii. 43; where observe, that *Arrian* uses ΑΚΟΥΣΑΙ ΔΥΝΑΣΑΙ, *Epictet.* lib. ii. cap. 24. On 1 Cor. xiv. 2, *Kypke* shews that the Greek writers likewise use *ακρω* for *understanding*.

IV. *To hear effectually, or so as to perform or grant what is spoken.* Mat. xviii. 15. John ix. 31. xi. 41. 1 John v. 14, 15.

V. *To obey.* Luke x. 16. xvi. 29. 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see *Wetstein*.

This word in the LXX commonly answers to the Heb. שמע, which is used in the same senses.

Ακρασία, ας, ἡ, from α neg. and κρατος strength.

Want of power to regulate one's appetites, intemperance, incontinence. occ. Mat. xxiii. 25, (where, however, the true reading seems to be ἀδυνας. See *Wetstein* and *Campbell*.) 1 Cor. vii. 5.

Ακρατης, εος, υς, ὁ, ἡ, καὶ το—ες, from α neg. and κρατος strength.

Unable to govern his appetites, intemperate, incontinent. occ. 2 Tim. iii. 3.

Ακρατον, υ, το, from α neg. and κραω *to mix*.

Pure wine unmixt with water, in a figurative sense. occ. Rev. xiv. 10, where see *Wetstein*.

Ακριβεια, ας, ἡ, from ακριβης.

Accuracy, exactness. occ. Acts xxii. 3. Comp. under Ακριβεστατος.

Ακριβεστατος, η, ον, Superlative of ακριβης.

Most accurate or exact. occ. Acts xxvi. 5. *Josephus* in his *Life*, § 38, speaks in a very similar manner of the Pharisees, ΤΗΣ ΦΑΡΙΣΑΙΩΝ ΑΙΡΕΣΕΩΣ, οἱ περὶ τὰ πατρια νομιμα δοκῶσι τῶν ἄλλων ΑΚΡΙΒΕΙΑ ΔΙΑΦΕΡΕΙΝ. *The sect of the Pharisees, who are thought to excel others in their exactness about their national institutions.*" Comp. *De Bel.* lib. i. cap. 5. § 2. & lib. ii. cap. 8. § 14.

Ακριβεστερος, α, ον, Comparative of ακριβης. *More accurate or exact.* Hence ακριβεστερον, Neut. used adverbially, *More accurately or exactly.* occ. Acts xviii. 26. xxiii. 15, 20. xxiv. 22.

ΑΚΡΙΒΗΣ, εος, υς, ὁ, ἡ, καὶ το—ες, derived, according to some, from εἰς ἀκρον βεβαι, *going up to the top, or summit, which requires great pains and diligence*; but rather perhaps from the Heb. דקק *to search*, and דר *very much*, or דרד *the inmost part of any thing*.

Accurate, exact. It occurs not in the positive form in the N. T.

Ακριβω, ω, from ακριβης.

To learn, or know, by accurate or diligent enquiry. So *Vulg.* diligenter didicit, and exquisierat; and Syriac ܬܝܠܝ. occ. Mat. ii. 7. 16. See *Campbell*.

Ακριβως, Adv. from ακριβης.

Diligently, accurately, exactly. occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25, 1 Thess. v. 2 Eph. v. 15.

Ακρίς, ιδος, ἡ, from ἀκρα the top or summit, because it adheres to the top of herbs and plants, and * feeds upon them.

The locust, which the learned Bochart hath shewn, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and

* So *Etymol. Mag.* ΑΚΡΙΣ, παρὰ το ΑΚΡΑΣ τῶν ἀσπαραγῶν καὶ τῶν φυτῶν ΝΕΜΕΣΘΑΙ.

modern

modern times, and the eating of several species of which was permitted by the divine law, Lev. xi. 21, 22; whence we may be certain they were an usual food in Judea also. See *Bochart*, vol. iii. 488, & seq. *Wolfii* Cur. Phil. Dr. *Shaw's* Travels, p. 188, &c. 2d edit. and *Heb.* and *Eng. Lexicon*, under רבב IV.

The LXX generally render the Heb. ארבב a locust by Ακρίς.

Ακροατήριον, α, το, from ακροαομαι to hear, which from ακουω 2d Fut. of ακουω to hear, ε being inserted, as in ακρος (which see) from ακη.

A place of hearing, or audience, an audience-chamber. occ. Acts xxv. 23.

Ακροατής, τς, ό, from ακροαομαι to hear, See the preceding word.

A hearer. occ. Rom. ii. 13. James i. 22, 23. 25.

Ακροϋς, ας, ή from ακρον the extremity, and βυω to cover, which perhaps from Heb. בוא to come, come upon, or over.

I. The foreskin, or prepuce, covering the extremity of the glans. Acts xi. 3.

II. Uncircumcision, either the state of being uncircumcised, occ. Rom. iv. 10. 1 Cor. vii. 18.; or an uncircumcised man or men, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. ערלה is applied, Jer. ix. 25, the abstract for the concrete.

In the LXX this word answers to the Heb. ערלה the superfluous foreskin. See James i. 12. The Adj. Ακροϋς, Uncircumcised, is used by *Ignatius*, Epist. ad Philadeph. § 6. edit. *Russell*.

Ακρογωνιας, α, ον, from ακρος extreme (here the lower extreme or bottom), and γωνια a corner.

The foundation-cornerstone, applied figuratively to Christ, who not only sustains the whole structure of the church, but also unites the Jews and Gentiles into one mystical building. ecc. Eph. ii. 20. 1 Pet. ii. 6. The LXX once use this word for the Heb. פנה a corner-stone, in Isa. xxviii. 36, the passage cited by St. Peter; and in the version of *Symmachus*, ακρογωνιας answers to the Heb. פנה at the head of the corner, Psal. cxviii. 22.; but comp. under Γωνια. I.

Ακροθινιον, α, το, from ακρος the top, and θινις or θιν, Gen. θινος, which seems pro-

perly to mean a heap of sand on the sea-shore, or in general the sea-shore, from θινω to strike or smite, because it is continually smitten or beaten upon by the waves. (Comp. Αιγιαλος.) In this sense the word is used by *Homer*, and is thence applied to denote a heap of any thing, particularly of corn.

I. The top of a heap of corn; hence the first fruits of corn; because these were usually taken from the top of the heap. It occurs not in the N. T. in this sense. But see *Wetstein*.

II. The top of the heap of warlike spoils, the chief and best of these spoils. occ. Heb. vii. 4; where Dr. *Hammond* remarks, that the sense is not, that *Abraham* gave *Melchisedec* a tenth of the chief spoils only (for he gave him tythes of all, ver. 2. Gen. xiv. 20. but that what he gave for a tenth of all was of the chief and best of the spoils. The apostle doth not say, δεκατην των ακροθινιων, a tenth of the chief spoils, but δεκατην εκ των ακροθινιων a tenth (namely of all, taken) from the chief spoils. Thus the Doctor.—*Raphelius* on this passage observes, that the profane writers *Herodotus*, *Thucydides* and *Xenophon* call that part of the spoil which was dedicated to the gods ακροθινια, but that the apostle by this word means all the spoils universally. So *Kypke*; and thus *Chrysostom* and *Theophylact* explain ακροθινια by λαφυρα spoils, *Ecumenius* by λαφυρα και σκυλα spoils and plunder, *Theodoret* by λεια prey. This latter interpretation δεκατην εκ των ακροθινιων will mean just the same as δεκατην απο παντων ver. 2, and εκ in one expression will answer to απο in the other. And if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that *Abraham* gave *Melchisedec* tythes of all (מעשר מכל, Gen. xiv. 20.), but mentions nothing of his doing this from the best or chief spoils; this together with the authority of the Greek commentators, may incline one to *Raphelius's* opinion. But let the Reader judge for himself.

Ακρος, α, ό, ή, και το—ον, from ακη (which see under ακμη) a sharp point, which is the top, extremity, or termination of many things.

I. Ακρον

- I. *Ἀκρον, το*, used as a substantive, *The top or tip*. occ. Luke xvi. 24. Heb. xi. 21.
 II. *Extreme, extremity, end*. occ. Mat. xxiv. 31. Mark xiii. 27.

In the LXX this word is frequently used for Heb. *קצץ* *the end*, and *ספא* *the termination, extremity*; and what is remarkable, that version, for the Heb. *תב* *the thumb or great toe*, always uses *ἄκρον*, as in Exod. xxix. 20. Judg. i. 6, 7.

Ἀκυρω, ω, from *α* neg. and *κυρω* to confirm; so Appian in Wetstein on Mat. *Ἐκυρε τον νομον*, He ratified the law."

To make of no effect or authority, to abrogate or annul. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17.

This verb occurs not in the LXX; but in that version, *ἄκυρες ποιουν*, to make of none effect, answers to the Heb. *עבר* to reject, Prov. i. 25.

Ἀκωλυτως, Adv. from *ακωλυτος* not hindered, which from *α* neg. and *κωλυτος* hindered, which from *κωλυω* to hinder.

Without hinderance, prohibition, or impediment. occ. Acts xxviii. 31.

Ἀκων, σσα, ον, for *αικων*; which latter is used by the Poets, particularly by Homer, from *α* neg. and *ικων* willing.

Unwilling. occ. 1 Cor. ix. 17.

ΑΛΑΒΑΣΤΡΟΝ, υ, το.

A vessel to hold ointment, or perfume; so called, I think with Jerome and the ancients, from its being made of the *alabaster* stone, which is a kind of valuable marble, concerning which Pliny, Nat. Hist. lib. 33. cap. 8. treating of the *onyx*, writes thus: "This some call the *alabaster stone* (*alabastriten*) of which they make *vessels to hold ointments*, which it is said to preserve freest from corruption. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name *αλαβαστρον* is by some derived from *α* neg. and *λαμβαινειν* or *λαβειν* to hold, because it is difficult to lay hold on this stone by reason of its smoothness: But may it not rather have an oriental derivation from the Hebrew or Arabic article *ל* *the* and *בצר*, or *בצרר*, which in Arabic signifies some

kind of *whitish stones*? See Castell. Lex. Heptaglott. However this be, I apprehend *αλαβαστρον* was used as a name for an *ointment-vessel* at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to *ointment-vessels* made of other matter. Thus Kypke on Mark xiv. 3, cites from Plutarch in Alexandro, p. 676, a variety of vessels *και ΑΛΑΒΑΣΤΡΟΥΣ παντα χρυσε ησκημενα περιτλως* and *alabasters*, all curiously wrought of gold; and in Theocritus, Idyll. 15. line 114, we have *Συριω δε ΜΥΡΩι χρυσει ΑΛΑΒΑΣΤΡΑ*, golden *alabasters* full of Syrian ointment. (See Alberti on Mat. and Suicer Thesaur.) So we call a vessel for holding ink an *ink-horn*, though made of glass or leather. Raphelius on Mat. xxvi. 7, remarks, that Herodotus, lib. iii. cap. 20. among the presents sent by Cambyses, to the king of Ethiopia, mentions *ΜΥΡΟΥ ΑΛΑΒΑΣΤΡΟΝ*; and Cicero, Academ. lib. ii. (as cited by Nonnius) speaks of *alabaster plenus unguenti*. occ. Matth. xxvi. 7. Mark xiv. 3. Luke vii. 37. See Wetstein. on Mat.

The LXX once use *αλαβαστρος* for the Heb. *חפץ* *a dish or platter*. 2 K. xxvi. 13.

Αλαζονεια, ας, η, from the following *αλαζων*.

I. *A boast or boasting*. occ. James iv. 16.

II. *Αλαζονεια τις βις*, *The pride or pomp of life, the ambitious or vain-glorious pursuit of the honours, glories, and splendour of this life*. occ. 1 John ii. 16. On which passage the learned Raphelius observes, that Polybius uses the phrase *η περι της βις αλαζονεια* for all kind of *luxury* in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. St John's expression seems to imply all this, and moreover to include all those other pursuits, whether of *ambition* or *vain-glory*, by which men aim at making a figure in the eyes of their fellow-mortals. See Doddridge.

Αλαζων, ονος, ο, η, from *α* intens. and *λαζομαι* to take, assume, which may be a corruption from Heb. *קח* to take.

Self-assuming, insolent, vain-glorious, arrogant, boasting. occ. Rom. i. 30. 2 Tim. iii. 2.

Αλαλαζω, from *Αλαλα*.

To cry Alala. This word *Alala* seems to be

be formed from the Heb. names of God, הָלֵל הָלֵל, or הָלֵל לֵל. Hence Αλαλα, the military shout of the Greeks before a battle was originally an *invocation of their gods* to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to *Apollo* mentioned by *Suidas*, ΑΛΑΛΛΙ τη παίων; and hence the French and English particles of grief, *Helas! Alas!* are I apprehend to be ultimately deduced.

I. *To shout* as soldiers beginning a battle *.

It occurs not in this sense in the N. T. but frequently in the profane writers and in the LXX, 1 Sam. xvii. 20, 52, & al.

II. *To utter a loud, but mournful sound, to wail, yell.* occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. לָיַל to wail; but *Elsner* and *Kypke* on Mark have shewn, that the profane writers apply the V. αλαλαζω and the N. αλαλαγμος to the same meaning.

III. *To make a disagreeable, inharmonious noise; spoken of a cymbal, to tinkle, clank,* occ. 1 Cor. xiii. 1.

This word in the LXX answers to the Heb. עֲרִיף to break out into a loud sound, לָיַל to yell, and once to עֲרִיף to cause to be heard.

Αλαλητος, α, ο, η, και το—ον, from α neg. and λαλειω to speak, utter.

Unspeakable, unutterable, occ. Rom. viii. 26.

Αλαλος, α, ο, η, from α neg. and λαλος speaking, which from λαλειω to speak.

I. *Not speaking, unable to speak, dumb.* occ. Mark vii. 37.

II. *Making dumb, making unable to speak.* occ. Mark ix. 17, 25. So *Plutarch*, De Orac. Defect. p. 438, B. cited by *Wetstein*, speaks of the *Pythian* priestess being on a certain occasion ΑΛΑΛΟΥ και κακῶ ΠΝΕΥΜΑΤΟΣ—ωληνης, Full of a dumb and malignant spirit." Comp. Κωφος III.

Αλας, ατος, το, from αλς the same.

I. *Salt natural, which eminently purifies, cleanses, and preserves from corruption.* Luke xiv. 34. Hence

II. *Applied spiritually.*

1st, *To the disciples of Christ*, who were to mix with and purify the corrupted mass of mankind, by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2dly, *To purifying faith and hope.* Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see *Heb.* and *Eng. Lexicon* in מִלֵּן II. The above cited are all the passages of the N. T. wherein αλας occurs.

This word in the LXX is used only for the Heb. מִלֵּן.

ΑΛΕΙΦΩ, either from the Heb. הָלַץ to cover over, or from α collect. and λιπος fat, which see under Λιπαρος.

To anoint with oil or ointment. Luke vii. 46. & al. On Mat. vi. 17, *Doddridge* justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see, and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3.; and on Luke vii. 38, *Wetstein* and *Kypke* cite passages from the Greek and Latin writers, to shew that *anointing the feet with perfumed ointment* was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. מָשַׁח to anoint, מָשַׁח or מָשַׁח to cover or daub over, and to מָשַׁח to anoint.

Αλεξίροφωνια, ας, η, from αλεξω a cock, and φωνη a voice.

Cock-crowing, the time of cock-crowing, "that is, the time from twelve at night till three in the morning, which last hour was usually called the second cock-crowing, as is observed by *Bochart* and others." Dr *Clarke's* note on Mat. xxvi. 34. occ. Mark xiii. 35. See *Bochart*, vol. iii. 119. and comp. under Αλεξω.

ΑΛΕΚΤΩΡ, ορος, ο, from α neg. and λεκτον a bed, according to some, because by crowing cocks rouse men from their beds. But may not this name be as probably deduced from the Heb. הָאֵלֶּךְ the coming of the light, of which this bird of dawning (as *Shakespeare* calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *Sun*, who, in *Homer*, Il. vi. line 513, and Il. xix. line 398, is himself called ΗΛΕΚΤΩΡ? Comp. *Heb.* and *Eng.*

* See *Hutchinson's* Note 1. on *Xenophon's* Cyropæd. p. 151, 8vo.

Eng. Lexicon under נִרְגַּל. *The male of a species of birds, the house-cock.* Mat. xxvi. 34. & al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crew*, Peter should deny him *thrice*; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, *Before the cock crow twice, thou shalt deny me thrice*. How are these texts to be reconciled? Very satisfactorily I think, by observing, after many learned Christians, that ancient Authors, both Greek and Latin, mention *two* cock-crowings; the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called by way of eminence, *THE Cock-crowing*, (Comp. Αλεξίφορῳνια); and to this alone, Matthew giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions the *two* cock-crowings. See *Wetstein* on Mark xiv. 30; *Scheuchzer*, Phys. Sacr. on Mark xiii. 35; and *Whitby's* note on Mat. xxvi. 34.

Αλευρον, α, το, from αλεω to grind, which perhaps from Heb. יָעַץ a pestle, with which things are brayed or ground in a mortar. "For the first instruments used (for bruising or grinding corn) were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations were a long time before they discovered any other method of making corn into meal. Many nations even in our days, have no other machine for this purpose *."

Meal of corn. occ. Luke xiii. 21.

Αληθεια, ας, η, from αληθης true.

I. *Truth*, as opposed to *falsehood*, *error*, or *insincerity*. Mat. xxii. 16. Mark v. 33. xii. 14, 32. Eph. iv. 25. i. 13. Col. i. 5. Gal. ii. 5, 14. Phil. i. 18. 1 John iii. 18. & al. freq. On Mark v. 33, observe, that πᾶσαν ἀληθειαν εἰπεῖν is a pure Greek phrase used by the best writers.

* Thus says the learned Goguet, in his admirable work intitled, *The Origin of Laws, Arts, and Sciences*, vol. i. page 99, Edinburgh Edit. These observations he confirms from *Hesiod*, Op. ver. 443. *Pliny*, lib. 18. § 3. and 23. *Serv.* ad *Æneid*. ix. ver. 4. *Hist. Génér. des Voyages*, tom. iii. 81. & 431. To whom add *Niebuhr*, Description de l'Arabie, p. 45, & note.

II. *Truth* as opposed to *types*, *emblems* or *shadows*. John i. 14, 17. (comp. Col. ii. 17.) John iv. 23, 24. comp. John xiv. 6.

III. *Integrity*, *rectitude* of nature. John viii. 44. Comp. Jude ver. 6. and Eph. iv. 24.

IV. *Righteousness*, *what is right*. John iii. 21; where it is opposed to φῶλα evil deeds, in the preceding verse.

Αληθευω, from αληθης true.

To speak, or maintain, the truth. occ. Gal. iv. 16. Eph. iv. 15.

Αληθης, εος, υς, ο, και η, και το αληθις, from α neg. and ληθω to lie hid, because truth cannot be finally suppressed and hidden, or rather perhaps from the Heb. הָיָא an oath, and הָנָה (Greek θίω) to put.

I. *True*, as opposed to *false*. John iv. 18. v. 32. & al.—or to unjust. John viii. 16.—or to visionary. Acts xii. 9.

II. *True*, as opposed to *lying* or *fraudulent*. Mat. xxii. 16. John iii. 33. Rom. iii. 4. 2 Cor. vi. 8.

III. *Valid*, *legally conclusive*, or *decisive*, *competent*. John v. 31. viii. 13, 17.

In the LXX this word and its derivatives most commonly answer to the Heb. יָמַן firm, stable, true; or to נִמְנָם stability, truth.

Αληθινος, η, ον, from αληθης true.

I. *True*, as opposed to *false*. John xix. 35. Rev. iii. 14. xix. 9. & al.—to pretended or reputed. John xvii. 3. 1 Thes. i. 9.—to deceitful. Luke xvi. 11.

II. *True*, *real*, *essential*, as opposed to *types* or *emblems*. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24.

III. *True*, *sincere*, as opposed to *hypocritical* or *insincere*. Heb. x. 22.

Αληθω, from αλεω to grind, which see under Αλευρον.

To grind. occ. Mat. xxiv. 41. Luke xvii. 35.

The ancient custom of women being employed in grinding corn, is not only mentioned in the O. T. Exod. xi. 5. (comp. Isa. xlvii. 2.), but we find the same in *Homer*, *Odyss.* vii. line 104, where, speaking of *Alcinous's* fifty maid-servants, he says,

ἄι μιν ἀλετρετοῦσι μύλην ἐπὶ μύλοισιν
καρπῶν,

Some at the mill grind the well-favour'd grain.
Comp. *Odyss.* xx. line 105, and *Heb. Eng. Lexicon*, unde מָלָה I.

Αληθω

Ἀληθῶς in the LXX answers to the Heb. *יָמִן* of the same import.

Ἀληθῶς, Adv. from *ἀληθής*.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. xxvi. 73.

II. *Truly, of a truth, certainly*. Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second *ἀληθῶς*, John vii. 26, is not found in nineteen MSS, three of which ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by *Griesbach*. See also *Wetstein*, *Bp. Pearce* and *Campbell*, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally or externally*. John i. 47. vi. 55.

Ἀλιεύς, εὖς, ὅ, ἡ, from *ἀλς* the sea.

A fisher. occ. Mat. iv. 18, 19. (comp. Mat. xvi. 18.) Mark i. 16, 17. Luke ii. 5.

Ἀλιεύω, from *ἀλιεύς*.

To fish, catch fish. occ. John xxi. 3.

Ἀλίζω, from *ἀλς* salt.

To salt. *Ἀλίζομαι*, pass. To be salted, seasoned, or sprinkled with salt. occ. Mat. v. 13. Mark ix. 49, Πας γὰρ πυρεὶ ἀλισθησείαι. "The proper translation of this passage is, *Every one shall be salted for the fire*, namely by you my apostles: for *πυρεὶ* here is the Dative, not the Ablative; as it is likewise, 2 Pet. iii. 7, where the same construction is found, *πυρεὶ τηρεῖσθαι* reserved for the fire. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one who is offered a sacrifice unto God, shall be salted for the fire, as every sacrifice is salted with salt." Note in *Macknight's* Harmony on the place, where see more. In Mat. v. 13, *ἀλισθησείαι* refers to the salt itself, as seems evident from comparing Mark ix. 50.—How shall it's saltiness be restored?" *Campbell*.

Ἀλισθημα, ατος, το, from *ἀλισθῆω* to pollute, and this from the Heb. *תָּבַח*, which is used only in Niph. and signifies to be rotten, so in Kal, if used, might denote to corrupt, pollute, or the like.

Pollution by unclean, i. e. forbidden, food. occ. Acts xv. 20; where observe, that what is in this verse expressed by *αλισθημάτων των ειδωλων* pollutions of idols, is, at ver. 29, called *ειδωλοθυτων* meats offered to idols. See *Grotius* and *Wetstein* on ver. 20.

The verb *αλισθῆω* is used by the LXX, Mal. i. 7, 12; by *Theodotion*, Dan. i. 8; and in *Ecclus* xl. 29. In the three former texts it answers to the Heb. or Chald. *לִנְשָׁא*, and in all refers particularly to *pollution by meats or drinks*.

ἈΛΙΣΚΩ. It may be derived from the obsolete *ἀλσω*, (which see) whence it borrows several of its tenses; or from the Heb. *קָרַח* the Hiph. (if used) of *קָרַח* to take; or from *קָרַח* force, and *קָרַח* to take. To take. It occurs not in the N. T. but is inserted on account of its derivatives.

Ἀλλα, Neut. plur. of *ἄλλος*, diverse, other, used as a particle implying in discourse some diversity, or superaddition to what preceded.

1. *But*. 1 Cor. xv. 39. & al. freq. 1 Cor. x. 20; where "the obscurity of the place is owing to an ellipsis of the word *καὶ* before *ἀλλ'*". This is usual in the best writers, but I do not know that it has been yet observed." *Markland* in *Bowyer's* Conjectures.

2. After *καὶ* in the former member of the sentence, *Yet*. Mark xiv. 29. 2 Cor. iv. 16. xi. 6. Col. ii. 5. & al. Comp. 1 Cor. viii. 6.

3. *But, except, unless*. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23.—*καὶ ἐστὶν ἐμὸν δοῦναι, ἀλλ' οὐκ ἔστιν ἡτοίμασθαι ὑπο τῷ πατρὶ μου*,—is not mine to give, except, or unless, to those for whom it is prepared by my father.

4. *Nevertheless, notwithstanding*. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7, and *Doddridge's* note on Phil. ii. 6.

5. After *μόνος* either expressed or understood in the former member of the sentence, it is used for *ἄλλα καὶ*, *But also*, Mat. iv. 4. Mark ix. 37; or for *ἄλλα μάλλον*, *But rather*. John vi. 27. vii. 16.

6. *Yea*. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. *Yea more, yea further*. Acts xix. 2, where there is an Ellipsis of the Particle *καὶ* or *καὶ* no before *ἄλλα*.

αλλα. So we may, with *Doddridge* and *Worsley*, render it, *Nay*.

Αλλα και, *Yea also, yea moreover*. Luke xxiv. 22. comp. Luke xvi. 21.

Αλλα και, after *ε* in the preceding member of the sentence,—*Then also, or then surely also; ergo etiam, nimirum etiam*. Rom. vi. 5; where see *Raphelius*. It is evident that *αλλα*, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar *earnestness of desire*. Mark ix. 22. On which passages *Raphelius* and *Elsner* have shewn, that it is applied by the best Greek writers in the same manner. To their citations may be added *Homer*, Il. i. lin. 393. Il. xvii. lin. 645.

The *British Critic* for December 1795, p. 613, accounts for this use of *αλλα* by an ellipsis, as in the last citation from *Homer*, Ζευ Πατερ, ΑΛΛΑ συ ρυσαι υπ' ημερος υιας Αχαιων. "O *Jupiter*, (we ask not to live if thou deniest it) but *deliver the Greeks from this darkness*." (See the next sense) Persons in *earnestness* are apt to speak elliptically.

8. It is rendered *therefore*. Acts x. 20. comp. Acts xxvi. 16. But in such instances both in the profane (see *Elsner* and *Wolffius* on Acts x.) and sacred, there seems an Ellipsis of something understood, ex. gr. in the former text, *Three men seek thee; (Do not therefore hesitate) but arise, &c.* So Acts xxvi. 16, (Do not delay in speaking to me) but *arise, &c.*

9. Αλλα γε, *But indeed*. Luke xxiv. 21. *Yet indeed, yet at least*. 1 Cor. ix. 2.

10. Αλλ' η, *But only*. Luke xii. 51. (where see *Wetstein*) 1 Cor. iii. 5. 2 Cor. i. 13.

Αλλασσω, Attic.—τιω from αλλος *other, different*.

To change, alter. occ. Acts vi. 14. Rom. i. 23. 1 Cor. xv. 51. Gal. iv. 20. Heb. i. 12.

Αλλαχοθεν, Adv. from αλλαχθ elsewhere (which from αλλος *other*), and—θεν denoting *from a place*.

From elsewhere. occ. John x. i.

Αλληγορειω, ω, from αλλος *other*, and αφορειω *to speak*.

To allegorize, or speak allegorically, where one thing is spoken, and somewhat different is meant, of which the thing spoken is

the emblem or representative. occ. Gal. iv. 24. See *Elsner* and *Kypke*, the latter of whom shews that this Verb is not so uncommon in the Greek writers as *Elsner* thought it.

ΑΛΛΗΛΟΥΙΑ, Heb.

Alleluia, Heb. תְּהִלָּה לַיהוָה, *Praise ye Jah or Jehovah*. occ. Rev. xix. 1, 3, 4, 6.

No doubt this *sacred form of praise* was well known among the heathen. Hence the Greeks plainly had their ΕΛΕΛΕΥ ΙΗ *, that solemn acclamation with which they both began and ended their *psæans* or hymns in honour of *Apollo*.

Where the Hebrew תְּהִלָּה occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, Αλληληλεια.

Αλληλων, των; Dat. αλληλοις, αις, οις; Accus. αλληλους, ας, α. A defective N. which occurs in the N. T. only in the Genitive, Dative, and Accusative plural. It seems to be formed from αλλος repeated, αλλος—αλλον *one—another*.

One—another, each other mutually or reciprocally. Luke xxiii. 12. Mark ix. 50. Mat. xxi. 10. & al. freq.

Αλλογενης, εος, υς, ο, η, from αλλος *other*, and γενος *a nation, race*.

One of another nation, a stranger, foreigner. occ. Luke xvii. 18.

ΑΛΛΟΜΑΙ, perhaps from the Heb. קָלַע *to ascend*, or קָלַע *to sport, juvenari*.

I. *To leap, leap up*, as a man. occ. Acts iii. 8. xiv. 10.

II. *To spring, bubble up*, as water from a spring. occ. John iv. 14.

ΑΛΛΟΣ, αλλη, αλλο.

I. *Another*, or in the plur. *other*; and that whether in an *inclusive* sense, as Mat. iv. 21. Mark vii. 4. & al. freq.; or in an *exclusive* one, as Mat. ii. 12. x. 23. & al. freq.

II. With the prepositive article ο, η, το,

* We are told in Lord *Oxford's* collection of Travels, vol. ii. page 861, that the *Virginians* (in *North America*) used the word *Allelujah* in their sacred hymns. "I attentively hearkened (says my Author) upon this word *Allelujah* repeated sundry times and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also *Jenkin* on the Christian Religion, vol. i. p. 101, 3d edit.; *Gale's* Court of the Gentiles, part 1. book 2. ch. 4. § 3. and book 3. chap. 1. § 11; and *Dickenson's* Delphi Phoenicissantes, page 50,—52.

prefixed,

prefixed, *The other* of two. Mat. v. 39. xii. 13. John xix. 32.

III. Ὅι ἄλλοι, *The others, the rest*. John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. ἄλλος and ἄλλος repeated in different members of a sentence, *One, and another*. John iv. 37; and in the plur. ἄλλοι and ἄλλοι, *Some, and some*; or *Some, and others*. Mark vi. 15. So הֵן and הֵן in Heb. are used for *these* and *these*, or *these* and *those*. Psal. xx. 8. And the like application of ἄλλος repeated in the plur. may incline one to derive it from the Heb. פְּרוֹחַן הֵן or הֵן.

V. *Belonging to another, another's*. occ. 1 Cor. x. 29.

Ἀλλοτριεπισκοπος, α, ο, from ἄλλοτριος *another's*, and ἐπισκοπεῖν *to inspect, observe*.

*A curious inspector, or meddler, in other people's affairs, * a busy body in other men's matters*. occ. 1 Pet. iv. 15, where it seems particularly to refer to the public affairs of other people, *a busy and insolent meddling* with which was a vice whereto the Jews of this time were remarkably addicted †.

Ἀλλοτριος, α, ον, from ἄλλος *other*.

Belonging to other, foreign or strange to one's self.

I. *Another's, belonging to another*. Heb. ix. 25. Rom. iv. 14. comp. Luke xvi. 12.

II. Spoken of a country, *Strange, foreign, belonging to other people*. Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *A stranger, foreigner, alien*. occ. Heb. xi. 34.

This word is often used in the LXX, and answers to the Heb. זָרָא, זָרָה, זָרָה, and זָרָה.

Ἀλλωφυλος, α, ο, ἡ, from ἄλλος *other, different*, and φυλή *a tribe or race*.

A foreigner, one of another race or nation. occ. Acts x. 28.

Ἀλλως, Adv. from ἄλλος *other*.

Otherwise. occ. 1 Tim. v. 25.

* "Tantumne est abs re tua otii tibi, Aliena ut cures, eaque nihil quæ ad te attinent?"

Have you so much *leisure* from your own business that you can take care of other people's, which does not at all belong to you? Says the old man in Terence, Heautont. Act i. Scene i. line 23. What an excellent hint, by the way, may this afford to Christians!

† See Lardner's Credibility of the Gospel History, vol. i. page 425.

Ἀλωαω, ω, from ἄλωσ a threshing-floor. See ἄλων below.

To tread out corn, to force corn from the husks by treading. occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10. in which passages it is transferred from the ox, who, according to the * custom of the East, trode out the corn from the husks, to the christian minister, who, from the involving letter brings forth and dispenses the spirit of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 29.

This word in the LXX generally answers to the Heb. שָׁדַד; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. שָׁדַד occurs.

Ἀλοφος, α, ο, ἡ, και το—ον, from α neg. and λοφος *reason*.

I. *Unendued with reason, irrational, brute*, occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζων and ἄλοφον are in like manner joined together by Josephus, De Bel. lib. iv. cap. 3. § 10. & Cont. Apion. lib. i. § 25. & lib. ii. § 29.

II. *Unreasonable, absurd*. occ. Acts xxv. 27.

ἈΛΟΗ, ης, ἡ, from the Heb. חֵלְבָן or חֵלְבָן, which Aquila renders by ἄλωη, Cant. iv. 14.

The aloe, that is, the xylo-aloes, lignum-aloes, or, aloe-wood. The finest sort of "this † is the most resinous of all the woods we are acquainted with—Its scent, while in the mass, is very fragrant and agreeable—The smell of the common aloe-wood is also very agreeable, but not so strongly perfumed as the former." occ.

* See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 311, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. 20. line 495, &c.

Ὡς δ' ὅτε τις ζεύξῃ βοᾶς ἀρσινὰς ἐνὶ μύλωνι
ΤΡΙΣΕΜΕΝΑΙ ΚΡΙ ΛΥΚΟΝ ΕΥΤΡΟΧΑΛΩ ΕΝ ἈΛΩΗ,
Εὐμεφά τε λειπὶ γυγινὸς ΒΟΩΝ ΤΗΟ ΠΟΣΣ' ἐμμε-
νων.—

As with autumnal harvests cover'd o'er
And thick bestrown lies Ceres' sacred floor,
When round and round, with never-weary'd
pain,

The trampling steers beat out th' unnumber'd
grain.— POPE.

Dr Shaw (Travels, page 138-9, 2d edit.) informs us, that the Arabs and Moors still tread out their corn after the primitive custom of the East. Comp. Heb. and Eng. Lexicon, in שָׁדַד and שָׁדַד.

† New and Complete Dictionary of Arts in Xylo-aloes, where see more.

John

John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming dead bodies*.

*ΑΛΟΩ and *ΑΛΩΜΙ, perhaps from Heb. נָחַץ *to cast off, remove*.

To take, an obsolete V. which occurs not in the N. T. but is inserted on account of its derivatives.

*Αλς, αἶλος, ὁ, from αἶλς, ἡ, *the sea*, which may be derived either from the Greek V. αλλομαι *to leap*, on account of the *impetuous motion* of its waters, or rather from the Heb. גָּחַץ *to urge, molest*, because continually urged by winds and tides. So its Heb. name טַחֵץ implies *multuous motion*.

Salt. occ. Mark ix. 49.

*Αλυκος, η, ον, from αἶλς *salt*.

Impregnated with salt, brackish, salt. occ. James iii. 12. This word is used in the same sense by *Aristotle*, *Theophrastus*, and *Antigonus Carystius*. See *Wolffius* and *Wetstein*, to whom, concerning the true reading of the latter part of the verse, add *Griesbach* and *Macknight*.

Αλυπθεις, α, ον, Comparat. of αλυπος *free from grief*, which from α neg. and λυπη *grief, sorrow*.

More free from grief or sorrow. occ. Phil. ii. 28.

*Αλυτις, ιος, att. εως, ἡ, from α neg. and λυω *to loose*.

A chain. Mark v. 3, 4, & al. Eph. vi. 20, Πρεσβευω εν αλυσι, *I discharge my embassy in a chain*. The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from *Josephus*, *Seneca*, and *Athenæus*, to confine prisoners not only by shutting them up in prison, but also by *chaining* their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16, 20. xii. 6, and see *Grotius* on those passages, and *Lardner's Cred. of Gosp. Hist.* vol. i. book i. chap. x. § 9. and *Macknight's* note on Eph.

Αλυσίελης, εος, υς, ὁ, ἡ, και το αλυσίελης, from α neg. and λυσίελης *profitable*. See under Λυσίελεω.

Unprofitable, q. d. *that will not quit the cost*. occ. Heb. xiii. 17, where however the word is used by a *Litotes*, and im-

ports *exceedingly hurtful, or dangerous*. So in *Homer*, Il. ii. line 269, ἀχρεῖον ἰδων *looking unprofitably*, means *looking most miserably*; and *Dr Clarke*, in his note on that passage, shews that the best Roman writers in like manner use inutilis *unprofitable*, in the sense of *extremely wicked, hurtful or pernicious*. Comp. Philem. ver. 11. Eph. v. 11. See *Blackwall's Sacred Classics*, vol. i. page 172.

*Αλων, ωνος, ἡ, from αἶλως the same, which may be derived either from the Heb. דָּחַץ *to agitate*, or from the Heb. or Syriac גָּחַץ *to urge, force*.

A threshing-floor, where corn is *threshed* and *winnowed*. occ. Mat. iii. 12. Luke iii. 17.

Αλωπηξ, εκος, ἡ. The Greek Etymologists derive it from αλωπος *cunning*, or from αλαν ωπας *deceiving or escaping the eyes*, because it is a *solitary animal* * *wandering* about by itself, and *hiding* itself in *holes*; but, like the Latin name *vulpes*, it may be derived from the Heb. חָפַץ *to cover*. Our English name *fox*, and the German *fuchs*, from the V. *foxa*, which in the Islandic signifies *to deceive*, will correspond to either of the above derivations of the Greek αλωπηξ.

I. *A fox, a well-known animal*. occ. Mat. viii. 20. Luke ix. 58.

II. *A fox, a crafty, cunning, malicious person*. Τι γαρ εστιν αλλο λαιδορος και κακοηθης ανθρωπος η ΑΛΩΠΗΞ; For what is an opprobrious and malicious man, but a *fox*? says *Epictetus* in *Arrian*, lib. i. cap. 3. So *Shakespeare*,

—————This holy *Fox*,

Or Wolf, or both. —————

HENRY VIII. Act i. Scene 1,

Hog in Sloth, *Fox* in Stealth. —————

K. LEAR, Act iii. Scene 4.

Comp. *Suicer's Thesaur.* in Αλωπηξ, and Γενημα II. occ. Luke xiii. 32. The name Αλωπηξ in Greek is only feminine, and is therefore applied even to *Herod the Tetrarch* in that gender. See *Wetstein*.

*Αλωσις, ιος, att. εως, ἡ, from the obsolete αλωω *to take*, which see.

A taking, catching, occ. 2 Pet. ii. 12.

* Whence *Eustathius* and *Bochart* deduce the name αλωπηξ from αλασται *to wander*.

*AMA,

AMA, an Adv. from the Heb. **עִם** with, together with.

1. With a Dative following, *With, together with.* occ. Mat. xiii. 29. Hitherto should be referred *ἀμα πρωὶ* together with the morning, i. e. early in the morning. occ. Mat. xx. 1. In the profane writers **ἀμα* often occurs in this sense with a Dative following it, as *ἀμα τῷ πρωὶ* early in the morning, *ἀμα τῇ ἑσπέρῃ* at the beginning of the evening, *ἀμα τῷ καιρῷ* as soon as opportunity serves. So 1 Mac. iv. 6, *ἀμα τῇ ἡμέρᾳ* as soon as it was day. Comp. Neh. vii. 3, in the LXX, and see *Kypke* on Mat. It is evident that *ἀμα* in this first sense should be considered rather as a preposition than an adverb.

2. *Together.* Rom. iii. 12. followed by the preposition *συν* with. 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time.* Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22.

The above cited are all the passages of the N. T. wherein *ἀμα* occurs.

ἀμαθής, εὐς, εἰς, ὁ, ἡ, from α neg. and *μαθῆναι*, or obsol. *μαθεῖν* to learn.

Unlearned. occ. 2 Pet. iii. 16.

ἀμαραντινός, ε, ὁ, ἡ, from α neg. and *μαραίνειν*, to fade, wither, which see. *That cannot fade away, not capable of fading.* So *Hesychius* explains *ἀμαραντινός* by *ἀσφύλον* incorruptible. occ. 1 Pet. v. 4, where the Apostle seems to allude to those *fading garlands of leaves*, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned *Henry Stephens*, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use *ἀμαραντινός* for *ἀμαραντός*, since *ἀμαραντινός* is not formed from the Adj. *ἀμαραντός* as signifying *unfading*, but from the Subst. *ἀμαραντός* the proper name of a flower, *Amaranth*, so called from it's not speedily fading. *ἀμαραντινός*, therefore, will properly signify *Amaranthine*, but will be equivalent to *unfading*. See *Wolf* and *Wetstein* on 1 Pet. v. 4.

* See *Wiger* Idiotism. cap. 7, § 2, reg. 4.

ἀμαραντός, ε, ὁ, ἡ, from α neg. and *μαραίνειν* to fade.

That fadeth not away, unfading. occ. 1 Pet. i. 4.

ἀμαρῆλανω, from obsolete *ἀμαρῆλω*, from which also it borrows most of its tenses.

I. *To miss a mark; so Homer* frequently, as

Τῷ μιν ἈΜΑΡΘ' ———

Him he mist.

IL. iv. line 491.

——— Τῷ μιν ὅ' ἀπο σὺλλον ἈΜΑΡΤΕΝ

Him he scarcely mist.

IL. xvii. line 609.

Ορνίθος μιν ἈΜΑΡΤΕ ———

The bird he mist.

IL. xxiii. line 865.

The LXX use *ἐξαμαρῆλανεν*, or according to some copies *διαμαρῆλανεν*, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way.* So *Isocrates* *ἀμαρῆλανεν* τῆς ὁδῆς to miss the way.

III. In the N. T. it is used only in a figurative or spiritual sense, *To sin* in general, to deviate from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16. & al. freq.; by apostasy, Heb. x. 26, comp. ver. 28, 29. and see *Doddridge* and *Macknight*; or of man, as Acts xxv. 8.

IV. With *εἰς* following, *To sin in respect of or against*, as heaven (God.) Luke xv. 18, 21.—or man. Mat. xviii. 15, 21, Luke xvii. 3. 4. *Wetstein* on Mat. shews that the Greek writers use the phrase in the same sense.

In the LXX this word most usually answers to the Heb. **חטא**, to which it very exactly corresponds both in a natural and spiritual sense. See *Heb.* and *Eng. Lexicon*, under **חטא**.

ἀμαρῆλω, α, from α neg. and *μαρῆλω* to hit the mark, or from α neg. and *ὁμαρῆλω* to follow, accompany, which from *ὁμαρῆλν* together; or perhaps *ἀμαρῆλω* is derived from the Heb. **ימר** to change, alter.

To miss a mark, to deviate, to sin, an obsolete Verb, whence in the N. T. we have the 1st Fut. *ἀμαρῆλσω*, 1st Aor. Particip. *ἀμαρῆλσας*, Perf. *ἡμαρῆλκα*, 2d Aor. *ἡμαρῆλον*. See under *ἀμαρῆλανω*.

ἀμαρῆλμα, ἄλος, το, from *ἀμαρῆλω* to deviate, sin.

A deviation from the divine law, a sin. occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18.

ἀμαρῆλν,

Ἀμαρτία, ας, ἡ, from *ἀμαρτῆω* to deviate, sin.

I. Sin, or deviation from the divine law in general. See 1 John iii. 4. comp. Rom. iv. 15.

II. Original sin, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth, Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.

III. Actual sin. James i. 15. ii. 15. 1 John iii. 8. & al. freq.

IV. Original and actual sin considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13. comp. Hos. x. 15, in Heb. and Eng. Marg.

V. A sacrifice for sin, a sin-offering, on which the sin was put, or to which it was imputed. (See Lev. iv. 4, 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Isa. liii. 6, 10, 12. 1 Pet. ii. 24. *Ἀμαρτία* is used in the same sense by the LXX. Lev. iv. 21, 25, 34. (comp. ver. 8, 20, 29.) Lev. v. 9. 12. vi. 25, as *ἀμαρτήμα* likewise is Lev. iv. 29. And this manner of expression exactly corresponds to the Heb. where both the sin and the sin offering is denoted by the same word *חַטָּאת* or *חַטִּי*. On Rom. viii. 3. comp. Heb. x. 6, 8, and LXX in Psal. xl. 6; and see *Whitby's* note on Rom.

VI. Punishment of sin. Rev. xviii. 4, where see *Vitringa's* Comment, and comp. Zech. xiv. 19. Gen. xix. 15.

VII. A deviating from truth, falsehood. John viii. 46; where see *Campbell*. The LXX generally use *ἀμαρτία* for the Heb. *חַטָּאת*.

Ἀμαρτυρός, ας, ὁ, ἡ, from α neg. and *μαρτυρῶ* a witness.

Without witness. occ. Acts xiv. 17; where see *Wetstein*.

Ἀμαρτωλός, ας, ὁ, ἡ, from *ἀμαρτῆω* to deviate, sin.

I. A sinner in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a heinous and habitual sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37. & al. Comp. *Macknight* on Gal. ii. 15.

II. Sinful. occ. Rom. vii. 13.

Ἀμαχος, ας, ὁ, ἡ, from α neg. and *μαχομαι* to fight, contend.

Not contentious, not quarrelsome. occ. 1 Tim. iii. 3. Tit. iii. 2.

Ἀμαω, ω, either from the Greek *ἅμα* together, or immediately from the Heb. *אָמַץ* to collect; because corn, &c. when reaped or mown, is collected together.

To reap, mow, or cut down. occ. Jam. v. 4. In the LXX it constantly answers to the Heb. *קָצַף* to cut off, cut down.

Ἀμethystos, ας, ὁ, from α neg. and *μειθυ* wine. The amethyst, a species of precious stones. occ. Rev. xxi. 20. *Pliny** says "the reason assigned for its name is because though it approaches to the colour of wine it falls short of it, and stops at a violet colour."

† Others think it is called *Amethyst*, because its colour resembles wine mixed with water, and in this view also derives its name from α neg. and *μειθυ* wine, which see under *Μειθυσκω*.

In the LXX it answers to the Heb. *תַּמָּלִיחַ*.

Ἀμελειω, ω, from α neg. and *μελει* to be cared for, curæ esse.

With a Genit. or Infin. following, Not to care for, to neglect. occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12.

Ἀμεμπλος, ας, ὁ, ἡ, from α neg. and *μεμπλος* blameable, which from *μεμμεπλαι* 3d pers. perf. of *μεμφομαι* to blame.

Blameless, unblameable. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7.

Ἀμεμπως, Adv. from *ἀμεμπλος*.

Unblameably. occ. 1 Thess. ii. 10. v. 23.

Ἀμεριμνος, ας, ὁ, ἡ, from α neg. and *μεριμνα* care. Free from care, carefulness, or solicitude; secure, easy. occ. Mat. xxviii. 14. 1 Cor. vii. 32.

Ἀμεταβίλος, ας, ὁ, ἡ, και το—ον, from α neg. and *μεταβιθμι* to change, which see.

Unchangeable, immutable. occ. Heb. vi. 18. *Ἀμεταβίλον*, το, Neut. is used as a Substantive, Unchangeableness, immutability. occ. Heb. vi. 17; where see *Wetstein*.

Ἀμετακινήτος, ας, ὁ, ἡ, from α neg. and *μετακινῶ* to move away, which see.

Unmoveable, or rather "unmoved, be-

* Nat. Hist. lib. xxxiii. cap. 9.

† See New and Complete Dictionary of Arts, in *Amethyst*.

cause *unmoveable* is a quality not competent to men in this present life." *Macknight*. Comp. ἀμείανοντον, Rom. ii. 5. occ. 1 Cor. xv. 58.

Αμείανος, α, ο, η, from α neg. and μέανω to repent, which see.

I. Not to be repented of, or regretted. occ. 2 Cor. vii. 10.

II. Not subject to repentance, or change of mind, irrevocable. occ. Rom. xi. 29. See *Campbell's Prelim. Dissertat. to Gospels*, p. 248. This word is used also by the profane writers, as may be seen in *Elsner* and *Wetstein*.

Αμείανος, α, ο, η, from α neg. and μέανω to repent, change one's mind, which see.

Unrepenting, impenitent, irreclaimable. occ. Rom. ii. 5.

Αμείρος, α, ο, η, και το—ον, from α neg. and μέρον measure.

Beyond one's measure or appointed bounds. occ. 2 Cor. x. 13, 15.

AMHN, a Heb. word, אמן, signifying truth, firmness, stability. Hence in the N. T. as in the Old, it denotes,

I. Affirmation, *In truth, verily, it is so*. Mat. v. 18, 26. vi. 2. and al. freq. Comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that Αμην is equivalent to αληθως truly, in truth; and so the LXX render the Heb. אמן by αληθως, Jer. xxviii. 6.

It is remarkable that in the N. T. no one but our blessed Lord himself uses Αμην at the beginning of a sentence, as a word of affirmation. It seems however in this sense to conclude all the four Gospels. Throughout St John's Gospel, and in that only, our Lord uses the word Αμην doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Psal. xli. 14. lxxii. 19. lxxxix. 53.

II. Consent or desire, *So be it*; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13. and al. freq. —and thanksgivings. Rom. xi. 36. xvi. 27. Comp. 1 Cor. xiv. 16. In some passages it seems both affirmative and eucharistical, as Rom. i. 25. ix. 5; and in others, both affirmative and supplicatory, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our Blessed Lord,

Ὁ Αμην The Amen, the faithful and true witness. occ. Rev. iii. 14. comp. Isa. lxxv. 16.

Αμηλως, ορος, ο, η, from α neg. and μηνη a mother. Without mother. occ. Heb. vii. 3.

Αμιανος, α, ο, η, from α neg. and μαινω to defile.

Undefiled, unpolluted. occ. Heb. vii. 26. xiii. 4. James i. 27. 1 Pet. i. 4.

AMMOΣ, α, η, perhaps from the Heb. אסף to collect, gather together.

Sand which is usually collected together in particles innumerable.

—Ὅσα φαρμακος τε κενε, τε.

HOMER, Il. ix. line 385.

Rom. ix. 27. Heb. xi. 12. & al. See *Wetstein* on Rom.

AMNOS, α, ο, perhaps from α neg. and μενος anger, on account of its mild disposition. If this as well as the feminine AMNH be not rather derived from the Heb. אמת truth, either on account of the truth or simplicity of the animal itself, or of its being anciently the usual * truth—or faith-offering (as the Heb. אמת seems used, Neh. ix. 38,) among both believers and heathen. So in the treaty between the Greeks and Trojans, in *Homer*, Il. iii. line 245-6,

Κηρυκες δ' ανα ασυ θιων φερον ΟΡΚΙΑ ΠΙΣΤΑ,
ΑΡΝΕ δυω, και οινον—&c.

"The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine," &c.; and thus *Virgil* makes one of the sacrifices at the treaty between *Latinus* and *Aeneas* to be *intonsam bidentem, a young sheep unshorn*. *Æn.* xii. line 170.

A lamb, which English name seems a derivative from the Heb. אהל to be mild, gentle. occ. John i. 29, 36. Acts viii. 32. 1 Pet. i. 19.

Αμοιβη, ης, η, from ημοιβω perf. mid. of

* Thus likewise the Etruscan καπρα, and Latin caper, a goat, may not improbably be derived from the Heb. כפר to make atonement, expiate; because this animal was in ancient times an usual expiatory victim, as in Lev. iv. 26, 31. v. 6. xvi. 10; in all which passages the word כפר is used, and in the last particularly applied to the scape-goat. Comp. *Homer*, Il. i. line 66; and see *Fossii Etymolog.* Latin in CAPER.

D

αμειω

αμείβω to requite, which perhaps from Heb. **עָשָׂה** as, like as, and **נָתַן** to give.

Requital, retribution, recompense. occ.

1 Tim. v. 4. Josephus applies αμείβισθαι in the same sense as the Apostle does αμοιβὰς ἀποδίδοναι, Cont. Apion. lib. ii. § 27, where he speaks of one τὸν καὶ ΑΜΕΙΒΟΜΕΝΟΝ τὰς παρ' αὐτῶν (γονέων scil.) χάριτας, who does not requite the favours he has received from his parents."

ΑΜΠΕΛΟΣ, α, ἡ, perhaps from the Heb. **הָנַח** to send forth shoots, as the vine remarkably does, or from **הָנַח** a shoot, and **אָנַח** to ascend. See Ezek. xvii. 8. xix. 10, where **הָנַח** is particularly applied to the vine.

A vine-tree. Mark xiv. 25. John xv. 1. & al.

Αμπελῆρος, α, ὁ, from ἀμπελος, a vine, and ἔργον work.

A vine-dresser, a dresser of a vineyard. occ. Luke xiii. 7.

Αμπελῶν, ὄνος, ὁ, from ἀμπελος a vine.

I. A vineyard, a place planted with vines. See Mat. xx. 1, 2. Kypke on Mark xii. 1, produces a number of instances of the Greek writers using this word, because its purity has been doubted.

II. Figuratively, The vineyard of God's church. Why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Isa. v. 1, &c.

Αμυνομαι, Mid. from αμυνω to assist, defend, which from Heb. **נָסַח** to support. To defend. occ. Acts vii. 24.

ΑΜΦΙ, a Preposition, which perhaps from the Heb. **הָסַח** to surround, compass, (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew;) or from αμφω both (which see under αμφότερος,) q. d. on both sides.

About, round about. It occurs not separately in the N. T. but frequently in the profane writers.

Αμφιβλήτρον, α, το, q. * αμφιβλήτρον, from αμφιβλήλαι, 3d pers. perf. pass. of αμφιβάλλω, to cast round, surround, which from αμφι round about, and βάλλω to cast.

A large kind of fishing-net, whose ex-

* See the learned Duport on Theophrastus Ethic. Char. page 280, who gives several other instances of the names of instruments ending in τρον, which are derived in like manner from the 3d pers. perf. pass. by inserting a ε.

tremities sinking equally in the water, inclose whatever is within its compass, perhaps not unlike a casting net, but of a larger dimension. occ. Mat. iv. 18. Mark i. 16. Menander in Ἀλυσος (page 12, edit. Cleric.) has ΑΜΦΙΒΛΗΣΤΡΩ: ΠΕΡΙΒΑΛΛΕΤΑΙ, is surrounded by an Αμφιβλήτρον; and in the LXX this word answers to **סֶרֶט**, Hab. i. 15, 17, and to **סֶרֶט**, Eccles. ix. 12. See Wetstein on Mat.

Αμφιβννυμι, from αμφι about, and ἐννυμι to put on, which from ἐν the same, and this perhaps from Heb. **הִתְקַדַּח** (Hiph. of **קָדַח**, if used) to cause to be, on namely. To clothe, invest. occ. Mat. vi. 30. xi. 8. Luke vii. 25. xii. 28.

Αμφόδον, α, το, from αμφω both, the two, and ὁδός a way.

A place where two ways meet, say our translators; but Hesychius and Suidas explain it by ῥυμην, διόδον, a street, a thorough-fare. Pollux likewise observes, that αμφόδα are used, in the Greek writers, for streets. See more in Wetstein. occ. Mark xi. 4.

Αμφότερος, α, ον, from αμφω both, which perhaps from Heb. **עָשָׂה** to associate, or rather from Chald. **עָנַח** to conjoin. Both, of two. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14. & al. On Acts xxiii. 8, Chrysostom (see Wetstein and Gregory's Gr. Test.) remarks, "Here are three things mentioned: Why then does the Historian say αμφότερα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three."

Αμωμήτος, α, ὁ, ἡ, καὶ το—ον, from α neg. and μωμήτος blameable, which from μωμος a blemish, infamy, which see.

Spotless, unblameable, blameless. occ. Phil. ii. 15. 2 Pet. iii. 14.

Αμωμος, α, ὁ, ἡ, from α neg. and μωμος a blemish, spot.

I. Without blemish. 1. Pet. i. 19.

II. Blameless. Eph. i. 4. v. 27. Heb. ix. 14. & al.

ΑΝ, perhaps from the Heb. **אִם** if, &c. See Heb. and Eng. Lexicon.

1. A conjunction conditional, If. In this sense it is used in the profane writers, for εαν; but not, as I can find, in the N. T. See John xx. 23. 1 Thess. ii. 7.

2. Indefinite,

2. Indefinite, answering to the Latin *cunque*, and English *soever*. See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.
3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the potential signs *may*, *might*, *would*, *could*, or *should*, put before them. See Mat. xi. 21, 23. xxiii. 30. xxv. 28. John xi. 21. xviii. 30. Acts ii. 12. v. 24.
4. *ἕως αν*, *Until*. Mat. ii. 13. v. 18, 19. xvi. 27. & al.
5. *ὡς αν*, *That, to the end that*. Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.
6. *ὥς αν*, *Even as*. 1 Thess. ii. 6. Comp. under *ὥς* I. 1.

ANA.

- I. A Preposition governing an Accusative case.
 1. *In, through*. Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. *Ἀνα μέρος*, *In course, in turn*. 1 Cor. xiv. 27. *Ἀνα μεσον*, *Between*, q. d. *in the midst*, 1 Cor. vi. 5; *Among*, Mat. xiii. 25.
 2. In the Greek Poets, joined with a Dative or an Accus. it signifies *upon*, *super*, (see *Scapula*) but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. *נִכְנַח*, which denotes the *presence of an object*, also *hither*. Comp. *עַן*.
- II. An Adverb importing *distribution*. It may be rendered *apiece*. Mat. xx. 9, 10. Luke ix. 3.—or *by*, i. e. *distributed into*, Mark vi. 40. Luke ix. 14. x. 1.
In this sense I would deduce it from the Heb. *נִכְנַח* to answer, correspond.
Ἀνα, with a Nominative, seems *redundant*. Rev. xxi. 21. See *Wolfius* and *Scapula's* Lexicon.
- III. In composition it denotes,
 1. Ascent, as in *ἀναβαίνειν* to go up.
 2. Back again, in return, as in *ἀναβαλλω* to cast back, reject; *ἀναγίλλω* to bring word back again; *ἀναχωρεω* to go back or away, depart.
 3. Repetition, which implies *correspondency*, as in *ἀναζωω* to revive, live again, *ἀνασταυρωω* to crucify again or afresh. Hence,
 4. It adds an emphasis to the simple word, as in *ἀνεζητεον*, Luke ii. 44. *they sought diligently*, i. e. *again and again*.

Ἀναβαθμος, *σ*, *ὶ*, from *ανα up*, and *βαθμος a step*, which from *βαινω to go*.

A stair. occ. Acts xxi. 35, 40. *Josephus*, De Bel. lib. v. cap. 5. § 8. (whom see), particularly mentions the *καταβάσεις*, or *stair-cases*, by which the castle, *Antonia*, communicated with the porticoes of the temple.

Ἀναβαίνειν from *ανα up*, and *βαινω to go*.

I. *To go, or come up, to ascend*, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31. & al. freq. On Mat. xx. 17, *Wetstein* shews that *Josephus* often uses the phrase *ANABAINEN EIS 'ΙΕΡΟΣΟΛΥΜΑ*; and on Acts viii. 31, it may perhaps be worth remarking, that in like manner *Ptolemy Evergetes*, king of Egypt, invited the Jew *Josephus*, the son of *Tobias*, to come up into his chariot to him, *ANABHNAI EPI TO OCHLON PARAKALISEIN*. *Joseph. Ant.* lib. xii. cap. 4. § 3.

II. *To go on board*, a ship namely; the word for *ship* being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. *To spring or grow up*, as vegetables, Mat. xiii. 7. Mark iv. 7, 8, 32.

IV. *Ἀναβαίνειν ἐπὶ τὴν καρδίαν*, or *ἐν τῇ καρδίᾳ* *To come into, or arise in, one's heart*. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. *בְּלֵב הָיָה*, which the LXX accordingly render by *ἀναβαίνειν ἐπὶ τὴν καρδίαν*. 2 Kings xi. 4. Jer. iii. 16. Ezek. xxxviii. 10.

Ἀναβαλλω, from *ανα back*, and *βαλλω to cast*.

To cast back. *Ἀναβαλλομαι* Mid. *To put off, defer*, occ. Acts xxiv. 22, where *Wetstein* shews that this V. Mid. is thus used by the best Greek writers.

Ἀναβημι, from *ανα up*, and obsol. *βημι*, from *βαινω to go*.

To go up, an obsol. V. Whence in the N. T. we have, perf. act. *ἀναβέηκα*, 2 aor. *ἀνέβην*, imper. Attic. *ἀνάβα*, particip. *ἀναβας*, 1st fut. mid. *ἀναβησομαι*. See under *Ἀναβαίνειν*.

Ἀναβιβάζω, from *ανα up*, and *βιβάζω to make to come*.

To draw, or bring up. occ. Mat. xiii. 48.

Ἀναβλέπω, from *ανα up* or *again*, and *βλέπω to see or look*.

- I. *To look up or upwards.* Mat. xiv. 19. Mark vii. 34. viii. 24. (where see *Campbell.*) Comp. Acts xxii. 13.
- II. *To see again, to receive sight again.* Mat. xi. 5. xx. 34. Luke xviii. 41, 42, 43.
- III. *To see or receive sight, which one never had before.* John. ix. 11, 15, 18. comp. ver. 1, 2.
- IV. *To look again or attentively.* Mark xvi. 4. Comp. Mark viii. 25.
So in the LXX ἀναβλεπω several times answers to the Heb. רָאָה.
- Αναβλεψις, ιος, att. εως, ἡ, from ἀναβλεπω, *to receive sight.*
Recovery of sight. occ. Luke iv. 18.
- Αναβοαω, ω, from ανα emphatic and βοαω *to cry out.*
To cry out aloud, to exclaim. occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38.
- Αναβολη, ης, ἡ, from αναβόολα perf. mid. of αναβαλλω *to defer.*
Delay. occ. Acts xxv. 17.; where *Wetstein* shews that the phrase αναβολην ποιεσθαι is used in like manner for *making delay*, by *Thucydides*, *Plutarch*, and *Dionysius Halicarn.*
- Αναγίλλω, from ανα in return, or emphatic, and αγίλλω *to tell, declare.*
- I. *To tell in return, bring back word.* John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.
- II. And most generally, *To tell, declare freely, openly, or eminently.* Mark v. 14, 19. John iv. 25. xvi. 13, 14, 15. Acts xx. 20, 27.
- Αναγενναω, ω, from ανα again, and γενναω *to beget.*
To beget again, regenerate. occ. 1 Pet. i. 3. Pass. Αναγενναομαι, *To be begotten again, regenerated.* occ. 1 Pet. i. 23.
- Αναγινωσκω, from ανα again, or emphatic, and γινωσκω *to know, take knowledge of.*
- I. *To recognise, know, understand, agnoscere, nosse, intelligere.* Thus used in the profane writers, and in this sense *Kypke* understands it, Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ ἀναγινωσκων νοιτω, not as the Evangelist's but as Christ's, *He who recognises this, i. e. the completion of Daniel's Prophecy by the desolating abomination standing on holy ground, let him take notice and reflect:* but in opposition to this interpretation, see *Campbell's Note*, who considers the

words in question as an admonition of the Evangelist to the Reader, seriously to attend to what he was then writing.

- II. *To read, as a book, letter, inscription, q. d. to know by reading.* Mat. xii. 3. John xix. 20. Col. iv. 16. & al. freq. In which sense also it is used by the profane writers. On Acts viii. 30, see *Alberti*, and *Wetstein*, for instances of similar *Paronomasias* in the Greek and Latin writers.

Αναγκαζω, from αναγκη *necessity.*

- I. *To force, compel, by external violence.* Acts xxvi. 11.
- II. *To force, compel, in a moral sense, as by authoritative command,* Mat. xiv. 22. Mark vi. 45.—by importunate persuasion, Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice, Acts xxviii. 19. See *Elsner*, *Kypke*, *Macknight* on Gal. ii. 14. and *Bp. Pearce* on Luke xiv. 23, and comp. Παραβιαζομαι.

Αναγκαιος, α, ον, from αναγκη *necessity.*

- I. *Necessary, by a physical necessity.* 1 Cor. xii. 22. comp. Tit. iii. 14.
- II. *Necessary, by a moral or spiritual necessity.* 2 Cor. ix. 5. Phil. ii. 25. Acts xiii. 46. Heb. viii. 3.
- III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in *Wetstein*, who cites from *Euripides* and *Dio. Chrys.* the very phrase ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also *Kypke.*
The above are all the texts wherein the word occurs.

Αναγκαιοτερος, α, ον, Comparat. of αναγκαιος, *More necessary, more needful.* occ. Phil. i. 24. Comp. Αναγκαιος II.

Αναγκασω, Adv. from αναγκασος *forced,* which from ανακαζω.

By constraint or compulsion. occ. 1 Pet. v. 2.

Αναγκη, ης, ἡ, from ανα emphatic, and αγκω *to constringe, bind hard, compress,* which from Heb. קָנַח *to encompass.*

- I. *Necessity, compelling force, as opposed to willingness.* 2 Cor. ix. 7. *Philem.* ver. 14.
- II. *Moral necessity.* Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, *there is a moral necessity that offences should come,*
Εχω αναγκην, *I have need, I must needs,* Luke xiv. 18. xxiii. 17. & al. That this

this is a good Greek phrase, used by approved writers, *Wetstein* has abundantly shewn on Luke xiv. 18, where see also *Kypke* and *Schwarz* Lex. N. T.

III. *Spiritual or religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27. ix. 16, 23.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7, where see *Macknight*; also *Wetstein* on Luke xxi. 23, and *Elsner* and *Wetstein* on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. *Ἀνάκλη*, and the plur. *Ἀνάκληαι*, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. מצוקה, מצוק, צרה, צר, all which signify *distress, oppression*. See *Heb. and Eng. Lexicon* on these words.

Ἀναγινωσκω, from *ανα* again, and *οἶσκειν* to know.

To know again, an obsolete V. Whence in the N. T. we have 2 pers. plur. 2 aor. indic. active *ἀναγινώτε*, Mat. xii. 3, & al. 3 pers. *ἀναγινώσκουσιν*, John xix. 20. infin. 2 aor. *ἀναγινώσκαι*, Rev. v. 4. particip. 2 aor. *ἀναγινώσκοντες*, Acts xxiii. 34. plur. *ἀναγινώσκοντες*, Acts xv. 31. 3 pers. sing. 1 aor. subj. pass. *ἀναγινώσθηναι*, Col. iv. 16. 1 aor. infin. pass. *ἀναγινώσθηναι*, 1 Thess. v. 27. See under *Ἀναγινώσκω*.

Ἀναγινώσκω, from *ανα* again, and *γινώσκω* to know.

To know again, whence in the pass. *ἀναγινώσκουμαι* to be, or be made, known again. occ. Acts vii. 13.

Ἀναγινώσκω, *ω*, att. *εἰς*, *ἡ*, from *ἀναγινώσκω* to read.

A reading. occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

In the LXX it is once used for the Heb. מָקַר, Neh. viii. 8.

Ἀναγω, from *ανα* up, again, or away, and *αγω* to bring, or lead.

I. *To bring, lead, carry or take up*, Acts ix. 39. Luke iv. 5. & al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4.

II. *To bring or offer up*, as a sacrifice. Acts vii. 41. On which passage *Elsner* remarks, that *Herodotus*, *Heliodorus*, and *Philo*, use the same phrase *ΑΝΑΓΕΙΝ ΘΥΣΙΑΣ* for offering sacrifices.

III. *Ἀναγομαι* Pass. literally, *To be carried up*, i. e. as a ship appears to be, that

puts out to sea; so *to put out to sea; to set sail*, Luke viii. 22. Acts xiii. 13. xviii. 21 & al. *Wetstein* on Luke viii. 22, and *Alberti* on Acts xxvii. 2, 3. shew that the Greek writers use *ἀναγεῖναι* in the same sense. Comp. under *Κάλας* II.

IV. *To bring back.* Rom. x. 7. Heb. xiii. 20. *Ἀναδιδόναι*, or obsol. *ἀναδίδω*, from *ανα* emphatic, and *διδόναι* or *δίδω* to shew.

I. *To shew plainly, or openly.* occ. Acts i. 24.

II. *To mark out, appoint*, to an office by some outward sign. occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

Ἀναδείξω, *ω*, att. *εἰς*, *ἡ*, from *ἀναδιδόναι* to shew forth.

A shewing forth, or openly, a being made manifest. occ. Luke i. 80. where it is applied with peculiar propriety to *John the Baptist's being manifested*, in his prophetic office, as the forerunner of the Messiah. See *Elsner* and *Wetstein*.

Ἀναδίσκουμαι, from *ανα* emphatic, and *δίσκουμαι* to receive.

I. *To receive hospitably and kindly.* occ. Acts xxviii. 7.

II. *To receive.* occ. Heb. xi. 17.

Ἀναδίδωμι, from *ανα* emphatic, and *δίδωμι* to give, present.

To present, deliver. occ. Acts xxiii. 33.

Ἀναζωω, *ω*, from *ανα* again, and *ζωω* to live.

To live again, to revive. occ. Luke xv. 24, 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the *Alexandrian* and other ancient MS, with very many later ones, and some printed editions, read *ἐζήσεν*; and this reading is approved by *Mill*, *Wetstein*, and *Griesbach*.

Ἀναζητέω, *ω*, from *ανα* emphatic, and *ζητέω* to seek.

To seek, or seek diligently. occ. Acts xi. 25. Luke ii. 14.

Ἀναζώννυμι, from *ανα* up, and *ζώννυμι* to gird.

To gird up. occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c. used to bind up their long flowing garments by a girdle about their loins.

Thus

Thus in *Herodotus*, lib. i. cap. 72. & al. we have *εὐζωνᾶν ἀνδρῶν* a well-girded man, for a nimble, expeditious, active one. Comp. *Scapula's* Lexicon, in *Εὐζωνος*. So *Horace*, Sat. v. lib. 1. line 5, 6, since the Roman toga also was a loose flowing garment, uses *altius præcinctis*, literally, girded up higher, for more expeditious or active. Comp. *Exod.* xii. 11. 2. K. iv. 29. ix. 1. 1 K. xviii. 46, and *Περιζώννυμι*. This verb is once used by the LXX, *Prov.* xxxi. 16, for the Heb. *גָּרַד* to gird.

Ἀναζωπυρεύω, ω, from *ἀνα* again, and *ζωπυρεύω* to revive a fire which is almost dead, and hidden under the ashes, and this from *ζαω* to live, and *πυρ* a fire.

To revive, stir up, as a fire. occ. 2 Tim. i. 6. *Clemens Romanus* has this verb in his 1 Ep. to the Corinthians. § 27, edit. *Russel*. *ΑΝΑΖΩΠΥΡΗΣΑΤΩ* οὖν ἡ πίστις αὐτῶν ἐν ἡμῖν, Let the faith of God revive, or be stirred up, in us." So *Ignatius* to the Ephesians, § 1, *ΑΝΑΖΩΠΥΡΗΣΑΝΤΕΣ* ἐν αἱματί θς, stirring up yourselves by the blood of God." *Josephus*, speaking of *Herod's* affection for *Mariamne*, *De Bel.* lib. i. cap. 22. § 5. uses the V. in the passive. Ὁ ἐρως πάλιν *ΑΝΕΖΩΠΥΡΕΙΤΟ*, His love was revived" *Wetstein* on 2 Tim. i. 6. shews that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under *Σβέννυμι* II.

The LXX have once used this verb in the active. *Gen.* xiv. 27, for *חַיָּה* to live, revive. See *Heb.* and *Eng. Lexicon*, in *חַיָּה*. It occurs also in 1 Macc. xiii. 7.

Ἀναθαλλω, from *ἀνα* again, and *θαλλω* to thrive, flourish, which may be either from the Heb. Verb *לָחַץ* to send forth, or from the N. *לָחַץ* dew, which is frequently mentioned in S. S. as a principal instrument in vegetation, and is well known to be so, especially in Judea and the neighbouring countries. So *Homer*, *Odyss.* xiii. line 245, mentions *ΤΕΘΑΛΥΙΑ ἱερῶν*, the vegetative dew. Comp. *Heb.* and *Eng. Lexicon* in *לָחַץ* II.

To thrive or flourish again, to re-flourish, as trees or plants, which, though they seem dead in the winter, revive and flourish again at the return of spring, occ. *Phil.* iv. 10; where however the V. is

used transitively, *Ye have caused your care of me to thrive or flourish again*; as it is also in the LXX, *Ezek.* xvii. 24, for the Heb. *חַיָּה* to make to flourish. Comp. *Ecclus.* i. 15. xi. 22. l. 11. *Suicer* says the V. is thus used actively in imitation of the Heb. conjugation (*Hiphil* he means), but I would not be too positive of this. We have just seen that *Homer* uses *τιθαλυια* the particip. mid. of the simple V. *θαλλω* for causing to vegetate. Comp. also under *Ἀναθελω*. And so *Pindar* applies the simple V. *θαλλω* transitively, *Olymp.* iii. line 40. *Δενδρεῖ ΕΘΑΛΛΕ χωρὸς*, The place produced trees."

Ἀναθεμα, αἶος, το, from *ἀνατίθημι* to separate.

I. An anathema, a person or thing accursed, or separated to destruction. occ. 1 Cor. xii. 3. xvi. 22. *Gal.* i. 8. 9. *Rom.* ix. 3. for I could wish myself *ἀναθεμα εἶναι* ΑΠΟ τς Χρῖστς to be devoted BY Christ, namely to temporal destruction, as the Jews then were. See *Mat.* xxiii. 37, 38. *Luke* xiii. 34, 35. *Mat.* xxiv. 21. *Luke* xxi. 21, 23. xix. 42, 44, and *Wetstein*, in *Rom.* The preposition *απο* is used in like manner to denote the efficient cause, *Mat.* xii. 38. xvi. 21. Comp. *Απο* I. 8.

It is observable, that in the old Greek writers, *ἀναθεμα* is used for a person who, on occasion of a plague or some public calamity, devoted himself as an expiatory sacrifice to the infernal gods*.

II. A curse or execration, by which one is bound to certain conditions. occ. *Acts* xxiii. 14.

This word in the LXX always answers to the Heb. *כִּרְיָה*, which in like manner denotes, in general, total separation from a former state or condition, and particularly either things or persons devoted to destruction, as *Deut.* vii. 25, 26. *Josh.* vi. 17, 18. vii. 12.

Ἀναθεματίζω, from *ἀναθεμα* a curse.

I. To bind by a curse or execration. occ. *Acts* xxiii. 12, 14, 21.

II. To curse. occ. *Mark* xiv. 71.

In the LXX it answers to the Heb. verb *כִּרְיָה* to devote.

* See *Scapula's* Lexicon, and *Wolfius* in *Rom.* ix. 3, page 171.

Αναθιῶμαι, ω, from ἀνα emphatic, and θιῶμαι to view.

I. To view, behold attentively. occ. Acts xvii. 28.

II. To consider attentively, contemplate. occ. Heb. xiii. 7.

Αναθημα, αἶς, το, from ἀνατίθηναι to separate, lay up.

A consecrated gift, hung or laid up in a temple. occ. Luke xxi. 5. Josephus expressly tells us, Ant. lib. xv. cap. 11. § 3. page 702, that after the reparation of the temple by Herod the Great, τὰ δ' ἔργα πάντος ἦν ἐν κυκλῷ περιήμενα σκυλα βαρβαρικά, καὶ ταῦτα πάντα βασιλεὺς Ἡρώδης ΑΝΕΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀραβίων ἐλάβεν. Barbaric spoils were fixed up all round the temple. All these King Herod dedicated, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.

The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. מִנְחָה somewhat devoted; but in 2 Mac. ix. 16, it signifies, as in Luke, a consecrated gift. Comp. Wolf. Cur. Phil. on Rom. ix. 8. page 170, edit. 2d.

Αναιδέα, ας, ἡ, from ἀναιδής impudent, which from α neg. and αἰδώς shame.

I. Shamelessness, impudence. In this sense it is used in the profane writers.

II. In the N. T. Urgent, and, as it were, shameless importunity, which will take no denial. occ. Luke xi. 8.

Αναιρέσις, ιος, att. εως, ἡ, from the following Αναιρέω.

Murder. occ. Acts viii. 1. xxii. 20.

Αναιρέω, ω, from ἀνα emphatic or up, and αἰρέω to take.

I. To take away, abolish. occ. Heb. x. 9.

II. To slay, murder, to take off, as we say in this sense. Mat. ii. 16. Acts ii. 23. v. 36. & al.

III. Αναιρέομαι, Mid. To take up to one's self, or to one's own care. occ. Acts vii. 21; where Wetstein shews that ἀναιρέομαι is in like manner used in opposition to ἐκτίθηναι to expose, by the Greek writers, speaking of children.

Αναίσιος, ος, ὁ, ἡ, from α neg. and αἴσιος a crime. Not criminal, guiltless, innocent. occ. Mat. xii. 5, 7.

Ανακαθίζω, from ἀνα up, and καθίζω to sit. To sit up. occ. Luke vii. 15. Acts ix. 40.

Ανακαινίζω, from ἀνα again, and καινίζω; to renew, which from καινός new.

To renew again. occ. Heb. vi. 6.

Ανακαινισμός, ω, from ἀνα again, and καινός new.

To renew. occ. 2 Cor. iv. 16. Col. iii. 10.

Ανακαινισίς, ιος, att. εως, ἡ, from ἀνακαινισμός to renew.

A renewing, renovation. occ. Rom. xii. 2. Tit. iii. 5.

Ανακαλυπτόω, from ἀνα back again, and καλυπτόω to hide, veil.

To unveil, to take away a veil or covering. occ. 2. Cor. iii. 14, 18.

Ανακαμπτόω, from ἀνα back again, and καμπτόω to bend.

I. To bend back. But in this sense it is not used in the N. T.

II. To bend back one's course, to return. occ. Mat. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15.

Ανακειμαι, from ἀνα emphatic, and κειμαι to lie.

I. To lie, as a person dead. Mark v. 40.

II. To lie, lie down, recline, which was the posture used in eating at table by the * latter Jews, Persians (Esth. i. 6. vii. 8.), Greeks, and Romans. Mat. xxvi. 7, 20. John xiii. 23, 28. & al. freq. So when our Saviour ἀνακεῖται is reclining at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman stands παρα τὰς πόδας αὐτοῦ ὀπίσω at his feet behind him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. page 365, &c. And at his last supper one of his disciples ὃν ἀνακειμένος was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence ἀνακειμένοι, which properly denotes persons reclining at table (see Luke xxii. 27.), is by our translators very happily rendered guests, Mat. xxii. 10, 11.

Ανακεφαλαιοῦμαι, εμαι, from ἀνα emphatic or again, and κεφαλαιοῦμαι to reduce to a sum, from κεφαλαιον a head or sum total, which see.

I. In Mid. To gather together again in one, to reunite under one head. occ. Eph. i. 10. com. ver. 22; and see Wolfius and Macknight.

* See Bochart, vol. ii. 598. Campbell's Prelim. Dissertat. to Gospels, page 361, &c. and Note in Virgil. Delph. Æn i, lin. 702.

II. In

II. In Pass. *To be summed up, to be comprised.* occ. Rom. xiii. 9; where see *Wetstein*.

Ανακλινω, from *ανα* emphatic, and *κλινω* to lay down.

I. *To lay down.* occ. Luke ii. 7.

II. In the active voice, *To make to recline, put in a posture of recumbency*, which the Jews in our Saviour's time used in eating. (Comp. under *Ανακειμαι* II). occ. Mark vi. 39. Luke ix. 15. xii. 37. In the pass. *To lean sideways, recline, or be reclined.* occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29.

The above cited are all the texts of the N. T. wherein the word occurs.

Ανακοπιω, from *ανα* back, and *κοπιω* to strike, impel.

To beat or drive back, to hinder. occ. Gal. v. 7. "It hath been observed, says *Doddridge*, that *ανικοψε* is an *Olympick* expression, answerable to *ελεγχει*; and it properly signifies coming a-cross the course while a person is running in it, in such a manner as to jostle and throw him out of the way." I cannot, however, find that this V. is ever used as an *Olympick* term, though *Theophrastus*, *Eth. Char.* cap. 25, speaks of *τη κυβερνησις ΑΝΑΚΟΠΤΟΝΤΟΣ*, a steersman interrupting the course of a ship; and in *Plutarch*, *Crass*, page 563, *τον ιππον ΑΝΑΚΟΠΤΕΙΝ* denotes stopping a horse, i. e. by laying hold on his bridle. See more in *Elsner* and *Alberti*. But in Gal. v. 7. very many MSS, among which six ancient, read *ερεκοψε*; which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*.

Ανακραζω, from *ανα* emphatic, and *κραζω* to cry.

To cry out, exclaim. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18.

In the LXX it commonly answers to the Heb. קרא to cry out, and שריע to shout.

Ανακρινω, from *ανα* emphatic, and *κρινω* to judge.

I. *To examine or question*, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. *To discern, judge.* occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. *To examine accurately, or carefully.* occ. Acts xvii. 11.

IV. *To inquire, ask questions*, in general. occ. 1 Cor. x. 25, 27.

The LXX have once used it for the Heb. קרית to search out, explore.

Ανακρισις, ιος, att. εως, η, from *ανακρινω*. A judicial examination. occ. Acts xxv. 26.

Ανακυπιω, from *ανα* back again, or up, and *κυπιω* to bend.

I. *To lift, or raise up, one's self from a bending posture.* occ. Luke xiii. 11. John viii. 7, 10. Thus used by *Theophrastus*, *Eth. Char.* cap. 11.

II. *To lift up one's self, or look up*, as persons in hope. occ. Luke xxi. 28. *Josephus*, *De Bel.* lib. vi. cap. 8. § 5, uses the phrase ολιγον ΑΝΑΚΥΨΑΝΤΕΣ ex τῷ δυνε, recovering a little from their terror." *Raphelius*, on Luke xxi. 28, shews, that this V. is used likewise by *Herodotus*, *Xenophon*, and *Polybius*, for recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits. See also *Wetstein*, and *Kypke* on Luke, and *Duport* on *Theophrast.* page 377.

Αναλαμβάνω, from *ανα* up, and *λαμβάνω* to take.

I. *To take up.* *Αναλαμβάνομαι*, pass. *To be taken up*, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2, 11, 22. 1 Tim. iii. 16. comp. Acts x. 16.

II. *To take up, and carry.* occ. Acts vii. 43; where the correspondent Heb. word to *ανελαβει* of St Luke, and of the LXX, is *סָבַח*.

III. *To take up, as on board a ship.* occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the *Life of Homer*, ascribed to *Herodotus*, namely, in cap. vii. viii. xix. cited by *Wetstein*.

IV. *To take up, or set, as upon a beast.* occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than *to take with one, or in one's company*, as it does 2 Tim. iv. 11.

V. *To take up, take, as armour.* occ. Eph. vi. 13, 16. On the former of these verses, *Westein* (whom see) cites from *Josephus* and *Herodian*, ΑΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΛΙΑΣ; from *Lucian*, ΤΑΣ ΠΑΝΟΠΛΙΑΣ—ΑΝΑΛΗΨΕΣΘΕ; and from *Philostratus*, ΤΗΝ ΑΣΠΙΔΑ—ΑΝΑΛΑΒΩΜΕΝ, *Let us take the shield.* The above cited are all the passages of the N. T. where the V. occurs.

Αναληΐω, from ἀνα up, and obsol. ληΐω to take.

To take up. An obsol. V. Whence in the N. T. we have 2d aor. act. ἀνελαΐον; particip. ἀναλαΐων; 1st aor. pass. ἀνεληΐθην. See under Αναλαμβάνω.

Αναληΐς, ιος, att. εως, ἡ, from ἀναλαμβάνω or ἀναληΐω.

A being taken up; or rather, according to Campbell (whom see), "a removal;" but perhaps best of all, according to Bishop Pearce (whom also see), "a retiring, i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus retiring, for he had lived in Galilee, were now completed. occ. Luke ix. 51.

Αναλίσκω, from ἀνα away, and ἀλίσκω to take.

To take away, destroy, consume. occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of fire, so the LXX often use it for the same, answering to the Heb. *לֶחֱמֵשׁ* to eat, consume.

Αναλογία, ας, ἡ, from ἀνα denoting distribution, and λόγος account, proportion.

Proportion. occ. Rom. xii. 6. "The measure of faith, ver. 3, and proportion of faith in this verse, signify the same thing, viz. so much of that particular gift which God was pleased to bestow on any one." Locke. See also Raphelius and Wolfius; the latter of whom embraces the too common interpretation of ἀναλογίαν της πίστεως by the analogy of faith, or the general and consistent scheme or plan of doctrines delivered in the Scriptures. But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, page 109—114, and comp. Macknight on Rom.

Αναλογίζομαι, from ἀνα denoting distribution, distinction, or repetition, and λογίζομαι to reckon, think, which see.

To consider accurately and distinctly, or again and again. occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the V. in the like sense.

Αναλος, ό, ἡ, και το—ον, from α neg. and ἄλς salt.

Without saltiness, not having the taste of salt. occ. Mark ix. 50.

Αναλωω, ω, from ἀνα away, and obsol. αλωω to take.

To take away, destroy. An obsol. V. from which in the N. T. we have 1st fut. ἀναλωσω; 1st aor. act. infinit. ἀναλωσαι; 1st aor. subjunct. pass. ἀναλωθω. See under Αναλίσκω.

Αναλυσίς, ιος, att. εως, ἡ, from ἀναλυω.

Departure. Comp. Αναλυω III. occ. 2 Tim. iv. 6.

Αναλυω, from ἀνα back again, or denoting separation, and λυω to loose.

I. To loose. It is particularly applied, by Homer, to loosing the cables of a ship, in order to sail from a port. See Odys. ix. line 178. xi. line 636. xii. line 145. xv. line 547. Hence,

II. In the N. T. To return, or depart. occ. Luke xii. 36; where Wetstein shews, that this V. followed by ἀπο των διπνων, εκ συμποσις, &c. is in the Greek writers likewise used for returning or departing from supper—from a banquet, &c. Comp. Judith xiii. 1.

III. To depart, i. e. out of this life. occ. Phil. i. 23. The V. is used for departing, not only 2 Mac. xii. 7, but by Polybius and Philostratus, cited by Elsner; so Chrysostom explains ἀναλυσαι by ἐνλευθεν προς υρανον μεθιστασθαι, removing from hence to heaven;" and Theodoret by την ἐνλευθεν απαλλασην, a departing hence." Comp. Suicer Thesaur. in Αναλυω. See also Bowyer's Conject. and Kypke in Phil.

Αναμαρτήτος, υ, ό, ἡ, from α neg. and ἁμαρτίω to sin, which see.

Without sin, sinless, guiltless. occ. John viii. 7.

Αναμένω, from ἀνα emphatic, and μένω to remain, wait.

To wait for, await, expect. occ. 1 Thess. i. 10.

Αναμνησκω, from ἀνα again, and μνησκω to put in mind.

I. Active, To put in mind again, to remind. occ. 1 Cor. iv. 17. 2 Tim. i. 6.

II. Pass. To be put in mind again, to recollect, remember. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32.

In the LXX this verb answers to the Heb. *זָכַר* to remember, and *זָכַרְתִּי* to remind.

Αναμνησάω, from ἀνα again, and obsolete μνησάω to remind, put in mind or remembrance. Comp. under Μνησσομαι.

To remind. occ. 1 Cor. iv. 17. Αναμνησσομαι, pass. or depon. To call in mind again,

to

to remember. occ. Mark xi. 21. xiv. 72.

Comp. Αναμνησκω.

Αναμνησις, ιος, att. εως, η, from αναμνησσω.

I. A commemoration. occ. Heb. x. 3.

II. A memorial. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this εως την εμεν αναμνησιν for a memorial or remembrance of me.* In which expression he seems to allude to the correspondent institution of the *Passover*. Comp. Exod. xii. 14, 17, 25—27. Deut. xvi. i. 3, and see Dr Bell, On the Lord's Supper, especially § vi, and Appendix, No. II.

Ανανεοομαι, εμαι, from ανα again, and νεος new.

To be renewed. occ. Eph. iv. 23. Thus frequently used in the Apocrypha.

Ανανηθω, from ανα again, and νηθω to be sober.

To awake out of a drunken sleep, and become sober, occ. 2 Tim. ii. 26. "This word," says Doddridge, "refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr Shaw, however, Travels, pag. 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvas of the size of a door, by means of which they stupify or astonish their game, and thus easily destroy them. This V. is applied by Cebes in his Picture (p. 18. edit. Simpson) to one who awakes from the intoxications of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elsner and Wetstein.

Αναντιρρητος, ε, ο, η, from α neg. αντι against and ρεω to speak.

Not to be spoken against or contradicted, indisputable. occ. Acts xiv. 36.

Αναντιρρητως, Adv. from αναντιρρητος.

Without gainsaying, or disputing. occ. Acts x. 29.

Αναξιος, ε, ο, η, from α neg. and αξιος worthy.

Unworthy. occ. 1 Cor. vi. 2.

Αναξιως, Adv. from αναξιος.

Unworthily, irreverently, in an unbecoming manner. occ. 1 Cor. xi. 27, 29.

Αναπαυσις, ιος, att. εως, η, from αναπαυω.

Refreshment, rest, occ. Mat. xi. 29. xii. 43. & al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the *Hebraical* and *Hellenistical* style (see Jer. vi. 16. Psal. cxvi. 7. Ecclus. li. 26, 27.) yet we meet with the like in Xenophon, Cyropæd. lib. vii. (page 413, edit. Hutchinson, 8vo.) where Cyrus says, "Now since a most laborious war is at an end, δοκει μοι και η εμεν ΨΥΧΗ ΑΝΑΠΑΥΣΕΩΣ τινος αξιαν ΤΥΓΧΑΝΕΙΝ, my soul also seems to think that she ought to obtain some rest."

Αναπαυω, from ανα again, and παυω to give rest.

I. To give rest again, to quiet, recreate, refresh. occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. ver. 20. In pass. To be refreshed. 2 Cor. vii. 13. Philem. ver. 7.

II. Αναπαυομαι, mid. To rest, rest one's self, to take one's rest. occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Isa. xi. 2, in the LXX, where αναπαυομαι is in like manner applied to the Holy Spirit's resting upon Christ. So επαναπαυομαι is used in the LXX, Num. xi. 25, 26, for the Spirit's resting upon the seventy elders; and 2 K. ii. 16, for his resting on Elisha. The correspondent Heb. word in all which passages is נח or נחה to rest, remain.

Αναπειθω, from ανα back again, and πειθω to persuade.

To dissuade from a former, or persuade to a different opinion, "Primam persuasionem novis rationibus labefactatam evellere." Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.

Αναπεμπω, from ανα again, back again, and πεμπω to send.

I. To send again or back again, occ. Luke xxiii. 11. Philem. ver. 12.

II. To send, remit. occ. Luke xxiii. 7, 15.

Αναπελω, from ανα emphat. and obsol. πελω to fall.

To fall or lie down. An obsol. V. whence in the N. T. we have 1st aor. mid. imperat. αναπεσαι, Luke xvii. 7; 2d aor. act. ανεπεσον, infin. αναπεσειν, particip. αναπεσαν.

Αναπηγος, ε, ο, from ανα emphat. and πηγος maimed,

maimed, which may be from the Heb. פֶּרַשׁ to break.

Maimed, having lost a limb or some part of the body. occ. Luke xiv. 13, 21.

Αναπίπτω, from ἀνα emphat. and πίπτω to fall.

I. To fall down. In this sense it is sometimes used in the profane writers, but not in the N. T.

II. To lie down in order to eat, either upon the ground, as Mat. xv. 35. (where see *Wetstein*). Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20. & al. Comp. Ανακειμαι II.

The LXX have once used it, Gen. xlix. 9, for Heb. כָּרַע to bend down, crouch.

Αναπληρωω, ω, from ἀνα up, or emphatic, and πληρωω to fill, which see.

I. To fill, as a seat or place. occ. 1 Cor. xiv. 16; where see *Elsner* and *Wolffius*.

II. To fill up, complete. occ. 1 Thess. ii. 16.

III. To fill up, or supply, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that *Clement*, in his 1st Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, δι' ἑ ANΑΠΛΗΡΩΘΗ: αὐτὸν τὸ ἵΣΤΕΡΗΜΑ, by whom his want may be supplied." So *Lucian*, *Harmon.* tom. i. page 643, edit. *Bened.* has ANΑΠΛΗΡΟΥ τὸ ἐνδεον, supply what is wanting.

IV. To fulfil a prophecy. occ. Mat. xiii. 14;—a law. occ. Gal. vi. 2.

Αναπολόγητος, υ, ό, ή, from α neg. and απολογομαι to apologize, excuse.

Without apology, or excuse, inexcusable. occ. Rom. i. 20. ii. 1. *Wolffius* observes, that this uncommon word is used by *Polybius*, and *Cicero* ad Attic xvi. 7.

Αναπίπτω, from ἀνα back again, and πίπτω to roll up.

To roll back, unrol, as a volume, or roll of a book. The word refers to the form of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as *the copies of the Old Testament used in the Jewish Synagogues now are, long scrolls of parchment, that were rolled upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17.

* Several of these are to be seen in the British Museum.

See *Whitby* and *Doddridge* on the place, and *Leigh's Crit. Sacr. Raphelius* on the above texts cites from *Herodotus*, lib. i. cap. 125. the very same phrase, ANΑΠΤΥΞΑΣ ΤΟ ΒΙΒΑΙΟΝ unrolling the book." Comp. *Elsner*.

In the LXX this word is several times used for the Heb. פָּרַשׁ to spread out, and applied, 2 Kings xix. 14, to Hezekiah's spreading out Rabshakeh's letter before the Lord. Comp. 1 Mac. iii. 48.

Αναπλω, from ἀνα intens. and πλω to kindle. To kindle, light, set on fire. occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text *Wetstein* cites from *Plutarch*, *Sympos.* viii. page 730, E. Τὸ ΠΥΡ τὴν ὙΛΗΝ ἐξ ἧς ΑΝΗΦΘΗ, μῆτερά καὶ πατέρα ἔσταν ἡσθιε, The fire eats up the wood from which it was kindled, and which is both its father and mother."

Αναριθμητος, υ, ό, ή, from α neg. and αριθμω to number.

Not to be numbered, innumerable. occ. Heb. xi. 12.

Ανασσω, from ἀνα emphatic, and σιω to move.

To move or stir up. In the N. T. it is used only for stirring up the multitude or people; and *Elsner* on Luke xxiii. 5, shews that *Dionysius Halicarn.* and *Diodorus Siculus* apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

Ανασκευαζω, from ἀνα back, and σκευαζω to prepare, which from σκευος a vessel, furniture.

To subvert, destroy. occ. Acts xv. 24, where *Kypke* cites *Plutarch* and *Thucydides* using it for the demolishing of buildings, and *Polybius*, *Demosthenes*, and *Euripides* applying it to oaths, covenants, common report and men. It seems very nearly to agree in sense with ἀναστάντες, which is spoken of the same sort of false teachers, Gal. v. 12. See *Ανασταλω*.

Ανασπαω, ω, from ἀνα up or back again, and σπαω to draw.

To draw up or back again. occ. Luke xiv. 5. Acts xi. 10.

In the LXX Hab. i. 15, it answers to the Heb. הִלָּחַץ to cause to ascend, bring up.

Αναστασις, ιος, att. ιως, ή, from ανιστημι to rise.

I. A standing on the feet again, or rising, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Isa. viii. 14, 15.

II. A

II. *A rising or resurrection* of a dead body to life. Heb. xi. 35. Comp. 1 Kings xvii. 21. 2 Kings iv. 34.

III. *A rising or resurrection* of the body from the grave. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. ver. 28.) Acts xxiv. 15. & al. freq.

In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. קום *to stand up, rise*, and in the former is opposed to ישב *sitting*. It also occurs 2 Mac. vii. 14. xii. 43. and in both these places denotes the *resurrection of the body* from the dead.

Ανασταλω, ω, from ἀνασταλος *disturbed, overthrown*, which is from ἀνίστημι in the sense of *disturbing, overthrowing*.

I. *To overthrow, subvert, destroy*. So Hesychius explains ἀνασταλένεις by ἀναλεπόνεις, and ἀνασταλεις by καλεσζκμμενεις. occ. Acts xvii. 6. (where see Wetstein), Gal. v. 12, where see Kypke, and Comp. Ανασκευάζω.

II. *To excite, stir up, to sedition*. occ. Acts xxi. 38.

Ανασταυρω, ω, from ἀνα *again, or up*, and σταυρω *to crucify*, which see.

To crucify again or afresh, or rather, according to Lambert Bos, Alberti, and Raphelius, simply *to crucify, hang up on a cross*; for these learned Critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see Wetstein and Wolfius. But comp. Macknight.

Αναστενάζω, from ἀνα *emphatic*, and στενάζω *to groan*, which see.

To groan deeply. occ. Mark viii. 12.

The LXX use it, Lam. i. 5, for the Heb. נחם *to sigh, groan*.

Αναστρέφω, from ἀνα *again*, and στρέφω *to turn*.

I. *To overturn*. occ. John ii. 15.

II. *To turn back, return*; in which sense it is used both by Polybius and Xenophon, as may be seen in Wetstein. occ. Acts v. 22. xv. 16.

III. Αναστρέφομαι, *To be conversant, have one's conversation*, in this sense *to live*. Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xiii. 18. x. 33, Των ἐτως ἀναστρεφόμενων, *Of those who were thus conversant*, i. e. in reproaches and afflictions." On Mat. xvii. 22, Wetstein shews that this

V. is joined with a N. of place, in the sense of *being or abiding*, by Polybius, Xenophon, Plutarch, and Josephus; and on Heb. xiii. 18, he cites from Arrian, Epictet. lib. iv. cap. 4. Ὅτι καλῶς ἀνεστράφης ἐν τῷδε τῷ ἐργῷ, *Because you have behaved well in this affair.*"

Ανατρεφῶ, ης, ῆ, from ἀνιτρεφῶ, perf. mid. of ἀνατρέφω.

Behaviour, manner of life. Gal. i. 13. Eph. iv. 22. & al. freq. Polybius and Arrian, cited by Wetstein, use the N. in the same sense.

Ανατάσσω, from ἀνα *emphatic*, and τάσσω *to put in order*.

Ανατάσσομαι, mid. *To compose*. occ. Luke i. 1.

Αναίλλω, from ἀνα *up*, and τελλω, obsolete, *to arise*, which may be a derivative either from the Heb. הָלַח denoting *elevation*, or from the N. הִלְחִיל *eradiation of light*, which from the V. הִלַּח *to shine*.

I. Intransitively, *To rise, spring, spring up*, as the sun or solar light. Mat. iv. 16. xiii. 6. & al. Comp. 2 Pet. i. 19.

II. Transitively, *To cause to rise*. occ. Mat. v. 45. Dr. Hammond on Mark xiv. 54, Leigh in the preface to his Supplement, page 2, and Masclef in his Heb. Grammar, page 107, gives this as an instance of a Greek Verb being applied in a transitive sense, in imitation of the Hebrew Conjugation Hiphil; yet Homer uses the 1st aor. transitively, Il. v. line 777, where, speaking of Juno's horses, he says,

Τοισιν δ' ἀμβροσίην Σιμοίς ἀνέτειλε νιμφοῖσιν.

—— Simois caused to spring

Ambrosia from his bank, whereon they browsed.

COWPER.

So Anacreon, Ode liii. line 40, where he says the assembly of the gods caused the rose to spring (ἀνέτειλεν) from the thorn-bush that bears it. Pindar also and Philo, quoted by Kypke, use the V. in the like transitive sense. Comp. Ἐξανατελλᾶ.

III. *To rise, spring*, as our Blessed Lord did, like a shoot, from the Tribe of Judah. occ. Heb. vii. 14. Comp. Isa. xi. 1.

IV. *To rise*, as a cloud. occ. Luke xii. 54. This Verb is very frequently used in the LXX version, where it most commonly answers to the Heb. פָּרַח *to spring forth*, or *spread upon*, as the light; פָּרַח *to bud, germinate*; or to צָמַח *to sprout up*.

Αναίθνημι,

Ἀνατίθηναι, from ἀνα emphatic, and τίθηναι to propose.

Ἀνατίθηναι, mid. To relate, communicate, declare. occ. Gal. ii. 2. Acts xxv. 14, where see Kypke.

Ἀνάτολη, ης, ἡ, from ἀνατίεσθαι, perf. mid. of the V. ἀνατέλλω.

I. The day spring, or dawn. It is used only in a spiritual sense, but applied with the most striking propriety to the dawning of the gospel day from on high, i. e. from heaven, by the birth of John the Baptist, previous to the rising of the SUN OF RIGHTEOUSNESS. occ. Luke i. 78.

II. Ἀνάτολη, and plur. Ἀνατολῆαι, αἱ, That region, or those parts of the heaven or earth, where the solar light first springs up, and appears, the east. Mat. ii. 1, 2. (where see Campbell.) ii. 9, viii. 11. & al. Comp. Rev. vii. 2.

This word in the LXX very frequently answers to the Heb. מִזְמֹרֶת the rising of the sun, and thence the east.

Ἀνατρέπω, from ἀνα emphatic, or again, and τρέπω to turn.

To subvert, overturn. occ. 2 Tim. ii. 18. Tit. i. 11.

Ἀνατρέφω, from ἀνα emphat. and τρέφω to nourish, nurse.

To nurse, bring up, educate. occ. Acts vii. 20, 21. xxii. 3.

Ἀναφαίνω, from ἀνα emphatic, and φαίνω to shew.

I. To shew openly; but it occurs not in the active voice in the N. T.

II. Ἀναφαινομαι, pass. To be shewn, or appear, openly. occ. Luke xix. 11. Acts xxi. 3. Ἀναφανέντες δὲ τὴν Κύπρον we appearing as to Cyprus, for ἀναφανείσης ἡμῖν τῆς Κυπρου Cyprus appearing to us. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, Wetstein cites from Theophanes (a Christian writer, however, of a late age) the similar expression, ΑΝΑΦΑΝΕΝΤΩΝ αὐτῶν ΤΗΝ ΓΗΝ; and from Virgil, Æn. iii. line 291, Aerias Phæacum abscondimus arces, literally, We hide the lofty towers of the Phæacians, i. e. They are hidden from us, or get out of our sight," as we sail past them. So the English seamen say

We opened such a bay, meaning, It appeared to open to us. See Kypke, and comp. Πρὸς αὐτὸν II.

Ἀναφέρειω, from ἀνα up, and φέρω to carry, bring, bear.

I. To carry, or bring up. occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51.

II. To offer sacrifices, i. e. to bring them up on the altar. occ. Heb. vii. 27. comp. James ii. 21, where see Macknight. Hence applied to Christ's offering himself as a propitiatory sacrifice. occ. Heb. vii. 27; and to the spiritual sacrifices, which Christians are to offer in and through him. occ. Heb. xiii. 15.

III. To bear sins by imputation really, as the ancient sacrifices did typically. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. xvi. 21, 22. Exod. xxix. 10. Lev. i. 4. Isa. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הֵבִיא to cause to come; in the 2d, to הֵעִלָּה to cause to ascend, i. e. in flame and smoke as a burnt-offering; and in the last sense, to נָשָׂא to bear, and סָבַל to bear as a burden, bajulare, as in Isa. liii. 11, 12, which see.

Ἀναφωνέω, ω, from ἀνα emphatic, and φωνέω to cry out.

To cry out aloud. occ. Luke i. 42.

Ἀναχυσίς, ιός, att. εὐς, ἡ, from ἀναχύω to pour forth, ἀνα emphatic, and χύω to pour out.

I. A profusion, or pool of water, colluvies, palus. Thus Elsner shews it is applied by Strabo and Philo. Comp. Wetstein and Kypke. Hence

II. In a figurative sense, A sink or gulph of vice or debauchery. occ. 1 Pet. iv. 4. where see Macknight.

Ἀναχωρέω, ω, from ἀνα back again, or emphatic, and χωρέω to go, depart.

I. To go, or return back again. Mat. ii. 12, 13.

II. To depart. Mat. ix. 24, xxvii. 5. Comp. Mat. xv. 21.

III. To withdraw, retire. Mat. ii. 14, 22. John vi. 15. Acts xxiii. 19.

Ἀναψύξις, ιός, att. εὐς, ἡ, from ἀναψύχω to refresh.

A refrigeration, refreshing, or rather a being refreshed; for I apprehend with Wolfius that the times ἀναψύξεως of refreshing, and the times of the restitution of all things, are to be distinguished from each

each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29.); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory*. occ. Acts iii. 19. The LXX use the word for *a breathing* or *breathing time*, *a respite*, Exod. viii. 15, where it answers to the Heb. נָּחַם of the same import.

Αναψυχω, from ανα again, and ψυχος cold.

I. To cool again, refrigerate, refresh with cool air, as the body when over-heated. (comp. Καταψυχω.) It occurs not in the N. T., in this sense; but

II. Figuratively To refresh, relieve, when under distress, occ. 2 Tim. i. 16.

In the LXX it is used only in the intransitive sense of *taking breath*, *being refreshed*, and answers (inter al.) to the Heb. שָׁנַח to take breath, and to נָּחַם refreshment.

Ανδραποδιστης, α, ο, η, from ανδραποδιζω to reduce to slavery, carry away for a slave, which from ανδραποδον a captive taken in war and enslaved, and this from ανηρ Gen. ανδρος a man's, and πους, Gen. ποδος, a foot, because he follows or waits at his master's foot.

A man-stealer, a kidnapper, one who steals men to make them slaves or sell them into slavery. The Scholiast on Aristophanes, Plut. lin. 521, says, "An ανδραποδιστης is not only he who by deceit reduces free men to slavery, but also he who seduces slaves from their masters, in order to convey them elsewhere, and sell them. So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians, occ. 1 Tim. i. 10.

Ανδριζομαι, from ανηρ, Gen. ανδρος, a man. To behave or acquit one's self with the wisdom and courage of a man, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus De Bel. lib. v. cap. 7. § 3. uses ανδριζεσθαι for behaving courageously, and Homer, ανηρες ες be men that is courageous, Il. v. line 529. & al. Comp. Wetstein.

This word is often used by the LXX, and most generally answers to the Heb. רָחַם to be strong, or to רָבַח to be robust, valiant.

Ανδροφονος, α, ο, η, from ανηρ, Gen. ανδρος,

a man, and φονα, perf. mid. of φεινω to slay, which see under Φονος.

A man-slayer, a murderer. occ. 1 Tim. i. 9.

Ανεκλητος, α, ο, η, from α neg. and εκαλειω to accuse, blame, which see.

Not to be blamed, blameless, irreproachable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.

Ανεκδιηγητος, α, ο, η, from α neg. and εκδιηγομαι, to relate particularly.

Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

Ανεκλαλητος, α, ο, η, from α neg. and εκλαλειω to utter.

Unutterable, inexpressible. occ. 1 Pet. i. 8.

Ανεκλειπτος, α, ο, η, from α neg. and εκλειπω to fail, which see.

Which faileth not, never failing, unfailing. occ. Luke xii. 33.

Ανεκτολερος, α, ον, comparat. of ανεκτος tolerable, which from ανεχω to bear, which see.

More tolerable, more easy to be borne. Mat. x. 15. & al.

Ανελεημων, ονος, ο, η, from α neg. and ελεημων merciful, compassionate, which see.

Unmerciful, incompassionate. occ. Rom. i. 31.

Ανελευθω, from ανα up, and the obsol. ελευθω to go.

To go up. An obsolete V. Whence in the N. T. we have 2 aor. ανηλθον by syncope for ανηλυθον. occ. John vi. 3. Gal. i. 17, 18.

Ανελω, from ανα up, or away, and the obsol. ελω to take.

To take up, away, or off. An obsol. V. Whence in the N. T. we have 2 aor. ανειλον, 2 aor. mid. ανειλομεν. See under Αναιρεω.

Αναιρεω, from ανα up, and the obsol. ελω to take.

To be impelled or driven by the wind. occ. James i. 6.

Ανεμος, α, ο, η, from ανημι to blow, or rather from ανειμαι perf. pass. of ανημι to loose, set loose, which see.

I. Wind. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15. & al. freq. Comp. Eph. iv. 14.

II. The four winds are used for the four cardinal points, or the east, west, north, and south. Mat. xxiv. 31. Mark xiii. 27. Comp. Isa. xliii. 5, 6. Dan. vii. 2. Rev. vii.

vii. 1. ארבע רוחות השמים *the four winds or spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10. & al. and denotes the *four cardinal points*, because the *force or action* of the *spirit* or *gross air* is in strict philosophical truth principally exerted at the * *western and eastern edges* of the earth in supporting its *diurnal motion*, and from the *northern and southern pole* in regulating its *declination*.

In the LXX, this word, except in two passages, always answers to the Heb. רוּחַ.

Ανεύχεται, α, το, neut. from α neg. and εὐδελαι *it is possible*, which see under Εὐδελαι.

Impossible. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and αὐτὸ εὐδελαι, Luke xiii. 33.

Ανεύχω, from ἀνα up, and obsol. εὐεῖχω to bring.

To bring up, offer, bear. An obsol. V. Whence in the N. T. we have 1st aor. act. ἀνεύεκα, particip. ἀνεύεκας; 2d aor. infinit. ἀνεύεσθαι. See under Ἀναφέρω.

Ανεξερεύνητος, α, ὁ, ἡ, καὶ το—ον, from α neg. and ἐξερευνᾶω to search out, which see, and comp. LXX in 1 Chron. xix. 3. Amos ix. 3. Obad. ver. 6. Joel i. 9. *Not to be searched out, inscrutable*, occ. Rom. xi. 33.

Ανεύκακος, α, ὁ, ἡ, from ἀνέχομαι to bear, and κακός evil.

Enduring evil, either men or things, *patient, forbearing*. occ. 2 Tim. ii. 24.

Ανεύχνηστος, α, ὁ, ἡ, καὶ το—ον, from α neg. and εὐχνησῶ to trace out, which from εὐχ out, and ἔχνη the footstep, which from εὐχ to come, and this from the Chald. ܥܬܐ to come or go.

Not to be traced out, untraceable. occ. Rom. xi. 33. Eph. iii. 8.

The LXX several times use the V. εὐχνησῶ for the Heb. ܥܬܐ to search out minutely, and the N. ἀνεύχνηστος for ܥܬܐ there is no searching out.

Αναισχύνος, α, ὁ, ἡ, from α neg. and αἰσχυνομαι to be ashamed.

Not ashamed, i. e. of plainly preaching the gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16. Or,

* See Catcott's Veteris & Veræ Philosophiæ Principia, page 6—10; and Catcott, the Son's Remarks on Creation, page 55—57.

Not to be ashamed, that needeth not to be ashamed. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see Kypke.

Ανεπιληπτός, α, ὁ, ἡ, from α neg. and ἐπιληπτός blameable, which from ἐπιλαμβάνειν to reprehend, blame.

Unblameable, blameless, irreprehensible. occ. 1 Tim. iii. 2. v. 7. vi. 14.

Ανερχομαι, from ἀνα up, and ερχομαι to go, come.

To go up. See Ἀνελυθω.

Ανεσις, ιος, att. εως, ἡ, from ἀνιμι to loose, relax.

I. *Liberty, some degree of relaxation from bonds or confinement*. occ. Acts xxiv. 23.

II. *Remission or relaxation from uneasiness, expence or trouble, ease, rest*. occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

Ανεύαζω, from ἀνα emphatic, and εὐαζω to examine, which the Etymologist deduces from εἶπον, το, the truth, reality, as if it were εὐεαζω to search out the truth; but εἶπος, α, ον, is from εἶω or εἶμι to be.

To examine strictly. occ. Acts xxii. 24, 29.

ΑΝΕΥ, an Adv. governing a Genitive, from the Heb. ܠܐ without, or ܠܝܢ without him or it.

Without, not with. occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. Wetstein on Mat. shews that ΑΝΕΥ ΘΕΟΥ is an expression used by Homer and Lucian.

In the LXX it twice answers to the Heb. ܠܐ.

Ανευθεῖος, α, ὁ, ἡ, from α neg. and εὐθεῖος fit. *Unfit, inconvenient, not commodious*. occ. Acts xxvii. 12.

Ανεύρισκω, from ἀνα emphatic, and εὐρισκω to find.

To find, find out by diligent seeking. occ. Luke ii. 16. Acts xxi. 4. Raphelius, in his Annotation on Luke ii. 16, remarks, that ἀνεύρισκεν in the present tense is to seek diligently, ἀνεύρειν in the 2 aor. to find out by diligent seeking. This he confirms by a passage from Arrian, Epictet. lib. ii. cap. 11. Καὶ διατὶ εὐζημεν αὐτόν, καὶ ΑΝΕΥΡΙΣΚΟΜΕΝ, καὶ ΑΝΕΥΡΟΝΤΕΣ λοιπὸν ἀπαράβατος χρεώμεθα? Wherefore then do we not enquire and diligently seek after this (rule); and when by diligent enquiry we have found it, why do we not use it without deviation?"

Ανέχομαι.

Ἀνέχουμαι, Mid. from *ἀνα* up, and *εἶχω* to hold, bear.

To bear, bear with, suffer. It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4, 20 : or much more frequently with a N. following in the Genitive, as Mat. xvii. 17. Acts xviii. 14. On 1 Cor. xi. 1, see *Wolffius* Cur. Philol. and *Wetstein*.

Ἀνέψιος, *ς*, *ὅ*, probably from *ἀνέψθαι* to be connected, perf. pass. infin. of *ἀναπῆω* to connect, which from *ἀνα* emphatic, and *ἄπῆω* to tie, which see under *Ἀπῆομαι*.

A cousin-german, or nephew. occ. Col. iv. 10.

Ἀνηθον, *ς*, *το*.

Dill, a species of herb, so called perhaps from *ἀνα* up, and *θύνω* to run, for * its stalk runs up to the height of a cubit and half. If it should not rather be derived from the Heb. *חַנְּתָל* to embalm, on account of its fragrant smell, of which *Virgil*, *Eclog.* ii. line 48, has taken particular notice,

—*et florem jungit bene olentis anethi.*
And adds the flower of the fragrant dill.

occ. Mat. xxiii. 23. Comp. *Ἀνθος*.

Ἀνέκω, from *ἀνα* up, and *έχω* to come.

I. To come up, come to.

II. To appertain, belong to. Hence

III. *Ἀνηκει*, Impers. *it appertaineth, it becometh, it is fit.* occ. Col. iii. 18. Particip. neut. *Ἀνηκον*, *όντος*, *το*, *What is fit, becoming.* occ. Eph. v. 4. Philem. ver. 8. In Eph. v. 4, the expression, *Τα ἔκ ἀνηκοντα*, *Which are not convenient*, is a Litotes, for, *Which are highly inconvenient*, and improper. So *τα μη καθήκοντα*, Rom. i. 28. On which last cited text *Doddridge* remarks, that *Homer*, in like manner, uses *αἰκεῖα ἐρῆα* *ungentle deeds*, for all the barbarous indignities which *Achilles* practised on the corpse of *Hector*, Il. xxii. line 395. Comp. *Ἀλυσίελης*.

Ἀνήμερος, *ς*, *ὅ*, *ή*, from *α* neg. and *ήμερος* mild, which see under *Ἡμερος*.

Not mild, ungentle, fierce. occ. 2 Tim. iii. 3.

ANHP, *άνηρος* and *ανδρος*, *ὁ*, either from *ανω* upwards (see under *Ἀνθρώπος*), or perhaps from the Heb. *נֵר* a lamp, with *π* emphatic prefixed, according to that of

* See *Brookes's* Nat. Hist. vol. vi. p. 106.

Prov. xx. 27, *The spirit of man is נֵר * a lamp of Jehovah.* In which view it is remarkable that the ancient Greek poets, particularly *Homer*, frequently use † *φως*, whose primary sense is *light* (from *φαω* to shine), for a man.

I. *Man*, a name of the species. Luke xi. 31, 32. & al.

II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. 1 Cor. xiii. 11. & al.

III. *A man*, as related to a woman, a husband. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16, 17, 18. & al. freq.

IV. The vocative plur. *Ἄνδρες* is used in addressing the discourse to men, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvii. 10.

V. It is used, as it were, pleonastically.

* And from this revealed truth, which no doubt was well known to the ancient believers long before the time of *Solomon* (see Gen. ii. 7), the heathens seem to have borrowed their accounts of the human soul, impiously attributing to their arch-idol, the heavens, the supporting of its spiritual life, and even making the human spirit or soul a part of their god, the heavens, air, or ether. Thus *Pythagoras*, as we are informed by *Diogenes Laertius* (in *Pythag.*), held that the human soul is a portion of the ether (*αἰθερασμα αἰθερος*), and therefore immortal, because the ether is so : And *Cicero* (in the character of *Cato*) declares that *Pythagoras* and the *Pythagoreans* never doubted “but our souls were portions of the universal mind or god, quin ex universa mente divina delibatos animos habercimus.” De Senect. cap. 21. So *Horace*, Lib. ii. Sat. 2. line 79, calls the human soul—

—Divinae particulam Auræ.

A particle of Breath divine.

Virgil, *Æn.* vi. line 746.

Æthereum sensum, atque aurai simplicis IGNEM.

A sentient Ether, pure aerial FIRE.

And *Pliny* the naturalist speaks thus of *Hipparchus*, giving us thereby his own opinion. “The never enough commended *Hipparchus*, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of our souls being a part of the heaven, Animasque nostras partem esse coeli.” Nat. Hist. lib. ii. cap. 26. The same doctrine is maintained by the Infidel, in *Wisd.* ii. 2.—See also *Leland's* Advantage and Necessity of Christian Revelation, Part. I. ch. xii. p. 261, &c. 8vo, Of *Pythagoras*; and ch. xiii. p. 293, Note (g); and *Mrs Carter's* Introduction to her Translation of *Epictetus*, § 19, and 31.

† Others deduce *φως*, when used in this sense, from *ψω* a living or breathing creature (see Gen. iii. 7.), or from *φαω* to speak.

Ἀνὴρ προφήτης *a prophet*, Luke xxiv. 19, Ἀδελφοί, ἀδελφοί *brethren*. Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Jud. vi. 8. xix. 1, 16, 22. in Heb. and LXX.) But then it is no less true that the purest Greek writers use *ανὴρ* in the same manner. Thus *Blackwall* (Sacred Classics, vol. i. p. 29. 8vo) produces from *Homer*, Il. 3. lin. 170, ΒΑΣΙΛΗΪ ἈΝΔΡΙ; from *Thucydides*, lib. i. 41, ἈΝΔΡΑ ΣΤΡΑΤΗΓΟΝ; and from *Demosthenes*, ἈΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add from *Herodotus*, lib. i. cap. 90, edit. Gale. ἈΝΔΡΟΣ ΒΑΣΙΛΕΩΣ; and cap. 141, ἈΝΔΡΑ ΑΥΛΗΤΗΝ; and from *Plato's Phædon*, § 9, ΦΙΛΟΣΟΦΟΥ ἈΝΔΡΟΣ, so § 34.

Ἀνθ', see under Ἀντι I. 2.

Ἀνθίστημι, from ἀντι *against*, and ἵστημι *to stand*.

To stand against, to resist, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10. & al.

Ἀνθωμολογεσθαι, ἔμαι, Mid. from ἀντι *in return*, and ὁμολογεῖν *to confess, acknowledge*. With a Dat. of the person, *To confess, return thanks, to*. occ. Luke ii. 38; where *Wetstein* explains this word by giving thanks to God ἀντ' ἐνεργείας *for the benefit bestowed*, and cites from *Plutarch Æmil.* (misprinted *Timol.*) p. 260, B. ἈΝΘΩΜΟΛΟΓΕΙΣΘΑΙ τινι χάριν, *to return thanks for a favour*.

In the LXX the V. is used, Ps. lxxix. 13, for Heb. הוֹדוּ *to confess*. Comp. Ezra iii. 11, where LXX render בְּהַלְלֵנוּ וַיְהִי וַיְהַלְלוּ *and they answered* (each other) *in praising and confessing to Jehovah*, by καὶ ἀπεκρίθησαν ἐν αἰνῶ καὶ ἀνθωμολογήσῃ τῷ Κυρίῳ.

ἈΝΘΟΣ, εὖς, ἔς, το. The Greek Etymologists derive it from ἀνω *up*, and εἶναι *to run*, because while growing it generally tends upwards: But may it not be more probably deduced from the Heb. עָנַן *to embalm, make sweet*? See Cant. ii. 13. *A flower of an herb*. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Isa. xl. 6, 7. So *Juvenal*, Sat. ix. lin. 126—8,

—Festinat enim decurrere velox
Flosculus angustæ miseræque brevissima vitæ
Portio:

Ἀνθρακία, ας, ἡ, from ἀνθραξ, ακος.

A heap or fire of live coals. occ. John xviii. 18. xxi. 9. On the former text *Wetstein* shews that this word is used by *Homer, Athenæus, Aristophanes*, and *Plutarch*. Comp. Eccclus. xi. 32.

ΑΝΘΡΑΞ, ακος, ὁ. May it not be compounded of the Heb. שָׂרַף *that which keeps or retains*, and שָׂרַף *fire*?

A burning, or live, coal. occ. Rom. xii. 20.

Ἀνθραπικισκος, ὁ, ἡ, from ἀνθρώπος, *a man*, and ἀρεσκω *to please*.

One that is desirous of pleasing men, a man-pleaser. occ. Eph. vi. 6. Col. iii. 2.

The V. ἀνθραπικισμός is used by *Ignatius* in the same view. Epist. ad Rom. § 2.

Ἀνθρωπίνος, ἡ, ον, from ἀνθρώπος *man*.

Human, belonging to man, his manners, customs, nature, or condition. occ. Rom.

vi. 19. 1 Cor. ii. 4, 13. iv. 3. x. 13.

James iii. 7. 1 Pet. ii. 13. The word

is used in like manner by the profane writers. See *Wetstein*.

Ἀνθρωποκίλος, ὁ, ἡ, from ἀνθρώπος *a man*, and κίλλω perf. mid. of κτείνω *to slay*.

A man-slayer, a murderer. occ. John viii. 44. (where comp. Wisd. ii. 24, and see *Campbell*.) 1 John iii. 15.

Ἀνθρώπος, ὁ, ἡ, from ἀνω * ἀθρεῖν τῇ ὤπῃ *looking upwards with his countenance*, or from ἀνω τρεπεῖν ὤπῃ *turning his view upwards*. *Ovid*, *Metamorph.* lib. i. having observed that † *Prometheus*, i. e. the divine Counsel (comp. Gen. i. 26) formed man in the image of the all-ruling Gods, adds in those well-known lines, lin. 85, &c.

*Pronaque cum spectent animalia cætera terram,
Os Homini sublime dedit: cœlumque tueri
Jussit, & erectos ad sidera tollere vultus.*

Whilst other creatures tow'ards the earth look down,

*He gave to Man a front sublime, and rais'd
His nobler view to ken the starry Heav'n.*

Nor is this of *Ovid* to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the Heathen urge the same sentiments. Thus *Cicero*, in the character of a *Stoic*, observes, "God raised Men aloft from the ground, and made them up-

* Ἀθρεῖν *to look, behold, view attentively*, may be derived from Heb. הִשָּׁרַף Hiph. of שָׂרַף *to observe*.
† Προμηθεὺς *us* from προμηθεύω *to provide, take thought before-hand*.

E

right,

right, that, by viewing the Heavens, they might receive the knowledge of the gods. For men (says he) are upon the earth not merely as inhabitants, but as spectators of things above them in the Heavens (*superarum rerum atque cœlestium*), the view of which belongs to no other animals." De Nat. Deor, lib. ii. cap. 56. edit. Olivet. And again, De Leg. lib. i. cap. 2. "*Cum cæteras animales ad pastum abjecisset, solum hominem erexit, ad cœlique quasi cognationis domiciliique pristini conspectum excitavit.*" When God had made other animals prone to feed on the ground, he made Man alone upright, and raised him to a view of Heaven, as of his native and original habitation." So Agrippa in Dio, Hist. lib. lii. p. 315, Το ἀνθρώπινον πᾶν, αἶτε ἐκ τῶν θεῶν γεγονός καὶ εἰς θεὸν ἀφῆξον, ἈΝΩ ΒΛΕΠΕΙ; The whole human race, as being sprung from the gods, and destined to return to them, looks upward."

- I. *Man*, a name of the species without respect to sex. Mat. v. 13, 16. vi. 1. 1 Cor. vii. 26. & al.—or to age, John xvi. 21.
- II. *A man*, as distinguished from a woman. Mat. xix. 3, 5, 10.
- III. *Every man, every one, any one.* 1 Cor. iv. 1. xi. 28. Gal. iii. 12.
- IV. In the N. T. ἀνθρώπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28, 45, 52. Luke ii. 15. & al. Comp. Gen. ix. 5. 20. xiii. 8. xlii. 30, 33, in Heb. and LXX, and Ἀνθρ V.—So Raphaelius on Luke ii. 15, cites from Arrian, ΔΟΥΛΟΙΣ ἈΝΘΡΩΠΟΙΣ for slaves, ΝΟΜΑΔΕΣ ἈΝΘΡΩΠΟΙ for shepherds. See Campbell's Preliminary Dissert. to Gospels, p. 613.

Ἀνθυπατιῶν, from ἀνθυπατος.

To be proconsul, to have proconsular authority. occ. Acts. xviii. 12.

Ἀνθυπατος, α, ὁ, from ἀντι for, instead of, and ὑπατος superlat. of ὑπέρ q. ὑπερτατος, the supreme, highest; also, a consul, so called by the Greek writers, because, after the expulsion of the kings, the consuls had the supreme, or highest authority in the Roman government.

A proconsul, a person sent as governor into a Roman province with consular power. In the time of the common-

wealth, the authority, both civil and military, of the proconsuls was very extensive. But Augustus, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governors only who were sent into the former division bore the name of proconsuls; though they were denied the whole military power, and so fell short of the old proconsuls*. That this title of proconsul is with great accuracy given by St. Luke to Sergius Paulus, Acts xiii. and to Gallio, Acts xviii. 12, may be seen in Doddridge's notes on those texts, and in the authors there quoted by him. occ. Acts xiii. 7, 8, 12. xix. 38. The latter Greek writers use the N. Ἀνθυπατος, and the V. ἀνθυπατεύω, in the same sense as St. Luke. See Welstein on Acts xiii. 7.

Ἀνιμι, from ἀνα back, and ἵμι to send.

- I. To send back; but it occurs not strictly in this sense in the N. T.
- II. To loosen, unloose. occ. Acts xvi. 26. xxvii. 40; where comp. under Πηδᾶλιοι.
- III. To lessen, moderate. occ. Eph. vi. 9. So Epictetus, Enchirid. cap. 54, cited by Alberti and Welstein, τὴν αἰδῶ—ἈΝΙΕΝΑΙ, to lessen the respect."
- IV. To dismiss, leave. occ. Heb. xiii. 5. Ἀνίλεως, α, ὁ, ἡ, att. for ἀνίλαος, from α neg. and ἰλεως (att. for ἰλαος,) merciful. Without mercy. occ. James ii. 13.
- Ἀνίπλος, α, ὁ, ἡ, from α neg. and νίπτω to wash. Not washed, unwashen. occ. Mat. xv. 20. Mark vii. 2, 5.

Ἀνίστημι, from ἀνα again, and ἵστημι to place, stand. See the remark under ἵστημι.

- I. In the 2d aor. active, intransitively, To stand again, to rise from a sitting or recumbent posture, Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60. & al. freq. Acts xii. 7, Ἀναστὰ rise up, 2d aor. imperat. 2d pers. active, for ἀναστηθι. So Eph. v. 14.
- II. In the 2d aor. act. and 1st fut. mid. intransitively, To rise, or arise from the dead, applied to Christ, Mat. xvii. 9.

* See Kennet's Antiquities of Rome, p. 125. 6. Lardner's Credibility of Gospel Hist. Vol. I. Book i. ch. 1. § 11. and Crevier, Hist. des Empereurs, Tom. I. p. 25, 26, 49, 12mo.

- xx. 19. & al. freq.—and to men in general, Mark xii. 23, 25. Luke xvi. 31. John xi. 23, 24. 1 Thess. iv. 16. See 2 Mac. vii. 14. *Homer* Il. 21. line 56. But in the 1st fut. and 1st aor. active. transitively, *To raise, cause to rise* from the dead. Acts ii. 24, 32. John vi. 39. 40. See 2 Mac. vii. 9. *Homer*, Il. 24. line 551.
- III. *To rise from the spiritual death* of sin. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.
- IV. In the 2d aor. act. intransitively, *To rise, arise, appear, begin to act*. Acts v. 36, 37. vii. 18. *Ανίσταμαι* pass. The same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, *To raise up, cause to appear*. Mat. xxii. 24. Acts iii. 22, 26. xiii. 32. & al. On Acts ii. 30, observe that the words *κατα σαρκὰ ἀναστήσειν τὸν Χριστόν* are omitted in the *Alexandrian* and *Ephrem MSS*, and in the *Cambridge* one by correction, as also in the *Vulg. Syriac*, and other ancient versions, and that *Griesbach* accordingly rejects them from the text.
- V. In the 2d aor. act. intransitively, it imports *hostility* or *opposition*: *To rise up, commence hostilities* or *opposition*. Mark iii. 26. Acts vi. 9.
- VI. *To depart*. Mark vii. 24. x. i. comp. Mat. xix. 1. On Mark x. 1, *Kypke* cites the best Greek writers using the V. in this sense. In the LXX it most frequently answers to the Heb. *עָרָא* *to stand up, arise*. *Ανοήτος*, *α, ὁ, ἡ*, from *α* neg. and *νοέω* *to consider*. *Inconsiderate, thoughtless, foolish*. occ. Luke xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3.
- Ανοία*, *ας, ἡ*, from *α* neg. and *νοός* *mind, understanding*. *Madness, folly, want of understanding*. occ. Luke vi. 11. 2 Tim. iii. 9.
- Ανοίω*, from *ανα* and *οίω* *to open*, which is perhaps from the Heb. *הָרַחֵק* *to remove*. From *ανοίω* we have in the N. T. not only several tenses formed regularly, but also several after the attic dialect, as the 1st aor. *ἀνοίξα*, John ix. 14. perf. pass. particip. *ἀνοίξμενος*, Acts xvi. 27. & al. freq. 1st aor. pass. *ἀνοίχθην*, Luke i. 64. & al. and (with a triple augment)

ἠνεώχθη and *ἠνεώχθησαν*. Rev. xx. 12. infin. *ἀνεώχθηναι*. Luke iii. 21. perf. mid. *ἀνεώγα*. 1 Cor. xvi. 9. 2 Cor. vi. 11.

- I. *To open*, as a door or gate, &c. Mat. ii. 11. Acts v. 19, 23. xii. 14. Comp. Acts xiv. 27.
- II. *To open*, as the mouth or eyes. See Mat. v. 2. 2 Cor. vi. 11. Mat. ix. 30. John ix. 14, 17. comp. Num. xxii. 28. Psal. lxxviii. 2. Gén. xxi. 19. 2 K. vi. 20. Isa. xlii. 7. in the LXX and Heb. *Elsner* in like manner cites from *Æschylus* ΟΙΓΕΙΝ ΣΤΟΜΑ. To which we may add from *Lucian*, Rhet. Præc. tom. ii. p. 448. edit. *Bened.* ΑΝΟΙΞΑΣ ΣΤΟΜΑ, and *Ad Indoct.* p. 537. ΑΝΕΩΙΓΜΕΝΟΙΣ—ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ. On Luke i. 64, comp. Luke xii. 54, 55. 1 Cor. iii. 2, and *Heb.* and *Eng.* *Lexicon*, under *כָּרַח* V.
- III. In the mid. and passive, *To be opened*, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11. and under *Σχιζω* I. See *Kypke* on 1 Cor. xvi. 9.
- Ανοικοδομῶ*, *ω*, from *ανα* *again*, and *οικοδομῶ* *to build a house*, which see. *To build up again*. occ. Acts xv. 16. The Heb. words answering to this in the LXX of Amos ix. 11, are *גָּרַח* *to fence, wall up*, and *בָּנָה* *to build*.
- Ανοίξις*, *ις, att.* *εως, ἡ*, from *ανοίω* *to open*. *An opening*, as of the mouth. occ. Eph. vi. 19.
- Ανομία*, *ας, ἡ*, from *α* neg. and *νόμος* *lawless*. *Transgression of a law, iniquity*. Mat. vii. 23. 1 John iii. 4. & al. freq.
- Ανομος*, *α, ὁ, ἡ*, from *α* neg. and *νομος* *law*.
- I. *Lawless, not having, knowing, or acknowledging a law*. occ. Cor. ix. 21. where observe the *paronomasia*.
- II. *Lawless, transgressing the law, a transgressor, wicked*. Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8. & al.
- Ανομως*, Adv. from *ανομος*. *Without having the law*. occ. Rom. ii. 12; where *Alberti* observes, that *Isocrates* likewise applies *ανομως* in this unusual sense, *Paneg.* p. m. 94. *Τὰς Ἑλλήνας ἈΝΟΜΩΣ ζῶντας, καὶ σποραδὴν οἰκύντας*; *The Greeks living without laws, and in scattered dwellings.*
- Ανορθοῶ*, *ω*, from *ανα* *again*, and *ορθοῶ* *to erect*.

I. *To make straight, or upright, again.* occ.

Luke xiii. 13. comp. Heb. xii. 12.

II. *To erect again.* occ. Acts xv. 16.

Ανοσιος, α, ο, η, from α neg. and οσιος holy.

Unholy, impious. occ. 1 Tim. i. 9. 2 Tim.

iii. 2. Comp. Ezek. xxii. 9, in LXX,

and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

Ανοχη, ης, η, from ανεχομαι to bear.

Forbearance. occ. Rom. ii. 4. iii. 26.

Ανταγωνιζομαι, from ανη against, and αγωνιζομαι to strive.

To strive against. occ. Heb. xii. 4. Lu-

cian uses this compound V. De Mort.

Pereg. tom. ii. p. 759. edit. Bened. Τον

ΑΝΤΑΓΩΝΙΖΕΣΘΑΙ και αυτος τω Ολυμ-

πιω δυναμενον, Who was able to con-

tend or engage with even the Olympian

Jove himself. So Josephus, p. 1335, edit.

Hudson.

Ανταλλαγμα, ατος, το, from ανηλλαγμα

perf. pass. of ανταλλάσσω to exchange,

which from ανη instead of, and αλλάσσω

to change.

I. *A thing given in exchange for another,*

a compensation, price. In this sense the

word is used by the LXX, 1 K. xxi. 2.

(Alex.) Job xxviii. 15. So in Josephus

[Ant. lib. 14. cap. 16. § 3, edit. Hudson,

cited by Kypke] Herod, having taken

Jerusalem, prevented the massacre of the

inhabitants, saying, ως επι τοσούτω πολι-

των φονη, βραχυ και την της οικουμένης ήγε-

μονιαν ΑΝΤΑΛΛΑΓΜΑ, that he should

esteem even the empire of the world but

a small compensation for such a slaugh-

ter of the citizens."

II. *A ransom, a price paid to redeem from*

punishment or evil. occ. Mat. xvi. 26.

Mark viii. 37. comp. Psal. xlix. 8.

This word in the LXX answers to the

Heb. כֶּנֶס a price, חֲבִילִי change, or ex-

change, חֲמֻמָּה exchange, commutation,

&c.

Αναπληρωω, ω, from ανη in turn or cor-

respondency, and αναπληρωω to fulfil.

To fill up, or complete in turn, or in cor-

respondency. occ. Col. i. 24, Αναπληρωω

τα υστερηματα των θλιψεων της Χριστου εν τη

σαρκι μου, I in my turn fill up what is

wanting of the afflictions of Christ (in

his members, comp. Acts ix. 4, 5.) in

my own flesh, i. e. as Christ once suf-

fered for believers, and for myself in par-

ticular; and declared, that in this world

his disciples or members should have tri-

bulation, so I in my turn fill up, &c. Or

rather, as Christ once suffered in the flesh many afflictions, so I, in conformity to his example (ανη), am filling up in my own flesh what is wanting of such-like sufferings as he endured. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decomposed V. is used by Onosander, Dio and Demosthenes, cited by Wetstein.

Αναποδιδωμι, from ανη in turn, and αποδιδωμι to render.

To recompense, repay, return, whether

good or evil. occ. Luke xiv. 14. Rom.

xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess.

i. 6. Heb. x. 30. Comp. Eccclus. iii. 31.

This verb in the LXX most commonly

answers to the Heb, לָמַד to requite,

שָׁבַח to return, שָׁלַח to repay.

Αναποδομα, ατος, το, from αναποδιδωμι.

I. *Recompense, retribution, of good.* occ.

Luke xiv. 12.

II. *Recompense, retaliation, of evil.* occ.

Rom. xi. 9.

Αναποδοσις, ιος, att. ιως, η, from αναποδιδωμι.

Recompense, reward. occ. Col. iii. 24.

Αναποκρηνομαι, from ανη against, αποκρηνομαι to answer.

To answer in opposition, to reply against.

occ. Luke xiv. 6. Rom. ix. 20.

This word in the LXX is used for the

Heb. שָׁבַח to return, and קָנָה to answer.

Ανιω, ω, from ανη over against, in the

presence of, which from ανη against.

To meet, q. d. to come over against, ob-

viam eo, obvius fio. This simple verb

occurs not in the N. T. but is inserted

on account of its compounds and deriva-

tives.

Ανιπω, from ανη against, and ιπω to say.

To gainsay, contradict. occ. Luke xxi.

15. Acts iv. 14.

Ανιχομαι, Mid. from ανη against, and ιχω to hold, adhere.

It is construed with a Genitive.

I. *To hold any thing against some resist-*

ing force.

II. *To hold fast, adhere to, notwithstanding*

resistance or opposite force. occ. Mat.

vi. 24. (where see Wetstein) Luke xvi.

13. Tit. i. 9. Thus Josephus, describ-

ing the miseries of the famine during the

siege of Jerusalem, and how the seditious

forced from the people whatever food

they found, says, Ετυπτοιο δε γεροντις

ΑΝΤΕ-

ANTEXOMENOI των σίλων, Old men were beaten while they held fast their victuals." De Bel. lib. v. cap. 10. § 3.

III. To succour, support, as an infirm body by the hand from falling. occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24. ΑΝΘΕΞΕΤΑΙ τε μη πεισιν εις θανατον, He shall sustain him from falling to death." Comp. Acts xx. 35.

ANTI, perhaps from the Heb. ענה or ענה infin. ענה, to act upon, return, answer. A preposition which denotes answering, correlation, or correspondence to, or return for somewhat else.

I. Governing a Genitive.

1. For, in return for, for the sake of. Rom. xii. 17. Heb. xii. 16. & al.

2. For, upon account of, answerable to. Mat. v. 38. xvii. 27. John i. 16. χάριν αὐτοῦ χάριτος grace, for, answerable to (his) grace; for "the pronoun αὐτος, which occurs after πληρωματος, must be understood as repeated after χάριτος.—The Word incarnate, says the Apostle, resided among us, full of grace and truth; and of his fulness we all have received, even grace for his grace; that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402. edit. 1790.

Αὐτὸ ὧν, an elliptical Attic expression, for αὐτὰ τῶν ὧν, literally, On account of these things that, i. e. On this account that, because that, because. Luke i. 20. xix. 44. Acts xii. 23.

3. In the stead, or place, of. Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In composition it denotes,

1. Contrariety, opposition, as in ἀντίσταναι to stand against, oppose.

2. Acting in turn, return, or reciprocally, as in ἀντιμετρεῖσθαι to measure back again, ἀντιλοιδόρειν to revile in return, or again.

3. Answerableness, or correspondency, as ἀντιλυτρον a correspondent ransom.

4. In the place, or stead of, as in ἀνθυπατος a proconsul.

Ἀντιβόλλω, from ἀντί reciprocally, and βόλλω to cast.

To cast, or toss from one to the other by turns, as a ball, or, &c. Hence it is applied to discourse or mutual discussion of a subject by speech. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13.

Ἀντιδιατίθημι, from ἀντί against, and διατίθημι to dispose.

To oppose, or indispose. occ. 2 Tim. ii. 25, where ἀντιδιατιθεμενους means either those who directly oppose the Gospel, or those who are indisposed or disaffected towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the ἀντιδιατιθεμενους in a very different manner from the ἀντισταμενους opposers, mentioned chap. iii. 8, from whom he was to turn away, ver. 5.

Ἀντιδικος, α, ο, ή, from ἀντί against, and δίκη a cause or suit at law.

I. An adversary, or opponent in a law-suit. So Herodian, lib. vii. cap. 17, has ΑΝΤΙΔΙΚΟΥΣ εν πραγμασι αφορμασις, adversaries in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3.

II. It is applied to the Devil, the great adversary of man, and the accuser of our brethren. occ. 1 Pet. v. 8. comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1. and Heb. and Eng. Lexicon in ἰσῶ.

Ἀντιτίθεις, ιος, Αττ. εως, ή, from ἀντίτιθημι to oppose, which from ἀντί against, and τίθημι to place.

Opposition. occ. 1 Tim. vi. 20.

Ἀντικαθίστημι, from ἀντί against, and καθίστημι to place.

To place against, or in opposition to; but in 2d aor. to stand against, resist. occ. Heb. xii. 4.

Ἀντικαλεω, α, from ἀντί, in return, and καλεω to call.

To call or invite in return. occ. Luke xiv. 12. Thus applied by Xenophon in Wetstein.

Ἀντικειμαι, from ἀντί against, and κειμαι to be placed, to lie.

To be placed against, or in opposition; to be opposite, to oppose, be an adversary to. Luke xiii. 17. Gal. v. 17. 1 Tim. i. 10. & al.

Ἀντικρυ, An Adv. governing a Genitive, from ἀντί against, compounded with κρυ the head, or Heb. פָּרָק to meet.

Opposite to, over against. occ. Acts xx. 15.

Ἀντιλαμβάνομαι, Mid. from *ἀντί* mutually or against, and *λαμβάνω* to take hold.

I. With a Genitive following, *To take hold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. Comp. Lev. xxv. 35, LXX, and Heb. and Eccclus. ii. 6.

II. *To take hold, as it were, on the opposite side.* occ. 1 Tim. vi. 2. *οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι taking hold on the glorious benefit of Christ's redemption on the other side*; for *ἀντιλαμβάνεσθαι*, says *Piscator*, properly denotes *to support a burden with another person, and, as it were, on the other side.* In this view the expression beautifully represents the masters as laying hold on the benefit of the Gospel on one side, while their slaves also, who are now the Lord's freemen, have hold on it, in like manner, on the other. *Elsner* however observes, that *ἀντιλαμβάνεσθαι* often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, but rather let them do service, because *οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι they who receive the benefit (of their service) are believers, and beloved.* The structure of the Greek words seems greatly to favour this latter interpretation: and I do not think *Doddridge's* objection to it ("that *εὐεργεσία* signifies a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the mild and equitable genius of Christianity. Comp. Eph. vi. 8. Philem. ver. 16. and *Macknight*, on 1 Tim. vi. 2.

In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. *בְּרִיחַ* to lay fast hold on, *בָּרַךְ* to support, *עָזַר* to prop, and to *עָזַר* to help.

Ἀντιλέγω, from *ἀντί* against, and *λέγω* to speak.

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under *Κολαζω*.

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9;

in which last passage our translation renders it in the text *not answering again*, which includes the sense of *gainsaying*, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. wherein the verb occurs.

Ἀντιλήψις, *ις*, att. *ιως*, *ή*, from *ἀντιλαμβάνομαι* to support, help.

A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see *Suicer*, *Thesaur.* and *Wolfius*), I find myself obliged to acquiesce in that of *Theophylact*, who explains *ἀντιλήψις* by *ἀντιχεσθαι τῶν ασθενῶν helping or supporting the infirm.* So *Gennadius* in *Œcumenius* interprets *ἀντιλήψις*, by *τὸ ἀντιχεσθαι τῶν ασθενῶν καὶ προσεῖλαι αὐτοῖς helping the infirm, and taking care of them*; for which difficult and self-denying office, it is probable persons were, in the Apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess. v. 14. *Vitringa*, *De Synagog. Vet. lib. ii. p. 509*, from a comparison of the 28th and 29th verses of 1 Cor. xii. thinks that *ἀντιλήψις* denotes *them who had the gift of interpreting foreign languages.* But to express these, the word seems strangely obscure. *Macknight*, whom see, explains it by "*Helpers, who, speaking by inspiration to the edification of the Church, are fitted to assist the superior teachers, and to help the faith and joy of others.*"

Ἀντιλογία, *ας*, *ή*, from *ἀντιλέγω* to contradict. *Contradiction, opposition.* occ. Heb. vi. 16. vii. 7. xii. 3, Jude ver. 11.

Ἀντιλοιδόρειω, *ω*, from *ἀντί* in return, and *λοιδόρειω* to revile.

To revile again, or in return. occ. 1 Pet. ii. 23.

Ἀντιλυτρον, *υ*, *το*, from *ἀντί* in return or correspondency, and *λυτρον* a ransom.

A ransom, price of redemption, or rather *a correspondent ransom.* "It properly signifies a price by which captives are redeemed from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another *." So *Aristotle* uses the verb *ἀντιλυτροῦω* for *redeeming life by life.* See *Scapula.* occ. 1 Tim.

* *Hypsius* in *Leigh's Crit. Sacra.*

ii. 6. comp. Mat. xx. 28. Gal. iii. 13. *Cæsar* informs us, that the ancient *Gauls* practised human sacrifices on this very remarkable principle, that “* the anger of the immortal gods could be no otherwise appeased than by *paying the life of one man for that of another.*” What is this but a corruption of the true tradition, that *the Seed of the Woman was to give himself, or his life, a ransom for all?* And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered human victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own children, especially their first born? See 2 K. iii. 27. Mic. vi. 7. and comp. under *Μολοχ* and *Heb.* and *Eng.* Lexicon under *כבד* I.

Ἀνιμετρία, ω, from *ανί* in return, and *μετρία* to measure.

To measure, or mete, back again, or in return. occ. Mat. vii. 2. Luke vi. 38. But in Mat. very many MSS. four of which ancient, read *μετρηθησεται*, which reading is adopted by *Wetstein* and *Griesbach*.

Ἀνιμισθια, ας, ή, from *ανί* in return, and *μισθος* a reward.

A recompence, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

Ἀνιπαρελευθω, An obsolete Verb, from *ανί* over against, and *παρελευθω* to pass by, whence in the N. T. we have 2 aor. act. 3d pers. sing. *ανιπαρηλθεν*.

To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the Priest and Levite are represented by our blessed Saviour as turning out of the way at the sight of the poor wounded and half-dead man, and so passing by, for fear, it should seem, of being legally polluted by touching a dead carcase. See instances of similar hypocrisy among the Jews, Mat. xxvii. 6. John xviii. 29.

Ἀνιπαρερχομαι. See the preceding *ανιπαρελευθω*.

Ἀνιπέραν, Adv. joined with a Genitive Case, from *ανί* against, and *πέραν* beyond, on the further side.

* *Quod pro vitâ hominis, nisi vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitrantur.* *Cæsar.* Comment. lib. vi. § 15.

Over against, on the opposite shore. occ. Luke viii. 26.

Ἀνιπιπτω, from *ανί* against, and *πιπτω* to fall.

To rush against, to assault, to resist, as it were, by force and violence; literally, to fall against. occ. Acts vii. 51.

Ἀνιστρατινομαι, from *ανί* against, and *στρατινω* to war.

To war, or make war, against. occ. Rom. vii. 23.

Ἀνιστασομαι, from *ανί* against, and *τασσω* to set in array.

Mid. To set one's self in opposition to, and, as it were, in array against. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5.

Ἀνιτυπος, η, ον, from *ανί* denoting correspondency, and *τυπος*, a form, or figure.

I. Corresponding in form, like, similar. So *Hesychius*, *ανιτυπος*, *ισος*, *ομοιος*, and in *Nonnus*, *ανιτυπα* *ηθη* similar manners. Hence in the N. T.

II. Figurative, typical, correspondent to and representing a higher reality. occ. Heb. ix. 24. On which passage *Chrysostom*, *Ου γαρ εις χειροποιητα ἁγια εισηλθεν ο Χριστος, ανιτυπα των αληθινων. Αρα εκεινα εστιν αληθινα, ταυτα δε ΤΥΠΟΙ.* For Christ is not entered into the holy places made with hands, which are the *ανιτυπα* of the true. These latter, then, are the true, the former are types.” So the † ancient Christians used to call the bread and wine in the communion, the *ανιτυπα* of Christ's body and blood. But they who speak thus plainly reject the novel and monstrous doctrine of Transubstantiation.

III. *Ἀνιτυπον*, το, Antitypical, or an anti-type, somewhat answering to, and represented by, a type, or emblem. occ. 1 Pet. iii. 21.

Ἀνιχριστος, ε, ο, from *ανί* against, and *Χριστος* Christ.

An opposer of Christ, an antichrist; and with 'O prefixed, THE antichrist. occ. 1 John ii. 18, 22. iv. 3. 2 John, ver. 7. On all which texts see *Macknight*.

Ἀνιλειω, ω, from *ανίλος*, ε, ο, a sink, which may be from the Heb. *כנע* infin. of *כנע* †

* See *Suicer's* Thesaurus in *Ἀνιτυπος* I.

† It seems worth remarking on this occasion, that the sea is called, both by *Homer* and *Euripides*, *ανίλος*. Comp. *Eccles.* i. 7.

to return, compounded perhaps with ὑπὸ to cast down, because it returns the moisture, &c. downwards to the earth whence it came.

I. Properly, *To empty a sink*. In this sense the word is used in the profane writers, as for instance by *Lucian*, *Cataplus*, tom. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7, 15.—as liquor from a vessel. occ. John ii. 8. See *Heb.* and *Eng. Lexic.* under ἔλκω.

This verb in the LXX answers thrice to the Heb. שָׁחַ to draw water, once to שָׁחַ to draw out.

Ἀντλημα, ατος, το, from ἠντλημαι perf. pass. of ἀντλῶ.

Something to draw water with, a pitcher.

See Gen. xxiv. 15—20, and *Heb.* and *Eng. Lexicon* in ἔλκω. occ. John iv. 11.

Ἀντοφθαλμῶ, ω, from ἀντί against, and ὀφθαλμος the eye.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T. but is thus used by *Clement* in his 1st Epist. to the Corinthians, § 34. edit. *Russel*. Comp. *Wisd.* xii. 14. and *Wetstein* on Acts xxvii. 15.

II. Applied to a ship, *To bear* (or, in the sailor's phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that “* on the prow of the ancient ships was placed a round piece of wood, called sometimes ὀφθαλμος the eye of the ship, because fixed in its fore-deck.”

Ἀνυδρῆς, ς, ὁ, ἡ, from α neg. and ὕδωρ water.

Without water, dry. occ. Mat. xii. 43.

Luke xi. 24. 2 Pet. ii. 17. Jude, ver. 12.

Ἀνυποκρίτος, ς, ὁ, ἡ, from α neg. and ὑποκρίνομαι to pretend, feign, which see.

Without hypocrisy or simulation, unfeigned. Rom. xii. 9. James iii. 17.

Ἀνυποτακτός, ς, ὁ, ἡ, from α neg. and ὑποτακτός subject, which from ὑποτάσσω to subject.

I. *Not subject, not put in subjection.* occ. Heb. ii. 8.

* See *Potter's Antiquities of Greece*, vol. ii. p. 140, 1st edition, and *Barnes* on Acts xxvii. 15.

II. *Not subject, disobedient to authority, refractory, disorderly.* occ. 1 Tim. i. 9. Tit. i. 6, 10.

Ἀνω, An Adv. from the Prep. ἀνω, in the sense of ascent, upwards.

1. *Up, upwards.* John xi. 41. Heb. xii. 15.

2. *Above.* Acts ii. 19.

3. With the article ὁ, it is used as a N. denoting *what is above, high, exalted.* John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them ἕως ἀνω up to the higher part, or brim.* Comp. Κατω II.

Ἀνωσιον, ς, το, so called because ἀνω της γῆς above the ground.

An upper room, or chamber. occ. Mark xiv. 15. Luke xxii. 12.

Ἀνωθεν, An Adv. of place or time, from ἀνω above, and the syllable θεν denoting from.

1. *From above.* John iii. 31. James i. 17. & al.

2. *From the beginning, or first rise.* occ. Luke i. 3. Acts xxvi. 5. So *Josephus*, Ant. lib. xv. cap. 7. § 8. φίλοι γὰρ ἈΝΩΘΕΝ ἦσαν, for they were his old friends.” See *Wetstein* in Luke.

3. *Again, anew, as before.* occ. Gal. iv. 9. John iii. 3, 7. It is plain that *again*, and not *from above*, is nearly the true meaning of ἀνωθεν in the two last-cited texts, because it appears from ver. 4, that *Nicodemus* understood our Saviour in this sense; and though there is an ambiguity in the Greek word ἀνωθεν, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to *Nicodemus*. But *Kypke*, whom see, remarks that ἀνωθεν is a much more emphatical word than δευτερον, ver. 4, and signifies “*Denuo, inde a primis initiis, a primo veluti stamine,*” *anew, from the very first beginning, from the first rudiments of being*; and in Gal. iv. 9, where it is joined with πάλιν again, *Macknight*, whom also see, renders ἀνωθεν *from the first*, of their conversion namely. So *Galen*, cited by *Wetstein*, ἔδη—ΠΑΛΙΝ ἈΝΩΘΕΝ ἀρχαίμενος, *now beginning again from the very first*,” and, γράψας ΠΑΛΙΝ ἈΝΩΘΕΝ ὑπὲρ τῶν αὐτῶν, *writing again from the beginning on the same things.* Comp. *Wisd.* xix. 6, in the Greek. The Syriac version in all the

the three texts has *מן דריש* *anew*, from the beginning.

4. With a preposition it is used in the sense of a N. *The top, or upper part.* Mat. xxvii. 51. Mark xv. 38. Comp. *Ανω* 3.

Ανωτεριος, η, ον, from *ανωτερος* upper, higher; Comparative from *ανω* up, upwards. *Upper, higher.* occ. Acts xix. 1, where it means *higher up in the country, further or more distant from the sea*, as the districts of *Phrygia* and *Galatia* here intended (comp. Acts xviii. 23.) were. So *Josephus*, Contr. Apion. lib. i. § 12. 'Οι δε ταυτης (θαλασσης namely) *ΑΝΩΤΕΡΩ* τας οικησεις εχοντες, 'Those who had their habitations *further up* from sea." And De Bel. lib. i. Proœm. § 1, he uses τοις *ΑΝΩ* βαρβαροις, for the *inland* barbarians." See more instances of the like expression in the learned *Hudson's* Note on this place. To what he has adduced, I add, that in *Herodotus*. lib. i. cap. 95, we have likewise της *ΑΝΩ* Ασιης the *higher* Asia, for that part of it which was *further from the sea*. Comp. *Wetstein* on Acts.

Ανωτερος, α, ον. Comparat. of *ανω* above. *The higher, the upper*; hence.

Ανωτερον, Neut. used adverbially.

- I. *Higher, to a higher place.* occ. Luke xiv. 10.

- II. *Above, before.* occ. Heb. x. 8.

Ανωφελης, [εος, ες, ο, η, και το—ες, from *α* neg. and *ωφελειω* to profit.

Unprofitable. occ. Tit. iii. 9. *Ανωφελος, το*, *Unprofitableness*, the Neut. being used for a substantive, as usual. occ. Heb. vii. 18.

In the LXX it answers to the Heb. לֹא הוּעִיל, and בִּלְתִּי הוּעִיל it doth not profit.

Αξιη, ης, η, from *αγω* or *αγνυμι*, 1st fut. *αξω*, to break, say the Greek Etymologists; but may it not rather be from the Heb. יָנַח to urge, hasten; or from יָחַד to divide, cut off?

An axe. occ. Mat. iii. 10. Luke iii. 9.

Αξιος, α, ον, from *αγω*, either as it signifies to estimate, value, or rather as it refers to a pair of scales, in which, when the weights on each side are equal, they *αφισι*, bring or draw down the beam to a level or horizontal position. Comp. under Sense IV.

- I. *Worthy, deserving, meriting*, whether absolutely, as Mat. x. 11, (see *Alberti* and

Elsner,) or with a genitive or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11. & al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing worthy of, or deserving death, has* (in *Herod's* opinion) been done by him, ΕΣΤΙ ΠΕΠΡΑΓΜΕΝΟΝ ΑΥΤΩ. *Raphelius*, in his Notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. *Wetstein*.

- II. In a passive sense, *Deserved, due*, Luke xxiii. 41.

- III. *Worthy, fit, suitable.* Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3.

- IV. *Worthy to be compared, comparable, such as being put in the opposite scale, as it were, may draw down* (* *αγειν*) *the beam.* Thus *Homer*, Il. viii. lin. 234, 5.

—Νυν δ' οὐδ' ἵνος ΑΞΙΟΙ εἶμεν

Ἑκτορος, —

But now we're not a prize
To Hector single.—

Comp. *Ecclus.* xxvi. 15.

Ουκ αξια—προς, *Not comparable to, not to be compared with.* occ. Rom. viii. 18. *Raphelius* shews, that in *Herodotus* the phrase *ουκ αξιος*, joined with a genitive, or with the verb *συμβληθηναι* to be compared, followed by a dative, signifies *not comparable to, not worthy to be compared with*, or sometimes with a genitive, *not worth*; and that both *Herodotus* and *Polybius* use the preposition *προς* in comparisons. But I have not yet met with an instance, in any Greek writer, of *αξιος* being construed with *προς* in the same sense as in this text of St. Paul. *Wetstein*, however, cites from *Plato's* *Protag.* the similar phrase *ΑΝΑΞΙΑ ἡδονη ΠΡΟΣ λυπην*, *pleasure not comparable to sorrow.* The modern Greek version in Rom. viii. 18, has *οὐδεν εἶναι ΑΞΙΑ ΠΡΟΣ*.

The LXX use *αργυριον αξιον* (answering to the Heb. מָלֵךְ הַכֶּסֶף *full money*) for the

* "Αξιον enim παρὰ το ασιον est autem αγιν vox της σαδμικης, & idem valet quod ιλκιν pendere; αγω, αξω, αξιος. Illud igitur est αξιον, quod ασι, h. e. καθιλκιν τον ζυγον, lancem, in qua ponitur, trahit ac deprimit." *Duport* in *Theophrast.* Char. Ethic. cap. iii. p. 242, 3.

money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22, 24; and *αξιος* followed by a genitive in that version, denotes comparable to, Prov. iii. 15. viii. 11.

Αξιοω, ω, from *αξιος* worthy.

I. To esteem, count, or reckon worthy or deserving. occ. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29.

II. To think fit or proper. occ. Acts xv. 38. Comp. Acts xxviii. 22.

III. To count worthy or fit, to account, or accept, as worthy. occ. 2 Thess. i. 11.

Αξιος, Adv. from *αξιος* worthy.

Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10. & al.

Αορατος, ο, ή, και το—ον, from α neg. and *ορατος* visible.

Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27.

Απαγγελλω, from *απο* from, and *αγγελλω* to tell.

I. To declare, tell from some one else. occ. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. To bring or carry word back, renunciare. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 33. Mark vi. 30. Luke ix. 36. xiv. 21.

III. To tell, declare. Luke viii. 47. xiii. 1. & al.

This word in the LXX generally answers to the Heb. *קָרַן* to declare.

Απαγχω, from *απο* intens. and *αγχω* to strangle, which from Heb. *קָרַן* to strangle, To strangle, kill by strangling, or hanging. Hence *Απαγχομαι*, Mid. To strangle, hang one's self. occ. Mat. xxvii. 5. The verb *απηγγεατο* is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. *קָרַן*: and so it is by the profane writers, particularly by Theophrastus, Eth. Char. 12. *Παις—πληγας λαβων ΑΠΗΓΕΑΤΟ*, a servant having been beaten *hanged himself*;" on which passage the learned Duport declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Raphaelius cites from Arrian, Epictet. lib. i. cap. 2, towards the beginning, the very expression of the Evangelist, *ΑΠΕΛΘΩΝ ΑΠΗΓΕΑΤΟ*, where it can have no other sense than, as Mrs Carrier trans-

lates it, "he goes and hangs himself." Comp. Wolfius, Le Clerc, Scott and Wetstein on Mat.

Απαγω, from *απο* from, and *αγω* to carry, lead.

I. To lead, carry, or take away. Mat. xxvi. 57. Acts xxiv. 7. & al. comp. Acts xxiii. 17. 1 Cor. xii. 2.

II. Passive, To be led or carried away to prison, punishment or death. So Hesychius, *απαγεσθαι, εις θανατον ιλκεσθαι*. occ. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31. Wetstein shews that this verb is in like manner applied by the Greek writers to those who are led to death or execution. Thus from Galen he cites, *Εκελευσεν αυτον ΑΠΑΧΘΗΝΑΙ τεθνηξομενον*, He ordered him to be led away to die;" and from Achilles Tatius. *Πα τοιουν ο δημιος? ΑΠΑΓΕΤΩ τωτον λαβων*: Where now is the executioner? Let him take this man away," i. e. to dispatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to milder punishments; and such a one he thinks was inflicted on the soldiers there mentioned.

III. To lead, or tend, as a way. occ. Mat. vii. 13, 14, where Wetstein produces from Stephanus, *ΤΗΝ 'ΟΔΟΝ ΤΗΝ εκ Θισπριων ΕΙΣ Πλαταιας ΑΠΑΓΟΥΣΑΝ*, The way leading from Thespiæ to Platææ."

Α παιδευτος, ο, ή, from α neg. and *παιδευω* to instruct.

Unlearned. occ. 2 Tim. ii. 23.

Απαιρω, from *απο* from, and *αιρω* to take away.

To take away. occ. Mat. ix. 15. Mark ii. 20. Luke v. 35.

Απαιτω, ω, from *απο* again, or intens. and *αιτω* to ask.

I. To require, ask again. occ. Luke vi. 30.

II. To require, demand. "Αιτω, says Casaubon on Theophrast. Eth. Char. xi. is to ask as a favour, *απαιτω* to demand as a debt. So the orator Andocides, *Ταυτα υμας, ει μεν βυλεσθε, ΑΙΤΩ· ει δε μη βυλεσθε, ΑΠΑΙΤΩ*. These things, if you are willing, I ask of you; if not, I demand them." occ. Luke xii. 20. But God said unto him, Thou fool, this night *απαιτουν* do THEY require (Eng. Marg.) thy soul of thee. Of whom must we understand

derstand this? Who are THEY that can require the ψυχή soul or life of any man, but the ever-blessed Trinity only? of whom it is written, Deut. xxxii. 39, See now that I, even I, am אלהי He, (the very Essence) ומה עמי אלהי, and there are no ALEIM with me; I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 K. v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not aleim then the Noun, though not expressed, with which the V. plur. απαιτισιν agrees? As the V. δώσουσιν THEY shall give, may likewise, Luke vi. 38. (comp. Prov. xix. 17.) and perhaps παρουσεντο THEY committed, and αιτησουσιν THEY will ask, Luke xii. 48. So the Heb. אלהי, when denoting the true God, is sometimes joined with plural verbs in the O. T. as Gen. xx. 13. xxxi. 7, 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under אלהי II. 1

Απαλγίω, ω, from απο denoting privation, and αλγίω to feel pain, which from αλγος pain, and this perhaps from Heb. תלה to putrefy.

To grow or become insensible, void of, or past, feeling. occ. Eph. iv. 19. So Phavorinus has ΑΠΑΛΓΟΥΝΤΑΣ — απο πολλας ῥιγας losing their feeling through intense cold." But Raphelius on this word cites several passages from Polybius, wherein it signifies the utmost pitch of despair; and remarks, that Hesychius explains it by μηκετι θελοντες πονεειν being no longer willing to work. These several meanings of insensibility, despair, and indolence, Raphelius is of opinion were intended by the Apostle to be included in this dreadfully emphatic word απηλγυνοσις. See also Elsner, Wolfius, and Wetstein.

Απαλλάσσω, att.—τίω, from απο from, and αλλασσω to change. It denotes in general change of place or condition.

I. To dismiss, let go, set free, deliver. occ. Luke xii. 58. Heb. ii. 15.

II. Απαλλάττομαι, Mid. To depart, remove from. It is applied figuratively to diseases. occ. Acts xix. 12.

Απαλλοθίω, ω, from απο from, and αλλοθίω to alienate, which from αλλοθίος alien, strange, foreign.

To estrange, alienate entirely, abalienare. occ. Eph. ii. 12. iv. 18. Col. i. 21. See

Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. פזז to disperse (whence the N. נז foreign, a stranger), and to נזז to be separated.

Απαλος, η, εν, according to the Etymologist and Eustathius, from ἀφη, the touch, which from ἀπτομαι to touch, which see. Yielding to the touch, soft, tender. occ. Mat. xxiv. 32, Mark xiii. 28.

In the LXX it constantly answers to the Heb. נז soft.

Απαύλω, ω, from απο from, and αυλω to meet.

To come (i. e. from some other place) into the presence of, to meet. Mat. xxviii. 9. Luke xiv. 31. & al. Wetstein on Luke cites Appian, Polybius and Arrian, applying this verb in like manner to meeting in hostility.

Απαύησις, ιος, att. εως, η from απαύλω. A meeting. Εις απαύησιν to the meeting, to meet. occ. Mat. xxv. 1, 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius ΕΞΗΕΣΑΝ ΕΠΙ ΤΗΝ ΑΠΑΝΤΗΣΙΝ.

Απαξ. Adv. from α collective, and πας all. I. Once, once for all. See Heb. vi. 4. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude, ver. 3. On Heb. ix. 7, comp. 3 Mac. i. 11; and observe that Wolfius cites Herodotus using the very phrase ΑΠΑΞ ΤΟΥ ΕΝΙ ΑΥΤΟΥ. In 1 Pet. iii. 20, for ἀπαξ ἐδεχτο the Alexandrian and another ancient MS. with many later ones, and several printed editions, have ἀπεδεχτο, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. Once, one time. See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18.

III. Entirely, thoroughly. Jude, ver. 5; where join ἀπαξ with εδοτας; and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12.

The above-cited are all the passages of the N. T. wherein the word occurs.

Απαραιστος, υ, ο, η, from α neg. and παραισταινω to pass.

Which passeth not from one to another (Eng. Marg.) as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains απαραιστος

ἑατον by ἀδιαδοχον not successive. occ. Heb. vii. 24, where see *Wolffius*.

Ἀπαρσκευαστος, & ὁ, ἡ, from α neg. and παρσκευαζω to prepare.

Unprepared, not ready. occ. 2 Cor. ix. 4.

Ἀπαρνέομαι, & μαι, from απο from, and αρνέομαι to deny.

I. To deny or renounce another, to deny one has any connection or acquaintance with him, as Peter did Christ, Mat. xxvi. 34, 35. (comp. ver. 72, 75.) Luke xii. 9.

II. Joined with ἑαυτον one's self, To deny one's self, renounce one's own natural inclinations and desires. occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23.

Ἀπαρτι, Adv. from απο from, and αρτι now.

From this time, from henceforth. occ. Rev. xiv. 13. Comp. Αρτι 5.

Ἀπαρτισμος, & ὁ, from ἀπαρτισμα perf. pass. of ἀπαρτιζω to perfect, which from απο intensive, and αρτιζω to perfect, finish, from αρτιος perfect, complete, which see. A completion, finishing, perfecting. occ. Luke xiv. 28.

Ἀπαρχη, ης, ἡ, from απο from, and αρχη the beginning.

I. The first-fruits, i. e. the first of the first-ripe fruits, ראשית בכורי, as it is expressed, Exod. xxiii. 19, which (besides the sheaf of ראשית first-fruits offered at the pass-over for the whole people of Israel, Lev. xxiii. 10, and the בכורים first ripe fruits of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17.) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T. but frequently in the LXX version of the Old, where it often answers to the Heb. ראשית, never to בכורים.

II. The first-fruits in a figurative sense. It is applied

1. To Christ risen from the dead, as the first-fruits of them that slept, and whom the full harvest of those who are Christ's shall follow *. occ. 1 Cor. xv. 20, 23. The resurrection of Christ in this respect was typified by the sheaf of first-fruits which

* Τη δε ἀπαρχῇ πάντως ἀκολούθησι το φθῆμα, says *Theodoret*.

† See *Bishop Pearson* on the Creed, Art. V.

was waved before the Lord on the morrow after the sabbath of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. comp. Μεγάλη Ἡμερα under Μεγας IV.

2. To the gifts of the Holy Spirit, which believers obtain in this life as a * foretaste and earnest of their eternal inheritance. occ. Rom. viii. 23, comp. Eph. i. 14. Heb. vi. 5.

3. To the Jewish believers, to whom the Gospel was first preached, and who consequently were the first converts to Christianity. occ. James i. 18.

4. To believers, first converted in any particular place or country. occ. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To the true believers during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated to God and the Lamb, an earnest and assurance of a more plentiful harvest that should follow. See Rev. xiv. 4, where see *Vitringa*, *Bp. Newton*, and *Johnston*.

6. It intimates the patriarchs and ancestors of the Jewish people, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above cited are all the passages of the N. T. wherein the word occurs.

Ἀπας, ἀπαντα, ἅπας, from α collect, or ἅμα together, and πας all.

I. All, the whole, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1, 4. & al. freq.

II. All, the whole in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

Ἀπάταω, ω, from α neg. and πατος a highway, according to some, but rather from the Heb. הָפַת, Hiph. of הָפַת to seduce, for which the LXX have frequently used ἀπάταω.

To deceive, bring or seduce into error. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26.

Ἀπάτη, ης, ἡ, from ἀπάταω.

Deceit, deceitfulness. Mat. xiii. 22. Eph. iv. 22. & al.

Ἀπατωρ, ορος, ὁ, from α neg. and πατης a father.

* Τῶν τῶν μὴ λαλῶντων ἢ ἡ γινώσκουσιν, says *Chrysostom*.

Without father, i. e. of a priestly family. occ. Heb. vii. 3. See *Elsner*.

Απαυγασμα, ατος, το, from απαυγαζω to emit, or radiate, light or splendour, "Iu- cem edo, splendorem reddo," *Hederic*. and this is compounded of απο from, and αυγαζω to shine.

Light or splendour emitted or radiated, irradiation, effulgence, "Efulgentia, splendor," *Hederic*. So *Hesychius* explains απαυγασμα by ἡλιος φειγγος the light or splendour of the sun; *Suidas*, by απαυγη η εκλαμψις emitted splendour or effulgence; the Vulgate renders it by splendour, and the Syriac version by ܢܬܡܥ which is a derivative from the V. ܬܡܥ to spring forth, (see the Syriac version of Isa. xlii. 9.) occ. Heb. i. 3; where the Son is styled Απαυγασμα της δοξης—αυτε, the effulgence of his (God's) glory; and that, I humbly apprehend, in respect of his divine nature and glorious appearances previous to his taking human nature upon him. "The whole structure of the words, i. e. in the three first verses of Heb. i. says the learned *Elsner* (*Observat. Sacr. on the place*)—The whole structure of the words shews that Christ was the Απαυγασμα and Χαρακτηρ of the Father, before that being made man he expiated our sins; for thus run the words: 'Ος ων απαυγασμα κ. τ. λ. *Who when he was* (cum esset) the effulgence of his glory, &c. having by himself purged our sins, sat down on the right hand," &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, 'Ος εν μορφη κ. τ. λ. *Who being in the form of God,—emptied himself*, &c.—wherefore God hath very highly exalted him."—Thus *Elsner*. I add, that both in the Old and New Testament the Logos or Divine Word, and his offices and acts, are described to us by the light, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Isa. ix. 2. xlix. 6. lx. 1, 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46.) And under both dispensations the peculiar presence of the same Divine Person was occasionally demonstrated to men by the attendance of his emblem, a preternatural light or glory. See Exod. iii. * 2. (comp. Acts vii. 30.

* Observe, that the fire mentioned in this text

35.) Exod. xl. 34, 35. 1 K. viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2, 5. Rev. 1. 13—15. And besides these occasional manifestations of the glory of the Lord, the appearance of the God-Man over the Cherubim in the Holy of Holies of the tabernacle, and temple, was constantly accompanied with the like preternatural splendour or brightness. This is evident from St Paul's calling those sacred emblems the Cherubim of GLORY, Heb. ix. 5, and from the description of the Man over the Cherubim in Ezek. i. 26, 27. The same Prophet, ch. x. 4, describes the glory of Jehovah, i. e. the appearance of the God-Man in Glory, as going up from the Cherub (whereon he was, ch. ix. 3,) and standing over the threshold of the house; and then he adds, And the house was filled with the cloud, and the court was full of THE BRIGHTNESS OF THE GLORY OF JEHOVAH, אֵת גִּבּוֹר יְהוָה, which Hebrew words it seems impossible to render into Greek more literally than by ΑΠΑΥΓΑΣΜΑ (or—ΑΤΟΣ) ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ or ΚΥΡΙΟΥ. It is probable, therefore, that when St Paul, writing to the Hebrews or converted Jews, gave the Son of God this title, he alluded to this very text of Ezekiel, and thus referred to his divine character and glorious appearances before his incarnation. We need not then be surprized that the Jewish author of the apocryphal book of Wisdom (who most probably was Philo Judæus*) should, among other personal attributes of Wisdom, entitle her, ch. vii. 25, 26, ΑΠΟΡΡΟΙΑ ΤΗΣ τε παντοκράτορος ΔΟΞΗΣ υλικεινης. a bright efflux, emanation or stream (Eng. Marg.) from or of the glory of the Almighty, and also, ΑΠΑΥΓΑΣΜΑ φωτος αιδους, the effulgence of the eternal light. Much less ought we to wonder that Clement, the companion and fellow-labourer of St

was a fire which consumed not; and it is justly observed by one who well knew what he was writing about, "Indeed light together (without the mixture of spirit)—could not appear otherwise but like fire." *Hutchinson's Works*, vol. vi. p. 39.

* I know not of any writer who has proved this point so convincingly as the learned *Whitaker*, in his *Origin of Arianism disclosed*, p. 121, &c. 131, &c. 160, &c.

Paul,

Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ΑΠΑΥΓΑΣΜΑ της μεγαλωσύνης αὐτοῦ, the effulgence of his (God's) majesty, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the Son by the Apostle to the Hebrews. See Suicer's Thesaurus in Απαυγασμα.

Απειδω, from απο intensive, and ιδω to see.

To see or perceive clearly. occ. Phil. ii. 23.

Απειθεια, ας, ή, from απειθης.

I. Unbelief, want of true faith. occ. Rom. xi. 30, 32. Heb. iv. 11.

II. Resistance of persuasion, contumacy, obstinacy, disobedience, occ. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of unbelief is evidently included, and in the former texts απειθεια does also imply disobedience; so that it might perhaps be best to reduce this word to the one general meaning of disbelief, or of disobedience accompanying unbelief. "It signifies," says the judicious Leigh, "the want of obedience of faith." It is more than απισια, and implies obstinacy in unbelief, and the rejection of the true faith when proposed.

Απειθω, ω, from α neg. and πιθω to persuade.

I. Not to believe, to disbelieve, as implying also disobedience. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18.

II. To disobey, as through unbelief. Rom. ii. 8. 1 Pet. iii. 20. ii. 3. where join τῷ λογῷ with απειθοντες, as ch. iii. 1. iv. 17. See Bowyer. These two senses seem almost to coincide, (comp. απειθεια); only the word sometimes refers more to the inward, sometimes more to the outward act.

Απειθης, εος, υς, ό, ή, from α neg. and πιθω to persuade, or πιθομαι to obey.

I. Unbelieving. occ. Luke i. 17.

II. Disobedient. Acts xxvi. 19. Rom. i. 30. & al. In the LXX it several times answers to the Heb. מרד rebellious.

Απειλω, ω.

To threaten, menace. occ. Acts iv. 17. 1 Pet. ii. 23.

It is by some deduced from απο from, and

the obsolete ειλω to withdraw (which from the Heb. מלח to cast to a distance), because threats are used to withdraw men from their purpose. I know not however whether the primary sense of απειλω be not to boast, vaunt. "αυχυν, καυχασθαι," Scapula, as the V. is used by Homer, Il. viii. line 150,

Ὡς ποτ' απειλησει—
Thus will he vaunt;

and if so, it may be best derived from the Heb. הָנָף to be elated, proud, arrogant.

Απειλη, ης, ή, from απειλω to threaten.

A threat, threatening, menace. occ. Acts iv. 17, 24. ix. 1. Eph. vi. 9.

Απειμι, from απο from, and ειμι to be.

To be absent. 1 Cor. v. 3. Col. ii. 5. & al.

Απειμι from απο from, and ειμι to go.

To go, go away. occ. Acts xvii. 10, where observe that απηισαν is the 3d pers. plur. plu-perf. mid. according to the attic dialect for απηισαν. See Milner's Greek Grammar, under ειμι among the anomalous Verbs, p. 342, 3d edit.

Απειρασος, υς, ό, from α neg. and πειραζω to tempt.

Not to be tempted, incapable of being tempted. occ. James i. 13.

Απειρος, υς, ό, ή, from α neg. and πειρα experience.

Unexperienced, unskilful. occ. Heb. v. 13.

Απικδιχομαι, from απο intens. and εκδεχομαι to expect.

To wait for with earnest expectation and desire, to expect earnestly. occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28.

Απικδυομαι, Mid. from απο from, and εκδυω to put off.

I. To put or strip off, as clothes. Hence it is in the N. T. applied figuratively to the old man, or that corrupt nature we derive from fallen Adam. occ. Col. iii. 9.

II. To strip, divest, of power or authority. occ. Col. ii. 15.

Απικδυσις, ιος, att. ιως, ή, from απικδυομαι, A putting, or stripping, off. occ. Col. ii. 11. See Suicer, Thesaur. in Απικδυσις.

Απειλαυνω, or απειλαω, ω, from απο from, and ελαυνω or ελαω to drive.

To drive away. occ. Acts xviii. 16.

Απειλεγμος, υς, ό, from απηλεγμαι perf. pass.

pass. of ἀπειγγω to *refute, confute*; which from ἀπω intensive, and ελεγχω to *refute*.

I. *Refutation, confutation*, in which sense it is used in the profane writers.

II. *Disgrace, disrepute*, occ. Acts xix. 27.

Ἀπελευθερος, α, ο, η, from ἀπο from, and ελευθερος free.

A man freed from slavery, a freed-man; a man not born, but made, free. It is the Greek word for the Latin *libertus*: so *Scapula* cites from *Arrian* on *Epictetus*, ἈΠΕΛΕΥΘΕΡΟΣ τῷ Νερωῶνι, *Nero's freed-man*; and *Josephus* De Bel. lib. vi. cap. 9. § 2. mentions ἵνα τῶν ἈΠΕΛΕΥΘΕΡΩΝ one of (Titus's) *freed-men*, unum ex *libertis*. *Hudson*. occ. 1 Cor. vii. 22. where it is used figuratively and spiritually. So *Ignatius*, in his *Epist.* to the *Romans*, § 4, edit. *Russel*, applies this word to himself, but if I suffer I shall be ἀπελευθερος Ἰησοῦ, *Jesus' freed-man*.

Ἀπελευθω, from ἀπο from, and obsol. ελευθω to go.

To go away, or forth. An obsolete verb, whence in the N. T. we have 2d. aor. ἀπῆλθον (by Syncope for ἀπηλυθον) infin. ἀπελθεῖν, particip. ἀπελθων, pluperf. mid. attic. ἀπεληλυθειν, John iv. 8. 1st. fut. mid. ἀπελευσομαι. See under Ἀπερχομαι.

Ἀπελπιζω, from ἀπο denoting privation, and ελπιζω to hope.

To despair. occ. Luke vi. 35, Μηδὲν ἀπελπιζόντες *Nothing, or nowise, despairing.* It does not appear that ἀπελπιζω ever signifies *to hope from or again*, as our translators, after the printed copies of the Vulgate (inde sperantes) render it; but the constant classical meaning of this verb is *to be hopeless, despair*, of which *Wetstein* has produced many instances; and the LXX have once, Isa. xxix. 19, used the participle ἀπηλπικμενος *hopeless*, for the Heb. יָבִין indigent. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11, Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see *Campbell's Note* on Luke vi. 35.

Ἀπεναντι, Adv. from ἀπο from, at, and εναντι before.

1. *Over against.* occ. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of.* occ. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18.

3. *In opposition to, against.* occ. Acts xvii. 7.

Ἀπενεγκω, from ἀπο from, or away, and obsolete ενεγκω to carry. An obsolete V. whence in the N. T. we have 1st aor. ἀπενεκα, 2d aor. infin. ἀπενεχθηναι, 1st. aor. pass. infin. ἀπενεχθηναι.

I. *To carry or lead away.* occ. Mark xv. 1. comp. Rev. xvii. 3. xxi. 10.

II. *To carry, convey.* occ. Luke xvi. 22. 1 Cor. xvi. 3.

Ἀπεπω, from ἀπο from, and επω to speak. *To renounce, disclaim.* occ. 2 Cor. iv. 2. On which passage *Raphelius* shews that *Herodotus* often uses the same form of the V. i. e. the 1st aor. mid. ἀπειπαμην, in the same sense.

Ἀπεραῖος, α, ο, η, from α neg. and περαίνω to finish, which from περας a bound, end. *Endless, infinite, or useless, ending in nothing.* occ. 1 Tim. i. 4, where see *Elsner, Wetstein, Kypke, and Macknight*.

Ἀπερισπάσως, Adv. from ἀπερισπάσος without distraction, which from α neg. and περισπαω to distract, which see.

Without distraction, or distracting care. That this is the true sense of the word, *Raphelius* has confirmed by citations from * *Arrian* and *Polybius*; agreeably to which *Hesychius* explains it by ἀμεριμνως without carefulness, ἀφρονιτως without anxiety (so *Æcumenius*), and ἡσυχως quietly. occ. 1 Cor. vii. 35. The Adj. ἀπερισπάσος occurs Ecclus. xli. 1. which see, and comp. ver. 2.

Ἀπερίμνητος, α, ο, η, και το—ον, from α neg. and περιμνητος circumcised, which from περιτεμνω to circumcise, which see. *Uncircumcised.* occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xlv. 7, 9. Jer. vi. 10. ix. 25. in LXX, and see *Heb.* and *Eng. Lexicon* in ἡγ.

In the LXX it always answers to the Heb. ἡγ having the superfluous foreskin uncircumcised; except in Josh. v. 7. where ἀπερίμνητος occurs for the Heb. וְלֹא הָיוּ מְעֻלִּים they had not circumcised them.

Ἀπερχομαι, from ἀπο from, and ερχομαι to go.

I. *To go, go away, depart.* Mat. ii. 22.

* See Mrs. Carter's Note (r) on her Translation of *Arrian's* *Epictetus*, book iii. cap. 22. § 8.

- viii. 18, 19. ix. 7. x. 5. xxv. 46. & al. freq.
- II. *To go forth.* Mat. iv. 24.
- III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4.
- Απειχω, from απο from, and εχω to have, be.
- I. *To receive, obtain from another, so to have.* Mat. vi. 2, 5. Luke vi. 24. Phil. iv. 18. Philem. ver. 15. *Josephus* applies this V. as in Mat. vi. ΑΛΛ' ΕΓΩ ΜΕΝ ΑΠΕΧΩ ΤΗΣ ΑΓΟΡΑΣ ΤΟ ΕΠΙΤΙΜΙΟΝ, But I indeed receive or have the reward of my wickedness." De Bel. lib. i. cap. 30. § 6. And *Wetstein* on Mat. cites from *Plutarch*, Solon, p. 90. F. the very phrase ΤΟΝ—ΜΙΣΘΟΝ ΑΠΕΧΕΙ; and on Phil. iv. 18, from *Arrian*, *Epictet.* lib. iii. cap. 2. ΑΠΕΧΕΙΣ ΑΠΑΝΤΑ.
- II. *To be distant, or at a distance.* Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6.
- III. Απειχει, impersonally, *It is enough, sufficient.* occ. Mark xiv. 41. q. d. I have exhorted you enough to watchfulness. I need not now give you any further directions on this subject." Απειχει is used in the same sense (though an unusual one) by *Anacreon*, Ode xxviii. line 33,

ΑΠΕΧΕΙ· βλεπω γαρ αυτην,
'Tis now enough; Herself I see.

Comp. *Wetstein*.

- IV. Απειχομαι, Mid. *To keep one's self from, to abstain or refrain from.* Acts xv. 20, 29.
- Απιστω, ω, from α neg. and πιστις faith, belief.
- I. *Not to believe, to disbelieve.* occ. Mark xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3.
- II. *To be unfaithful.* occ. 2 Tim. ii. 13. where it is opposed to πιστος faithful. See *Doddridge* on the place, but comp. Rom. iii. 3.
- Απιστια, ας, η, from α neg. and πιστις faith. *Want of faith, unbelief.* Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12, 19. comp. Mark ix. 24.
- Απιστος, υ, ο, η, και το—ον, from α neg. and πιστος credible, believing.
- I. In a passive sense, spoken of a thing. *Not to be believed, incredible.* occ. Acts xxvi. 8.

- II. *Not to be trusted, unfaithful,* as a servant, Luke xii. 46. *Unfaithful,* as Christians, Tit. i. 15. See *Macknight*.
- III. In an active sense, *Not believing.* Mat. xvii. 17. John xx. 27. Hence
- IV. It denotes *one who disbelieveth the Gospel of Christ, an unbeliever, an infidel.* 1 Cor. vi. 6. vii. 12, 13, 14, 15. 2 Cor. vi. 15.

*Απλοος, υς; οη, η; οον, υν; from α denoting unity, or together, and πλω to be. Comp. Διπλοος.

- I. *Simple, uncompounded.* In this sense it is used in the profane writers.
- II. Applied to the eye, *Clear.* "It is opposed to an eye overgrown with film, which would obstruct the sight." *Doddridge*.—"Sound. Both *Chrysostom* and *Theophylact* represent the Greek word as synonymous here with υγιης, sanus." *Campbell*. occ. Mat. vi. 22. Luke xi. 34.

*Απλοτης, ητος, η, from απλοος.

- I. *Simplicity, sincerity, purity of mind, freedom from sinister designs or views.* occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22.
- II. *Bountifulness, liberality,* springing from simplicity or sincerity of mind. occ. 2 Cor. viii. 2. ix. 11, 13. comp. Rom. xii. 8, where see *Kypke*.

In the LXX this N. answers to the Heb. יָשָׁר *uprightness*, and to יָחִיד *integrity*.

*Απλος, Adv. from απλοος.

Bountifully, liberally. occ. James i. 5.

- ΑΠΟ (by apostrophe, before a vowel with smooth breathing, απ'; with an aspiratⁿ one, αφ'; Lat. ab; Germ. ab, af; Sax. of; Eng. of, off), perhaps from the Heb. אֶחָד denoting the *first author*, or *original*. But, when απο implies *motion*, may it not be best derived from the Heb. הָעָף *to fly away*?

- I. A preposition governing a genitive case.
1. *From.* See Mat. i. 17, 24. iii. 7, 13. viii. 1, 11. Mark vii. 4, where observe that απο αγορας is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market*, or *after market*. Thus ΑΠΟ ΔΕΙΠΝΟΥ *after supper*. *Theophrast.* Char. Eth. cap. 24. Comp. Sense 3, *Homer* Il. viii. line 53. and see *Raphelius*, *Elsner*, *Wolfius*, and *Kypke*, Acts xvi. 33. "*washed from the stripes*, i. e. *the blood from them*." Bp. *Pearce*.

2. *From,*

2. *From, out of.* Mat. vii. 4. xiv. 29.
3. *From, after, of time.* Mat. ii. 16. Luke ii. 36. John xi. 53.
4. *From, since, of time.* Rom. i. 20. (Comp. Eccus. xvi. 26.) Acts xxiv. 11; where observe *αφ' ἧς* agrees with *δυοδεκάτης ἡμέρας* understood.
5. *From, for, by reason of.* Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where *Kypke* shews that this sense of *απο* is common in the Greek writers.
6. *From, of, denoting the matter.* Mat. iii. 4.
7. *From, by, by means of.* Mat. vii. 16.
8. *Of, by, denoting the efficient cause.* Mat. xii. 38. xvi. 21. Mark viii. 31. Gal. i. 1. James i. 13. Rom. ix. 3. comp. *Αναθεμα* I. This use of *απο* is not uncommon in the * Greek writers, particularly in *Pausanias*. Thus in his *Corinthiacs*, *Και ταύτας (παρθένους) φασιν ΑΠΟ των ανλιστασιων κατελευσθηναι.* And these virgins, they say, were stoned by those of the opposite faction." So in his *Messenics*, *Η και ΑΠΟ των σκυλευομενων εις εμπνεοντων διεφθειροντο.* Or were even killed by those who were stripped, but still breathed."
9. *Through, by the space of.* Rev. xiv. 20.
10. *At, at the distance of.* John xi. 18. xxi. 8. Rev. xiv. 20. *Josephus* uses it in the same sense, *De Bel. lib. iii. cap. 8. § 7. Στρατοπεδεύει μιν ΑΠΟ τριακοντα της Τετρακοντα σταδιων.* He encamps at thirty furlongs distance from *Tiberias*." So cap. 9. § 7. and lib. v. cap. 2. § 1. See many more instances from the Greek writers in *Kypke* on John xi. 18.
11. *Of time, At the distance of, at, on.* Acts x. 30. *απο τετρατης ημερας* at the distance of, or on, the fourth day, reckoning backwards. Comp. Acts xxiii. 23.
12. *Of, some of, as if τι were understood.* Luke xxiv. 42. Acts v. 2, 3.
13. *Before, in presence of, coram, answering to the Heb. מפני.* 1 John ii. 28. So repeatedly, Eccus. xli. 17, 18.
14. *Of, belonging to, a place,* John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.
15. *Redundant, Απο μακροθεν,* Mat. xxvi. 58, where see *Wetstein*. *Απο ανωθεν,* Mat. xxvii. 51. Mark xv. 38.

II. In composition it denotes

1. *Removal or passing, as αποπλεω to sail from or away.*
2. *Separation or privation, as αποκοπιω to cut off, αποκεφαλιζω to behead, αποθις a putting off.*
3. *Back again, as αποδιδωμι to give back, render, αποκαθιστημι to restore.*
4. *Intenseness, as απικδιχομαι to expect earnestly.*

Αποβαινω, from *απο* from, out, and *βαινω* to go, come.

- I. *To go or come out of a ship.* occ. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See *Wetstein* on Luke.

II. *To happen, to come, or turn out, as we say; so the Latin evenio to happen (whence our English event, &c.) is like manner from è out, and venio to come.* occ. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See *Wetstein* on Luke.

Αποβαλλω, from *απο* from, and *βαλλω* to cast. *To cast off, or away.* occ. Mark x. 50. Heb. x. 35.

Αποβλεπω, from *απο* intensive, and *βλεπω* to look.

To behold, or look earnestly or attentively; respicio, suspicio. occ. Heb. xi. 26. So in *Xenophon*, *Hist. Græc. lib. vi.* we have *Ἡ ση παλεις ΕΙΣ σε ΑΠΟΒΛΕΠΕΙ,* Thy country looks earnestly at thee." See *Wetstein* and *Kypke*.

Αποδωληος, ο, η, και το—ον, from *αποδωλησαι* 3d pers. perf. pass. of *αποδωλλω*. *That is to be rejected,* occ. 1 Tim. iv. 4.

Αποδωλη, ης, η, from *αποδωλομαι* perf. mid. of *αποδωλλω*.

- I. *A casting off, rejection.* occ. Rom. xi. 15.
- II. *A loss.* occ. Acts xxvii. 22.

Αποθινομαι, from *απο* from, and *θινομαι* to become.

To die; in which sense it is frequently used by the Greek writers, particularly Herodotus. See *Raphelius* and *Wetstein*. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Απογραφη, ης, η, from *απογραφω*, which see. *An enrolment or register of persons and estates.* occ. Acts v. 37. Luke ii. 2. *Ἀυτη η απογραφη πρωτη, εγενετο ημενονυοιος της Συριας Κυρηνης.* In the first edition, I embraced the explanation of this difficult passage, which is given, and at large illustrated, by *Lardner* in his

* See *Vigeri* Idiotism. cap. ix. sect. I. reg. 16.

Credibility of Gospel Hist. pt. i. book 2. ch. 1. namely, "This was the first enrolment of Cyrenius, governor of Syria, i. e. who was afterwards governor of Syria, and best known among the Jews by that title." But I am since convinced, by Dr George Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer, (whom see.) "This first register took effect (ἐγένετο, comp. Mat. v. 18. vi. 10. xxvi. 42. Luke ii. 2. xxii. 42. Mat. xviii. 19. 1 Cor. xv. 54.) when Cyrenius was president of Syria." And this effect is what Acts v. 37, refers to; on which text, as also on Luke ii. 2, see Wetstein and Josephus, Ant. lib. xviii. cap. 1. § 1.

Απογραφή, from ἀπο intens. and γράφω to write.

I. To enrol, register. occ. Luke ii. 1, 3. 5. This is a term referring to the Roman polity, and particularly to their Census; for what the epitome of Livy expresses by census actus, a census was taken, Dio denotes by ἀπογραφὰς ἐποίησας, he made enrolments. And we learn from Florus, the Roman historian, that * the business of the Census was "to make a distinct register of every one's estate, dignity, age, employment and office." Such was the ἀπογραφή or Census now made by Augustus Cæsar. See more in Grotius on Luke ii. 1. in Lardner as cited under ἀπογραφή, in Prideaux Connect. pt. ii. book 9. anno 5. and in Bp. Chandler's Vindication of Defence of Christianity, vol. ii. p. 437.

II. To be registered, enrolled, in a figurative and spiritual sense. occ. Heb. xii. 23. Comp. Num. iii. 40, 42, 43.

Αποδεικνύω, αποδεικνυμι, and obsol. αποδεικω, from ἀπο intensive, and δεικνύω or δεικω to shew.

I. To shew openly or publicly. occ. 2 Thess. ii. 4. On which text Wetstein shews that the Greek writers apply the V. in

* "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." Flor. lib. i. cap. 6. Comp. Cicero, De Leg. lib. iii. cap. 3.

like manner to a declaration of dignity. Thus, among other passages, he cites from Strabo, ΑΠΕΔΕΙΞΕΝ αὐτὸν βασιλῆα, He declared him king; and from Diodorus Siculus, Συνθρονον ἔαυτον ΑΠΟΔΕΙΚΝΥΝΤΟΣ τῆ βασιλείᾳ τοῖς δωδεκάθεοις, The king shewing or declaring himself of equal dignity with the twelve gods."

II. To shew openly or publicly, to exhibit, as upon a stage. occ. 1 Cor. iv. 9.

III. To point out, or shew plainly or publicly. occ. Acts ii. 22, where see Wetstein.

IV. To prove, evince, demonstrate. occ. Acts xxv. 7.

Αποδειξις, ις, att. εως, ή, from αποδεικνυω.

Proof, demonstration. occ. 1 Cor. ii. 4.

Αποδικοτω, ω, from απο from, and δικοτω to tithe.

I. To pay the tithe or tenth. occ. Mat. xxiii. 23. Luke xi. 42. xviii. 12.

II. To take, or receive, tithe from, to tithe. In this sense, occ. Heb. vii. 5.

So in the LXX αποδικοτω answers to the Heb. נָתַן in the senses both of paying tithe, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12;—and of receiving it, 1 Sam. viii. 15, 17.

Αποδεκτος, ό, ή, και το—ον, from αποδεχομαι. Acceptable, pleasing, grateful. occ. 1 Tim. ii. 3. v. 4.

Αποδεχομαι, from απο intensive, and δεχομαι to receive.

I. Of persons, To receive kindly or hospitably. occ. Luke viii. 40. Acts xv. 4. xviii. 27.

II. Of God's word, To receive or embrace heartily. occ. Acts ii. 41.

III. Of benefits, To receive or accept gratefully. occ. Acts xxiv. 3.

Αποδημιω, ω, from αποδημιος.

To go from one's own people, to go or travel abroad, or into a foreign country. Mat. xxi. 33. & al.

Αποδημιος, ο, ό, ή, from απο from, and δημιος a people.

Going from one's people, going abroad, or into a strange country. occ. Mark xiii. 34.

Αποδιδωμι, from απο from or back again, and διδωμι to give.

I. To give, bestow. 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, To give, bear. Acts iv. 33.

III. Απο-

III. Αποδίδωμι, Mid. *To sell, give from one's self, as it were, for a price.* Acts v. 8. vii. 9. Heb. xii. 16.

IV. *To reward, recompense, render, whether in a good or bad sense, as Mat. vi. 4, 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14.*

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8.

VI. *To pay, as a debt.* Mat. v. 26. xviii. 25, 26.—*tribute, &c.* Rom. xiii. 7. Mat. xxii. 21.—*hire.* Mat. xx. 8.

VII. Αποδίδωμι λόγον, *To give, or render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So Plato in Phædon. Ὑμιν τοῖς δικασταῖς βελομαι τὸν ΛΟΓΟΝ ΑΠΟΔΟΥΝΑΙ, *To you the judges, I will give an account.* Comp. Λόγος IX.

VIII. With a Dat. of the Person, Αποδίδωμι ὅρκους, *To render or perform one's oaths to.* Mat. v. 33. Comp. Deut. xxiii. 21, 23.

IX. Αποδίδωμι καρπὸν, *To return, i. e. to produce, or yield, fruit, as a tree.* Rev. xxii. 2. This is a pure Greek phrase used by Herodotus (lib. i. cap. 193.) and Pausanias, but by them applied to the earth. See Wetstein, and comp. Heb. xii. 11.

Αποδιορίζω, from ἀπο from, and διορίζω to divide, separate, which from δια denoting separation, and ὀρίζω to limit, which see.

To separate from, other Christians namely. occ. Jude ver. 19.

Αποδοκιμάζω, from ἀπο from, and δοκιμάζω to prove.

To reject, disallow. Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. Isocrates ad Demon. cap. xxi.—Τὰς ψευδομένους ΑΠΟΔΟΚΙΜΑΖΟΜΕΝ, *We disapprove liars.*

Αποδοχή, ης, ἡ, from ἀποδέδοχα perf. mid. of ἀποδεχομαι.

Acceptation, acceptance, reception. occ. 1 Tim. i. 15. iv. 9. comp. Αποδεχομαι II. Elsner on 1 Tim. i. 15, shews that the phrase ἀποδοχῆς ἀξίον, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also Wetstein.

Αποθνήσκω, from ἀπο intensive, and θνήσκω to smite, strike, which see.

An obsolete V. whence in the N. T. we

have 2d aor. ἀπεθάνον, subj. ἀποθανῶ, infin. ἀποθάνειν, partic. ἀποθάνων, 2d fut. mid. ἀποθανεμαι. This V. would regularly signify *to strike off, or violently;* but is used both by the sacred and profane writers in a passive or neuter sense only, for *dying, being dead, q. d. being smitten violently, or to death, being cut off.* See under Αποθνήσκω, and comp. Θείνω.

Αποθίσις, ιος, att. εως, ἡ, from ἀποθιθῆμι to put away.

A putting away or off. occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Αποθήκη, ης, ἡ, from ἀποτιθῆμι to lay up.

A repository, particularly for corn, a granary. Mat. iii. 12. vi. 26. & al.

Αποθησαυρίζω, from ἀπο intensive, and θησαυρίζω to treasure.

To treasure up in safety and security. occ.

1 Tim. vi. 19. comp. Mat. vi. 19, 20.

This verb is used by Arrian, Epictet. lib. iii. cap. 22. p. 314. edit. Cantab. 1655; and by Lucian, Pseudomant. tom. i. p. 877, edit. Bened.

Αποθλίβω, from ἀπο intensive, and θλίβω to press.

To press closely, to squeeze. occ. Luke viii. 45.

Αποθνήσκω, from ἀπο from, or intens. and θνήσκω to die.

I. *To die a natural death, applied both to men and animals,* Mat. viii. 32. xxii. 24, 27. xxvi. 35. & al. freq. Απεθνήσκων, 3d pers. sing. imperf. *was a-dying,* Luke viii. 42, where Wetstein shews that the Greek writers use this form of the V. in the same sense. Thus Arrian, Epictet. lib. ii. cap. 23. p. 249. edit. Cantab. Ὅτε ΑΠΕΘΝΗΣΚΕΝ, *When it was a-dying;* and Maximus Tyrius, xxiv. 9, Μεμφεται τῇ Ξανθίππῃ οδυρομένη ὅτι (read ὅτε) ΑΠΕΘΝΗΣΚΕ, *He blames Xantippe for bewailing when he was a-dying.*

II. Αποθάνειν τῇ ἁμαρτίᾳ, *To be dead to sin, as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his death,* Rom. vi. 2. comp. Col. iii. 3: But when the expression is applied to Christ, it means *to die for, or on account of, sin, i. e. in order to make an atonement and satisfaction for it.* Rom. vi. 10. comp.

Heb. ix. 26, 28. Thus I wrote in the former editions; but must now observe, that in Rom. vi. 2, 10, 11, *Macknight*, whom see, understands τη ἀμαρτία as the dative of the instrument or cause, *dead by sin*, so ζην τῷ Θεῷ *living by God*; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to ἀμαρτία and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθάνειν, *To be dead to the law*, i. e. To have no more dependance on mere *legal righteousness* for justification and salvation, than a *dead man* would have, as being one's self crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with *Macknight*, whom see, render Gal. ii. 19, *I through the law have died by the law, so that I must live by God*. Comp. under Sense II.

IV. *To die, or undergo a dissolution*, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See *Clement's* 1st Epist. to the Corinthians, § 24. *Cudworth's* Intellectual Syst. vol. ii. p. 795. edit. *Birch*, and *Scheuchzer*, Phys. Sacr. on both texts.

Ἀποκαθίστημι, or Ἀποκαθίστανω, from ἀπο *back again*, and καθίστημι or καθίστανω *to constitute*.

I. *To restore*, as to health or soundness. occ. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See *Wetstein* on Mat. and *Elsner* on Mark.

II. *To restore, reform*, applied to the reformation wrought by the preaching and ministry of John the Baptist. occ. Mat. xvii. 11. Mark ix. 12. comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore* lost dominion or authority. occ. Acts i. 6, where *Kypke* shews that the Greek writers use the V. in the same sense with a Dat. of the Person and an Accus. of the Thing.

IV. In Pass. *To be restored, brought, or sent back again*. occ. Heb. xiii. 19; where see *Wetstein*.

Ἀποκαλύπτω, from ἀπο *from*, and καλύπτω *to hide, conceal*.

I. Properly, *To remove a veil or covering*, and so *to expose to open view what was before hidden*.

II. *To make manifest, or reveal a thing be-*

fore secret or unknown. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25, 27. xvi. 17. 1 Cor. ii. 10. & al.

This word in the LXX generally answers to the Heb. הָרַג *to remove*, or *turn back* a garment or covering, so *to uncover, reveal*.

Ἀποκαλύψις, ιος, att. ιως, ή, from ἀποκαλύπτω.

I. A revelation or manifestation of a thing hidden or secret. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, φως εἰς ἀποκαλύψιν ἐθνῶν. If this last passage be compared with the LXX version of Isa. xlix. 6, *I have given thee εἰς φως ἐθνῶν* for a light of the Gentiles, and with that of Ps. xcvi. 2, *Before the Gentiles ἀπεκαλύψε τὴν δικαιοσύνην αὐτοῦ* he hath revealed or manifested his righteousness, it may seem that the words φως εἰς ἀποκαλύψιν ἐθνῶν are put by transposition, which St Luke frequently uses, for φως ἐθνῶν εἰς ἀποκαλύψιν a light of the Gentiles for revelation or manifestation, namely of the righteousness of God. Comp. Rom. i. 17, and see *Grotius* in *Pole Synops.* on Luke; or else the words may be cleared by pointing them, φως, εἰς ἀποκαλύψιν, ἐθνῶν. See *Bowyer's* Conjectures.

II. It denotes the glorious appearing, manifestation, or coming of our Lord to judgment. 1 Cor. i. 7, 2 Thess. i. 7. 1 Pet. i. 7, 13. Comp. 1 Pet. iv. 13.

Ἀποκαρᾶδοκία, ας, ή, from ἀπο *from*, and καρᾶ the head, (which from Heb. כָּרַע *to bend*) and δοκᾶω *to expect*, which from Chald. קָרַע *to look, look out*.

Attentive or earnest expectation, or looking for, as with the neck stretched out, and the head thrust forward. occ. Rom. viii. 19. Phil. i. 20. *Polybius*, cited by *Wetstein*, uses the V. ἀποκαρᾶδοκίᾳ for earnestly and solicitously observing or attending to; as *Josephus* likewise does, De Bel. lib. iii. cap. 7. § 26. and καρᾶδοκίᾳ for earnestly expecting or waiting for, lib. iv. cap. 5. § 1. and cap. 9. § 2. and lib. v. cap. 1. § 5. *Xenophon* and *Herodotus* also apply the latter verb in the same sense as *Josephus*. See *Blackwall's* Sacred Classics, vol. i. p. 236, and more in *Wetstein* on Rom.

Αποκαλλάσσω, from *απο* from, and *καλλάσσω* to change, reconcile.

To change from a state of enmity to one of friendship, to reconcile. occ. Eph. ii. 16. Col. i. 20, 21.

Αποκατάστασις, *ιος*, att. *ιος*, *ή*, from *αποκαθίστημι*.

Restoration, restitution, regulation. occ. Acts iii. 21, "where, by the times of the restitution of all things, is understood the day of judgment, and of the end of the world, (comp. Acts i. 11.) which is so called by the Apostle: 1st, Because then life shall be restored to the bodies of the dead, and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly renewed in the blessed. 2dly, Because to God shall then be restored his glory, the glory namely of his most wise government, not thoroughly discoverable (*non agniti*) in this world, and of his power which the wicked seemed for some time to have eluded or escaped, and of his justice in virtue of which he will then render to every one according to his works. 3dly, Because the truth of the divine predictions, promises, and threatenings shall be then, as it were, restored to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question. 2 Pet. iii. 3, 4." Thus *Stockius*. But *Raphelius*, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that *αποκατάστασις* properly signifies a settling of all things, or a restoring of them to a state of tranquillity after wars and tumults. This learned and accurate critic shews that *Polybius* applies the word in this view. Comp. 1 Cor. xv. 24, 25.

Αποκειμαι, from *απο* from, and *κειμαι* to lie, be laid.

I. To be laid up, locally. occ. Luke xix. 20.

II. To be laid up, reserved, appointed. occ. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. *Elsner* on Col. i. 5, shews that this verb is applied, in the profane as well as in the sacred writers, to such things as are not only certain, but of great value. Comp. *Kypke*.

Αποκεφαλίζω, from *απο* from, and *κεφαλή* the head.

To cut off the head, behead. occ. Mat. xiv. 10. Mark vi. 16, 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9,

(according to the *Complutensian* edition) for *וַיִּכְרֹתוּ אֶת רֹאשׁוֹ* they cut off his head, and in the apocryphal psalm cli. 6. And *Raphelius* and *Alberti* cite several passages from *Arrian*, where that author applies it in the same sense. Comp. *Wetstein* and *Kypke* on Mat.

Αποκλείω, from *απο* back again, and *κλείω* to shut.

To shut to, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. *סָגַר*, Gen. xix. 10. & al.

Αποκοπῶ, from *απο* from, off, and *κοπῶ* to smite.

I. To smite, or cut off. occ. John xviii. 10, 26. Acts xxvii. 32. comp. Mark ix. 43, 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being cut off by excommunication (see *Kypke* and *MacKnight*), or rather, according to *Elsner* and *Wolfius*, being cut off from all opportunity, hope, and power of disturbing the Galatian christians. *Elsner* shews that *αποκοπῆσθαι* is in this view applied by *Polybius* to hopes, and *Wolfius*, that *Xenophon* uses it for cutting off, or dislodging enemy's troops from an elevated post. But comp. under *Οφείλον*.

Αποκριμα, *αἰος*, *το*, from *αποκρίναι*, perf. of *αποκρίνομαι*.

A sentence, decision. occ. 2 Cor. i. 9. So *Hesychius* explains *αποκριμα* by *κἀπακριμα* condemnation, *ψηφον* sentence. See *Wolfius*.

Αποκρίνομαι, Mid. and Pass. from *απο* from, and *κρίνω* to separate, discern, judge.

I. Pass. To be separated, selected, in the profane writers.

II. Mid. and Pass. To answer, return answer, which ought to be done with discretion. Mat. iii. 15. iv. 4. xxvi. 23. 33. & al. freq. *Wetstein* on Mat. iii. 15, remarks, that, according to the (old) grammarians, *αποκριθεις* does not denote answering, but disjoined or separated. *Lucian* however uses it in the former sense, and that too in a remarkable passage which is levelled against over-nicety in speaking. "To a person of whom *Demonax* had asked a question, *καὶ ὑπεραττικῶς* ΑΠΟΚΡΙΘΕΝΤΙ, and who had answered him too attically, he said, Friend, I asked you Now, but you answer me (*αποκρινῇ*) as in the days of Agamemnon."

Agamemnon." *Demonax*, tom. i. p. 1008.

III. *To take occasion to speak or say*, not strictly in answering, but in *relation or reference* to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii. 1. xxvi. 25, 63. Mark ix. 5, 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. ענה *to answer*, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 K. xiii. 6.

Αποκρισις, ιος, att. εως, ή, from ἀποκρίσθαι 2d pers. perf. pass. of ἀποκρίνομαι. *An answer*. occ. Luke ii. 47. xx. 20. John i. 22. xix. 9.

Αποκρυπῶ, from ἀπο from, and κρυπῶ *to hide*.

To hide, conceal occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. ver. 5, 6, &c. & al.

Αποκρυφος, υς, ό, ή, και το—ον, from ἀποκρυφειν perf. act. of ἀποκρυπῶ.

I. *Hidden, concealed*, occ. Mark iv. 22. Luke viii. 17.

II. *Laid up*, as treasure in a coffer. occ. Col. ii. 3. So in *Theodotion's* version of Dan. xi. 43, this word answers to the N. מְכֻּמֵּי *hidden treasures*; and in LXX of Isa. xlv. 3, to מְסֻמֵּי which likewise denotes *hidden treasures*; so in 1 Mac. i. 23, or 24, we meet with the phrase ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ ΑΠΟΚΡΥΦΟΥΣ.

Αποκτείνω, from ἀπο intens. and κτείνω *to kill*, which from the obsolete κτεῖω the same (whence in the profane writers, imperf. ἐκτεῖα, ἐκτεῖας, κτεῖα, fut. κτεῖσω, &c.) and this from the Heb. כָּתַח *to break in pieces, destroy*, whence also the Eng. *to cut*.

I. *To kill, murder, butcher*. It generally implies *cruelty and barbarity*, trucidare. Mat. x. 28. xiv. 5. xxi. 35, 38. 39, xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, *Wetstein* and *Griesbach*, agreeably to many MSS, and some editions, read ἀποκτενονῶν. The former observes, after *Mill* (Proleg. p. 10^o), that ἀποκτενονῶν is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS, or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ

did the enmity between the Jews and Gentiles by his cross, Eph. ii. 16. comp. ver. 15.—as sin doth by bringing into a state of eternal death, Rom. vii. 11.—as the *letter of the divine law* doth by condemning to *death and destruction*, 2 Cor. iii. 6.

Αποκυῖα, α, from ἀπο from, and κυῖα *to be pregnant*, which see.

I. Properly, *To bring forth young*, as females do. In this sense it is used by the profane writers, but not in the N. T. See *Wetstein* on James i. 15.

II. *To bring forth*, as sin doth death. occ. James i. 15.

III. *To beget*. occ. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3, 23) So τεκῖον, which properly denotes *to bring forth as the female*, is * often spoken of the male, and St Paul applies ὀδινῶ, *to be in labour*, to himself, Gal. iv. 19. *Lucian*, *Philopatr* tom. ii. p. 1009, applies this V. to the planet *Mercury* as well as to *Venus*. Η Αφροδιτη εἰ μῆλα τε Ἔρμα συνοδευσει, και Ἐρμαφροδιτης ΑΠΟΚΥΗΣΟΥΣΙ.

Αποκυλῖω, from ἀπο from, and κυλῖω *to roll*.

To roll away. occ. Matth. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.

It is used thrice in the LXX, namely Gen. xxix. 3, 8, 10, in which passages it answers to the Heb. הָגַל, or הָגַל *to roll*, and is in all these, as in the texts above cited from the N. T. applied to a stone.

Απολαμβάνω, from ἀπο from, and λαμβάνω *to take*.

I. Act. and Mid. *To receive, get, obtain*. See Luke vi. 34. xv. 27. xvi. 25. xviii. 30. xxiii. 41. Col. iii. 24.

II. *To receive*, as a guest, *to entertain*. 3 John ver. 8.

III. Mid. *To take aside*. occ. Mark vii. 33; where see *Wetstein* and *Kypke*, and comp. 2 Mac. vi. 21.

Απολαυσις, ιος, att. εως, ή, from ἀπολαύω *to enjoy*, from ἀπο intens. and obsolete λανῶ *to enjoy*, which perhaps from the Heb. תָּלַח denoting the *cleaving* or *adherence* of the mind or *affection* to an object, whence תָּלַח a particle of *wishing*, *O that!* See *Heb.* and *Eng. Lex.* under תָּלַח IV. and תָּלַח V.

* See *Vigerus*, De Idiotism. cap. v. § 5.

Enjoy-

Enjoyment, fruition. occ. Heb. xi. 25. 1 Tim. vi. 17; where see *Wetstein*.

The LXX have once used the V. *απολαυνω*, for the Heb. *תנא* to be satiated, drunken; Eng. transl. to take one's fill. Prov. vii. 18.

Απολειπω, from *απο* from, and *λειπω* to leave.

I. To leave, leave behind, occ. 2 Tim. iv. 13, 20.

II. To leave, forsake. occ. Jude ver. 6.

III. Pass. To be left, remain. occ. Heb. iv. 6, 9. x. 26.

Απολειχω, from *απο* from, and *λειχω* to lick, which may be either from the Heb. *לָחַץ* (for which the LXX have thrice used the simple V. *λειχω*, and as often the compound *εκλειχω*), or rather from *לָחַץ* to lick, lap, as a dog, which in like manner the LXX have rendered twice by *λειχω*, and once by *εκλειχω*.

To lick, as a dog. occ. Luke xvi. 21.

Απολω, from *απο* intensive, and obsol. *ολω* to destroy.

To destroy, destroy utterly. An obsolete V. whence in the N. T. we have 1st fut. *απολίσσω*, 1 aor. *απωλεσα*, 2 fut. *απολω*, perf. mid. attic. particip. neut. *απολωλος*, 2. aor. mid. *απωλομεν*, 2 fut. mid. *απολυμαι*. See under *Απολλυω*.

Απολλυω, or *απολλυμι*, from *απο* intens. and *ελλυω* to destroy, which seems derived from Heb. *הָלַךְ* to slay.

I. To kill, destroy, whether temporally, Mat. ii. 13. xxvii. 20. Mark xi. 18. John x. 10. & al.—or eternally, Mat. x. 28. xviii. 14. & al. Mid. and Pass. To be destroyed, to perish, whether temporally, Mat. xxvi. 52. (comp. ch. ix. 17. Heb. i. 11.) Mark iv. 38. Luke xi. 51. xv. 17. & al.—or eternally, John iii. 15, 16. x. 28. Rom. ii. 12. 1 Cor. i. 18.

II. To lose. Luke xv. 4. Mat. x. 39. xvi. 25. *Herodotus* uses the phrase *ἐκ ΑΠΟΛΕΣΕΙ ΤΗΝ ΨΥΧΗΝ* will not lose his life, lib. i. cap. 112. Pass. and Mid. To be lost. Mat. xv. 24. xviii. 11. Luke xv. 4, 6, 24.

III. *Απολλυων*, ὁ, The destroyer, occ. Rev. ix. 11; on which chapter the reader will do well to compare *Vitrings's* Comment. and Bishop *Newton's* Dissertations on Proph. vol. iii. p. 96, &c. and then judge for himself.

Απολοῖσμαι, *μαι*, Depon. from *απο* from and *λοῖος* a speech.

I. To defend one's self by speech from some accusation, to speak in defence, or plead in favour of one's self, to apologize. It is used either transitively with an accusative or the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10. & al.

II. Applied metaphorically to thoughts or reasonings, To apologize, excuse. occ. Rom. ii. 15.

Απολογία, *ας*, ἡ, from *απολοῖσμαι*.

An apology, a verbal defence, or excuse. Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

Απολυσω, from *απο* from, and *λυσω* to wash. To wash, wash away, abluo. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the baptismal washing or ab-lution. occ. Acts xxii. 16. 1 Cor. vi. 11.

Απολύτρωσις, *ιος*, att. *ιος*, ἡ, from *απο-λύνω* to redeem as a captive, which from *απο* from and *λύνω* to redeem.

I. Redemption, as of a captive from captivity.

II. In the N. T. it denotes figuratively the spiritual redemption of men by the blood of Christ from the bondage of sin and death. See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. Deliverance from temporal persecution or death. occ. Luke xxi. 28. Heb. xi. 35. The LXX have used the V. *απολύτρωω* for Heb. *קָדַם*, to redeem, Exod. xxi. 8, which see; and for *קָדַם* to vindicate. Zeph. iii. 1.

Απολυω, from *απο* from, and *λυω* to loose. To loose, set loose, release, as from a bond. It is spoken of a disease, Luke xiii. 12. comp. ver. 16.—of bonds or imprisonment, Mat. xxvii. 15, 17, 21, 26. & al.—of obligation to punishment, Mat. xviii. 27. Luke vi. 37.

II. To dismiss, suffer to depart. Mat. xiv. 15. xv. 39. & al. comp. Mat. xv. 23.

Απολυομαι, Mid. and Pass. To depart, Acts xxviii. 25. *Polybius*, as *Raphelius* has shewn, uses the verb in the same sense. Comp. Heb. xiii. 23, where see *Macknight*.

III. To dismiss, suffer to depart, from the body, or out of this life. So *Elsner* cites from *Porphyry*, *απολυειν τὴν σωματιος*—from *Ælian*, *απολυειν τὴν ζῆν*, and *απο-*

ἀνεν εκ των τε σωματός δεσμών, *to dismiss from the bonds of the body.* occ. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and *Whitby, Wetstein* and *Kypke* on Luke.

IV. *To divorce a wife, discharge or dismiss her by loosing the bond of marriage.* Mat. i. 19. v. 31, 32. xix. 3. & al. freq. So Mark x. 12, *To put away a husband*; an instance of which we have in *Salome, Herod the Great's sister*, of whom *Josephus*, Ant. lib. xv. cap. 7. § 10, says, that having quarrelled with her husband *Cotobarus*, πέμπει μὲν εὐθὺς αὐτῷ γραμματίον, ΑΠΟΛΥΟΜΕΝΗ τον γαμόν, she immediately sends him a bill of divorcement to *dissolve the marriage.* Comp. Βιβλίον II. and *Joseph. Ant. lib. xviii. c. 6. § 4*, and lib. xx. c. 6. § 3. *Doddridge's* note (g) on Mark x. 12, and *Calmet's Dictionary* in DIVORCE.

Απομασσομαι, Mid. from ἀπο from, and μασσω *to wipe off*, which may be from the Heb. נָשָׂא *to remove*, or perhaps from נָשָׂא *to wipe*, the aspirate π being as usual changed into the σ.

To wipe off. occ. Luke x. 11.

Απονεμω, from ἀπο from, and νεμω *to give, attribute.*

To allot, give. occ. 1 Pet. iii. 7. comp. Τιμη I.

Απονιπτομαι, Mid. from ἀπο from, and νιπτω *to wash.*

To wash, as the hands. occ. Mat. xxvii. 24; where it has been supposed by some, that *Pilate*, in *washing his hands*, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governor, and especially one of *Pilate's* character, should shew any regard to what he would most probably esteem an instance of *Jewish superstition*. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the *Gentiles*, who held that *the hands were polluted by human blood* (comp. under Καθαρίζω IV.) and *were to be cleansed by washing with water*. Thus in *Homer*, Il. vi. line 266, *Hector*, when returned from battle, tells his mother, that he feared to offer liba-

tions to *Jupiter* with *unwashed hands*, for that it was not lawful for one *polluted with blood* to perform religious services to that god.

ΧΕΡΣΙ Δ' ΑΝΙΠΤΟΙΣΙ Διὶ λαιβεῖν αἰδοπα εἶναι
'Αζομαί' ὡς πη ἐστὶ κίλαιν' Φεῖ Κρονίωνι
'ΑΙΜΑΤΙ καὶ λυθρῷ ΠΕΠΛΑΑΓΜΕΝΟΝ ἐχέειν
αἶσθαι.

So *Aeneas*, in *Virgil*, Æn. ii. line 719. speaking of the *Penates* or household gods, &c.

*Me bello è tanto digressum & cæde recenti
Attrectare nefas; donec me flumine vivo
Abluero.*—

*In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war;
'Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt.*

DRYDEN.

And the Scholiast on *Sophocles' Ajax* Flagel. line 665, says, Εὐθὺς ἢ παλαιῖς, ὅταν ἢ ΦΟΝΟΝ ΑΝΘΡΩΠΟΥ ἢ ἄλλας σφαγὰς ἐποιῶν, ὕδατι ἀπονιπτεῖν τὰς χεῖρας εἰς καθαρεῖν τοῦ μιάσματος. It was customary with the ancients, after having killed a man, or other animal, *to wash their hands in water, in order to cleanse themselves from the pollution.* See also *Elsner* and *Wolfius* on Mat. xxvii. 24.

Αποπιπῶ, from ἀπο from, and πιπῶ *to fall.*

To fall off. occ. Acts ix. 18.

Αποπλαναω, ω, from ἀπο from, and πλαναω *to seduce.*

To seduce. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10.

Αποπλειω, ω, from ἀπο from, and πλειω *to sail.*

To sail away. occ. Acts xiii. 4. xiv. 26. xxvii. 16.

Αποπλυνω, from ἀπο from, and πλυνω *to wash.*

To wash, as nets. occ. Luke v. 2.

Αποπνίγω, from ἀπο intensive, and πνίγω *to choak.*

To choak, suffocate, “*to choak by exclusion or interception of air.*” Johnson. occ. Mat. xiii. 7. Luke viii. 7, 33. In the two former passages it is applied to *corn choaked by thorns*. For “not only animals,

mals, says the learned Dr *Derham**, but even *trees* and *plants*, and the whole *vegetable* race, owe their *vegetation* and *life* to this useful element † (the air)—as is manifest from their glory and verdure in a *free air*, and their becoming pale and sickly, languishing and dying, when by any means *excluded* from it." What a proper *emblem*, therefore, is this *wonderful element* of that blessed *Spirit*, who, in conjunction with the *Divine Light*, is the *Lord* and *Giver of spiritual Life*! How cautious should we be, lest the *cares* or *pleasures of this life*, or the *deceitfulness of riches*, or the *lust after other things*, intercept his gracious influences from the good seed of the word sown in our hearts, and make it *unfruitful*! See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a *free communication* with the *vivifying air*, we behold a striking emblem of many among Christians,—perhaps of *ourselves*! *Raphelius*, on Mat. xiii. 22, cites a similar passage from *Xenophon's* *Œconomics*, where he applies the simple verb *πνίγω* in the same manner, Ὑλη ΠΝΙΓΗ συνεξορμωσα τῷ σιτῷ, Wood springing up with corn *choaks* it." See also *Wetstein* on Mat. xiii. 7.

Απορομαι, εμαι, from *απορος* perplexed, not knowing which way to go, and this from α neg. and *πορος* a way, passage, from *πυρω* to pass through, which see.

I. To hesitate, be at a stand, as not knowing one's way, or which way to go.

II. To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak, or act. occ. John xiii. 22. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20.

Απορια, ας, ή, from *απορος*, which see under *Απορομαι*.

* *Physico-Theology*, book i. ch. 1. comp. book 10. at the beginning; and *Nature Displayed*, vol. iii. p. 181. English edit. 12mo.

† How strongly does the *Orphic Hymn* to *Ἥρα*, *Juno*, or the *Air*, express this *physical* truth!

———— Παντοφύτου

Χωρίς γὰρ σῖνεν ἄνδρ' ὅλως ΖΩΗΣ φύσιν εἶναι.

Mother of *All*! without whom nought e'er knew

The breath of *Life*. —————

Perplexity. occ. Luke xxi. 25; where see *Wetstein*.

Απορρίπτω, from *απο* from, and *ρίπτω* to cast.

To cast from or out, to cast. occ. Acts xxvii. 43; on which text *Bos Ellips.* in *Ἐαυτοῖς*, remarks that *ἑαυτοῖς* is understood, and produces a parallel ellipsis from *Lucian*, Ver. Hist. lib. i. tom. i. p. 732. ΑΠΟΡΡΙΨΑΝΤΕΣ ἑνὴς ἑαυτοῖς, casting *ourselves* namely, into the sea, we swam." See also *Alberti*, *Wolffius*, *Wetstein*, and *Kypke*.

Απορφανίζω, from *απο* from, and *ορφανίζω* to bereave, properly of parents, from *ορφανος* an orphan, one bereaved of parents, or of somewhat else near and dear. To bereave, properly of parents. occ. 1 Thess. ii. 17. "Απορφανισθέντες may perhaps mean, saith *Chrysostom*, bereaved, deprived, as a father bereaved of his children*. But this word *απορφανισθέντες* is applied properly to children wanting their parents; and the Apostle hereby expresses his love to them, which he had before represented by that of a father to his children, (ver. 11.) or of a nurse to her infants, (ver. 7.) Not they, saith the Apostle, were made orphans (*απορφανισθέντων*), but as helpless young children, who have been untimely reduced to an orphan state, greatly desire their parents, so do we long after you. Thus he sheweth his concern at being separated from them." *Theodoret* and *Theophylact* concur in the same interpretation.

Αποσκευάζομαι, Mid. from *απο* from, and *σκευος* furniture, baggage.

To pack up one's baggage. occ. Acts xxi. 15. *αποσκευασάμενοι*, taking what was necessary for the journey," saith *Œcumenius*. *Raphelius*, however, explains this word by *sarcinas deponere ut expeditiores simus*, laying down or leaving one's baggage for the sake of greater expedition; and cites *Polybius* using it in this latter sense. But, from the MSS, and ancient quotations, it is probable that in Acts xxi. 15. the true reading is *επισκευασάμενοι* having laden our baggage, as the word is frequently used in the Greek writers.

* Thus *Elsner* on John i. 18, cites from *Dionysius Halicarn.* lib. i. p. 69, ΟΡΦΑΝΟΝ ΤΕΚΝΩΝ ἱθαλῆκε. He made him childless." Comp. *Kypke* on 1 Thess.

writers. See *Mill*, *Wetstein*, and *Griesbach*.

Ἀποσκίασμα, ατος, το, from ἀποσκιασμαι, perf. pass. of ἀποσκιάζω to shadow, overshadow; which from ἀπο from, and σκιάζω to shade, overshadow; from σκία a shade, shadow, which see.

A shadowing, overshadowing, or else a shadow, adumbration, slight appearance. occ. James i. 17; where I am well aware that * several learned men understand the expression ἀποσκίασμα τροπῆς, as an allusion to the various shadows cast by the Sun, as he approaches to one or the other tropic or solstice. And true indeed it is, that τροπή is used in the Greek writers for the solstice; but I can find no proof that ἀποσκίασμα ever signifies the casting of a shadow, as the Sun does, by shining on an opaque object. *Raphelius*, therefore, explains ἀποσκίασμα of the shadow which the earth casts when the Sun is under it, and τροπή of the Sun's turning not from north to south, or vice versa, but from east to west, by which, when it sets, night is caused. So *Arrian*, *Epictet*. lib. i. cap. 14. speaks of that small part of the universe ὅσον οἶον τ' ἐπιχεῖσθαι ὑποσκίασιν ἢ ἡ γῆ ποιεῖ, which may be covered by the shadow, which the earth makes." And *Budæus*, *Comm.* p. 1180, teaches us that the very word ἀποσκίασμα is used for the earth's shadow by which the moon is eclipsed: Το τῆς γῆς ΑΠΟΣΚΙΑΣΜΑ, ὃ δὴ, ἐμπισυνεῖα ἢ σιλήνη ἐκλείπει. Thus *Raphelius*. *Wolffius*, however, is not satisfied with this exposition, but interprets τροπή to mean not a turning, but, as he shews it is used by *Antoninus*, a change, and so would interpret ἀποσκίασμα τροπῆς a shadow, adumbration, or appearance of change, such as the natural Sun is subject to from clouds, mists and eclipses. He adds from *Henry Stephens*, that *Gregory Nazianzen* has applied ἀποσκίασμα in this sense, where he mentions το τῆς ἀληθείας ὑδάσμα καὶ ΑΠΟΣΚΙΑΣΜΑ, the appearance and adumbration of the truth." *Comp.* 1 John

* See *Hammond*, *Lambert Bos*, and *Wetstein* on the place, *Stanhope* on the Epist. for the 4th Sunday after Easter, vol. iii. *Univ. Hist.* vol. x. p. 470. *Bp. Bull's Harmon. Apostol. Dissert. Poster. cap. xv. § 20.*

i. 5, and see more in *Wolffius* on James i. 17.

Ἀποσπᾶω, ω, from ἀπο from, and σπᾶω to draw.

I. To draw forth or out, as a sword from its sheath. occ. *Mat.* xxvi. 51.

II. Pass. To be withdrawn, retire. occ. *Acts* xxi. 1. *Luke* xxii. 41, where see *Wetstein* and *Kypke*, the latter of whom remarks and proves that in the Greek writers it often imports hurrying, and putting a kind of force on one's self.

III. To draw away, withdraw, seduce. occ. *Acts* xx. 30. On which passage *Elsner* shews that both *Lucian* and *Ælian* use this V. for drawing away disciples from their master.

Ἀποσπᾶσις, ας, ἡ, from ἀφίστημι to depart.

I. A local departing, or departure. In this sense it is used by the profane writers.

II. A falling off, or defection in matters of religion, an apostacy. occ. *Acts* xxi. 21. 2 *Thess.* ii. 3, where see *Macknight*, and *comp.* 1 *Tim.* iv. 1.

Ἀποσπᾶσιον, ον, το, from ἀφίστημι to depart.

I. Properly, A departure.

II. A divorce, or dismissal of a woman from her husband, or the deed or instrument of such divorce. occ. *Mat.* v. 31. xix. 7. *Mark* x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. גִּטּוּן divorce.

Ἀποσφραῖζω, from ἀπο from, and σφραῖζω to cover, which from σφραῖ a roof,

To uncover, remove a covering. occ. *Mark* ii. 4, ἀπεσφραῖσαν τὴν σφραῖν. *Eng. Trans.* they uncovered the roof, i. e. according to *Bp. Pearce* *, they opened the trap-door, which used to be on the top of the flat-roofed houses in *Judea*, (*comp.* 2 *K.* i. 2. *Deut.* xxii. 8.) and which lying even with the roof, was a part of it when it was let down and shut; or according to *Dr. Shaw's* explanation, they removed the veil, which, agreeably to the custom still preserved in the *East*, was spread over that part of the court where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other, might be folded and unfolded at pleasure †. But with regard to

* See his *Miracles of Jesus vindicated*, part iv. p. 77—79, small 8vo, and his Note on *Mark* ii. 4, in his *Comment on N. T.*

† See *Shaw's Travels*, p. 208—212.

Bp. *Pearce's* exposition, it should be observed, that the most natural interpretation of ἀποσεῖλαι is *to unroof, break up the roof*; and that the verb is twice used by *Strabo*, cited by *Elsner* and *Wetstein*, in this sense, which also best agrees with the following word ἐξορυσσάντες in *Mark*. As to Dr. *Shaw's* explanation, there is no proof that εἶς ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as Καλυμμα, Καταπετασμα; but its usual meaning is the *roof or flat terrace of a house**, and thence the *house itself*. The history, as recorded by St. *Mark* and St. *Luke*, ch. v. 18—20, seems to be this. Jesus, after some days absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square-court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room† in which Jesus was, Καὶ ἐξορυσσάντες, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid‡, as was necessary for the purpose, they let down the paralytic's mattress, δια τῶν κεραμῶν *through the tiles or roof*, into the midst of the room, before Jesus.

Ἀποσεῖλλω, from ἀπο *from*, and σεῖλλω *to send*.

- I. *To send from one place to another, to send upon some business, employment, or office.* Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18. & al. freq. It is a more solemn term than πέμπω. See Dr. *Geo. Campbell's* Note on John x. 36, and on Mat. ii. 16, comp. *Josephus*. Ant. lib. xvii.

* See *Maximus*, cited by *Wetstein*.

† See *Whitby's* Note on *Mark* ii. 4.

‡ Si, quod mihi placet, tegulae fuerunt assereculis impositae, detegi facile poterat tectum, & per aperturam factam lectulus una cum aegro demitti." *Scheuchzer* Phys. Sac. in Mat. ix. 2, whom see, and his Plate, No. 674.

cap. 7. at the end, and De Bel. lib. i. cap. 33. § 7, at the end, and see *Wetstein*.

- II. *To send away, dismiss.* Mark xii. 3, 4.

- III. *To send, or thrust forth, as a sickle among corn.* Mark iv. 29. This last use of the word seems *hellenistical*; the LXX, in like manner, apply the de-compounded verb ἐξαποσεῖλλω to a *sickle*, Joel iii. 13.

In the LXX, this word most commonly answers to the Heb. שלח *to send*, which is likewise a very general word.

Ἀποσεῖω, ω, from ἀπο *from*, and σεῖω *to deprive*, which may be from the Heb. שׁוּ *to set*, and נָע *naked*, or from Chald. שׁוּ *to destroy*; or rather, I think, a corruption from the Heb. שׁוּ *to diminish*, to which the word σεῖσσω *to deprive*, answers in the LXX of Eccles. iv. 8.

- I. *To deprive, wrong, or defraud another of what belongs to him.* occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. Ἀποσεῖομαι, εμαι, pass. of persons, *To be defrauded.* occ. 1 Cor. vi. 7.—of a thing, *To be kept back by fraud.* occ. James v. 4.

- II Ἀποσεῖομαι, Pass. joined with a genitive, *To be destitute, devoid of.* occ. 1 Tim. vi. 5.

In the LXX it answers to the Heb. נָע *to diminish*. Exod. xxi. 10; (comp. 1 Cor. vii. 5.) and to נָע *to oppress*, Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Ἀποσολη, ης, ῆ, from ἀποσολα, perf. mid. of ἀποσεῖλλω *to send*.

The office of an apostle of Christ, apostleship. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. Ἀποσολας.

Ἀποσολος, ος, ο, from ἀποσολα, perf. mid. of ἀποσεῖλλω *to send*.

- I. *A messenger, a person sent by another upon some business.* John xiii. 16. 1 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25. and *Macknight* on both texts.

- II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. occ. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3, 8, 21, 23. xx. 21. & al.

- III. And most frequently, *An apostle, a person sent by Christ to propagate his gospel among men*, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1,

i. 1. & al. freq. *Herodotus*, lib. i. cap. 21, uses this word for a *public herald* or *ambassador*.

Αποστομαλίζω, from *απο* from, and *στομα*, *αλος*, the mouth.

To draw, or force words, as it were, from the mouth of another, to incite or provoke to speak; otherwise, To question magisterially, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. *Luke* xi. 53, where see *Pole Synops. Wolfius, Doddridge, Wetstein* and *Kypke*, and *Suicer Thesaur.* in Αποστομαλίζω.

Αποστρέφω, from *απο* from or back again, and *στρέφω* to turn.

I. To turn away. occ. *Acts* iii. 26. *Rom.* xi. 26. 2 *Tim.* iv. 4.

II. To pervert, incite to revolt. occ. *Luke* xxiii. 14. comp. ver. 2.

III. To return, put back. occ. *Mat.* xxvi. 52.

IV. To return, bring back. occ. *Mat.* xxvii. 3.

V. Αποστρέφωμαι, Pass. with an accusative following, which seems governed of the preposition *κατά* understood. (Comp. under *Απόλρηπω*.) To turn or be turned away from, to slight, aversari. occ. *Mat.* v. 42. 2 *Tim.* i. 15. *Tit.* i. 14. *Heb.* xii. 25. *Josephus* uses it in the same manner, *De Bel.* lib. ii. cap. 19. § 6. ΑΠΕΣΤΡΑΜΜΕΝΟΣ, ὁ Θεὸς ἤδη καὶ τὰ ἁγία, God being now *averse to*, or *turned away from*, even his own holy temple; and lib. vi. cap. 3. § 4. Καὶ τὴν ἐμὴν ἀποστρέφουσθε θύσιαν, And ye turn away from my sacrifice." For other instances of a similar construction in the Greek writers see *Elsner, Alberti*, and *Wetstein*.

Αποστρέφω, ω, from *απο* from, or intens. and *στρέφω* to shudder with horror, to hate, which is from the N. Στρέξ, στρέφος, ἡ, a shuddering or shivering, from intense cold. And is not this derived from the Heb.

* קָטַף to be still, properly as the sea after

* Whence also the name of the river Στῆξ *Styx*, feigned to be in the infernal regions; but there really was one so called in *Arcadia*, whose waters are said to have been of so cold a nature as to be deadly, and with some of this water, it is reported that *Alexander the Great* was poisoned at *Babylon*. See *Prideaux Connect.* pt. i. book 8. an. 323, and the authors there quoted.

a storm, and thence applied (in the Greek I mean) to that convulsive motion we call *shuddering*, which is evidently occasioned by some stop or check given to the perspiration, or to the circulation of the blood, or of the nervous fluid by cold, or &c. ? To abhor, reject with horror. occ. *Rom.* xii. 6, where see *Kypke*.

Αποσυναγωγος, υ, ὁ, from *απο* from, and *συναγωγη* an assembly, a synagogue.

Expelled from or put out of the congregation, assembly or society, and so deprived of all civil intercourse or communication with the Jews, and by consequence of the liberty of entering their *synagogues* of worship also. occ. *John* ix. 22. xii. 42. xvi. 2.* Thus the man mentioned *John* ix. became αποσυναγωγος, by the officers of the Jewish *Sanhedrim* taking and thrusting him out of the assembly of the Jews there gathered together to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, *Luke* vi. 22, that men αφορισουσιν shall separate them, that is, from their society, both civil and religious. Comp. *Ezra* x. 8. And thus *Theophylact* explains αποσυναγωγος ποιησιν, *Luke* vi. 22, by τῶν συνδριῶν καὶ ἐνδοξῶν, καὶ ὅλως τῆς αὐτῶν κοινωνίας αφορισουσιν: They shall separate you both from their honourable assemblies, and even entirely from their society.

Απόλασσομαι, Mid. from *απο* from, and *τάσσω* to order.

I. With a Dative of the Person, To take leave, bid adieu to, bid farewell, valedicere. occ. *Luke* ix. 61. *Acts* xviii. 18, 21. 2 *Cor.* ii. 13. comp. *Mark* vi. 46. *Salmasius* pretends that the word in this sense is barbarous and vulgar. The † elegant *Josephus*, however, uses it exactly in this sense concerning *Elisha*, who, after *Elijah* had cast his mantle upon him, desired leave to go and salute his parents; which when *Elijah* had permitted, ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ ἐπέλω having taken leave of them, he followed him." *Ant.* lib. viii. cap. 13. § 7. See also *Wetstein* on *Mark*, who cites *Callisthenes*

* See *Hammond* on *John* ix. 22. and *Vitringer* de *Synagog.* Vet. lib. iii. pars 1. p. 739, &c.

† See *Josephus* *Ant.* lib. xx. cap. 10. § 2, and *Contr. Apion*, lib. i. § 9.

and

and *Libanius* using the V. in the same sense, with a Dat. of the Person. Comp. also *Kypke* on Luke.

II. With a Dat. of the Thing, *To renounce, bid adieu to.* Luke xiv. 33. Thus applied also by *Plutarch*, *Iamblichus*, *Philo* and *Josephus* cited by *Kypke*.

Απολειω, ω, from απο intensive, and τελιω, to complete.

To perfect, accomplish. occ. James i. 15.

Αποτιθημι Mid. Αποτιθεμαι, from απο from, and τιθημι to lay.

I. *To lay off or down.* occ. Acts vii. 58.

II. *To lay aside, put off,* in a figurative sense. occ. Rom. xiii. 12, (where see *Macknight*) Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1.

Απολινασσω, from απο from, and τινασσω to shake, which seems a derivative by transposition from the Heb. שׁוּן to set loose or free, which word the LXX have rendered by απολινασσω, 1 Sam. x. 2.

To shake off. occ. Luke iv. 5. Acts xxviii. 5.

Απολω, from απο again, and τω to pay, which see.

To pay, repay. occ. Philem. ver. 19.

Αποτολμαω, ω, from απο intensive, and τολμαω to dare.

To dare very much, be very bold. occ. Rom. x. 20. *Josephus* uses this V. transitively in the same view, Ant. lib. 15. cap. 10. § 3, ταυτα δε ΑΠΕΤΟΛΜΩΝ, they had such great boldness." See also *Wetstein*.

Αποτομία, ας, ή, from αποτομος severe (used by *Polycarp*. Epist. ad Philip. § 7.), which from αποτομα, perf. mid. of αποτιμνω to cut off, which from απο from, and τιμνω to cut.

I. *A cutting off,* so used in the profane writers.

II. *Severity,* as of a man cutting off dead or useless boughs from a fruit-tree, occ. Rom. xi. 22, twice. comp. ver. 19, 20, 24, &c. *Plutarch*, De Lib. Educ. p. 13. D. Δει δε τας πατερας την των επίμνημάτων ΑΠΟΤΟΜΙΑΝ τη πραότητι μίσυναι, Fathers ought to temper the severity of reproofs with mildness." See more in *Wetstein* and *Kypke*.

Αποτομως, Adv. from αποτομος.

Severely, with severity, cutting off, or cutting, as it were, to the quick. occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5.

Tit. i. 13. On 2 Cor. xiii. 10, observe, that υμιν is understood, That, being present, *I may not use or treat (you) with severity.* Comp. under Χρῶ IV. On Tit. i. 13. comp. *Plutarch* cited under Αποτομία II.

Αποστρεπω, from απο from, and τρεπω to turn. Αποστρεπομαι, Mid. followed by an accus. probably governed by the preposition κατὰ understood, *To turn away from.* occ. 2 Tim. iii. 5. Comp. under Αποστρεφω V.

Απυσια, ας, ή, from απων—υσα—ον, particip. of απειμι to be absent.

Absence. occ. Phil. ii. 12.

Αποφερω, from απο from, and φερω to carry. *To carry away.* occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. See Απενεχω.

Αποφεισω, from απο from, and φεισω to flee. Governing either a gen. or an accus. *To flee away from, escape.* occ. 2 Pet. i. 4. ii. 18, 20.

Αποφθεγγομαι, from απο from, and φθεγγομαι to utter.

To utter, declare, speak, particularly pithy and remarkable sayings, as *Elsner* on Acts ii. 4, shews that the V. is used by *Diogenes Laertius*, and *Iamblichus*; and *Kypke* shews that it is applied particularly to oracles or prophetic responses, by *Plutarch*, *Strabo*, *Josephus* and *Philo*. occ. Acts ii. 4. 14. xxvi. 25.

Αποφορτίζω, from απο from, and φορτίζω to lade, which from φορτιον a burden, from φερω to carry.

To unlade, as a ship. occ. Acts xxi. 3; where see *Wetstein*.

Αποχρησις, ιος, att. ιως, ή, from αποχρησμαι to abuse, consume by use, or simply to use, (see *Suicer Thesaur.*) which from απο from, or intens. and χρῶμαι to use.

An using, or use. occ. Col. ii. 22, ἀ εἰς πάντα εἰς φθοράν τη ἀποχρησει—quæ omnia sunt in interitum ipso usu, Vulg. So our translation, *All which things are to perish* in the using. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical) though a different one is proposed by *Hammond*, *Doddridge*, and *Kypke*. But see *Wolffius* on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.

The new interpretation, which *Macknight* has given of the words in Col. ii. 22,

ii. 22. appears to me not only quite unsuitable to St Paul's nervous lively style, but also inconsistent with the plain meaning of the Greek—*ἀ ἐς πάντα*. But let the reader consult that very able and respectable commentator, and judge for himself.

Ἀποχωρεῖω, ω, from *απο* from, and *χωρεῖω* to go.

To depart, go from. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Ἀποχωρίζομαι, from *απο* from, and *χωρίζω* to separate, which from *χωρεῖς* apart, which see.

To depart. occ. Acts xv. 39. Rev. vi. 14.

Ἀποψυχῶ, from *απο* denoting privation, and *ψυχή* breath, life, or soul.

To expire, die. occ. Luke xxi. 26. *Elsner* shews that *Arrian* uses the V. in the same sense, *Epictet.* lib. iii. cap. 26. p. 369, and *Appian De Bel. Civ.* lib. iv. p. 973, and cites from *Sophocles*, *Ajax* *Flagell.* lin. 1656, the full phrase, *ἈΠΕΨΥΞΕΝ βίον* he breathed out his life. Comp. *Wetstein* and *Kypke*.

Ἀπροσίλος, υ, ό, ή, και το—ον, from α neg. and *προσίλος* accessible, which from *προσιμι* to approach, and this from *προς* unto, and *ιμι* to go or come.

That cannot be approached, inaccessible. occ. 1 Tim. vi. 16.

Ἀπροσκοπος, υ, ό, ή, from α neg. and *προσκοπή* an occasion of stumbling, which see.

I. Intransitively, *Not stumbling or falling*, i. e. figuratively, in the path of duty and religion. occ. Phil. i. 10. But *Chrysostom* seems to have understood it in this text transitively, as in the III^d sense below; and thus *Macknight*, whom see, understands it.

II. Applied to the conscience, *Not stumbling or impinging*, as it were, against any thing, for which, as St John speaks, *our hearts condemn us.* occ. Acts xxiv. 16. comp. Acts xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31. and *Heb.* and *Eng. Lex.* in *לשׁוֹן* V.

III. Transitively, *Not occasioning, or causing others to stumble, giving them no occasion to fall into sin.* occ. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In *Ecclus.* xxxii. 21. or 22, *ὁδὸν ἀπροσκοπίαν*, or (as some copies read) *ἀπροσκοπῶν*, is used for a plain way, where there are no stumbling-stones.

Ἀπροσωποληπίως, Adv. from α neg. and

προσωποληπίης, a respecter of persons, which see.

Without accepting or respect of persons, impartially. occ. 1 Pet. i. 17. This word is used in the same sense by *Clement*, in his 1st Epist. to the Corinthians, § 1.

Ἀπλαιοτός, υ, ό, ή, from α neg. and *πλαιο* to stumble.

Free from stumbling or falling. occ. Jude ver. 24; where *Wetstein* cites from *Xenophon*, *ἈΠΤΑΙΣΤΟΣ ἵππος*, A horse that does not stumble; and from *Plutarch* the same word applied to the successful *Pericles*.

ἈΠΤΟΜΑΙ, Mid. or Deponent, from *ἀπλω* to connect, bind, which may be either from the Heb. *רָפַק* to bind close, or from *רָפַע* to wrap, involve.

I. *To touch.* Matt. viii. 3. ix. 20.

II. *To lay hold on, embrace.* John xx. 17, *Lay not hold on me (now)*, as the V. is applied by the LXX, Job xxxi. 7. *Mary Magdalene* was probably going to prostrate herself at his feet, and embrace them, as the other women did. Mat. xxviii. 9. See *Kypke* on John, and comp. Mark x. 13. and *Wolfius* there.

III. *To touch, have to do with.* occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by *Aristotle*, *Epictetus*, *Plutarch*. See *Gataker* in *Pole Synops.* *Wetstein* and *Kypke* on the text.

IV. *To take, as food.* occ. Col. ii. 21; on which text *Raphelius* cites *Xenophon* applying this V. to food. Thus *Memor. Socrat.* lib. ii. cap. 1. § 2. *Σίλη* ἈΠΤΕΣΘΑΙ is to take food; and in *Cyropæd.* lib. i. p. 17. edit. *Hutchinson*, 8vo. *ΑΡΤΟΥ ἈΠΤΕΣΘΑΙ* is used for taking bread, as *θίγειν* also is for taking other sorts of food. It seems, therefore, that in Col. ii. both *μη ἀψη* and *μη θίγης* may be best referred to food. See *Wolfius*, *Wetstein* and *Kypke*.

V. *To touch, hurt.* 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22. in LXX. It is used thus also by the Greek writers as *Raphelius* and *Elsner* have shewn. In the LXX this word generally answers to the Heb. *נָגַח* to touch, and that in all the above senses.

ἈΠΤΩ, from Heb. *רָפַק* to heat through. *To light or kindle*, as a lamp or fire, occ. Luke viii. 16. xi. 33. xv. 8. xxii. 55.

Απωθεομαι, and Απωθομαι, from απο *from*, and ωθειω *to thrust, drive*; which from Heb. *וַיָּזַח* *to move hastily*, in the Hiph. sense.

To thrust away, repel, reject. occ. Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19.

Απωλεια, ας, ή, from απολειω or απολλυμι *to destroy*.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. Acts viii. 20; or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1. & al.

In 2 Pet. ii. 2, for απολειαις of the common printed editions, very many MSS, three of which ancient, have ασελγειαις; which reading is confirmed by the Vulg. *luxurias*, and other ancient versions, and has accordingly been given in several editions, is approved by *Wetstein*, and received into the text by *Griesbach*. "But the common reading (says *Macknight*) should be retained, because any transcriber, who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write, ασελγειαις for απολειαις. But no transcriber would substitute απολειαις, or a word whose meaning he did not know, in place of ασελγειαις, a word well understood by him."

II. *Destruction, waste.* occ. Mat. xxvi. 8. Mark xiv. 4.

Απων, εσα, ον, Particip. Pres. of απειμι, which see.

Being absent, absent. 1 Cor. v. 3. 2 Cor. x. 11. & al.

ΑΠΑ, ας, ή, from Heb. *וָאָרַח* or *וָאָרַח* *to curse*, for which the LXX have used the verb αραομαι, Num. xxii. 6. xxiii. 7; and the compound καταραομαι, Gen. v. 29. xii. 3. & al. freq. and the decompounds επικαταραομαι and επικαταραος, Num. v. 19. Gen. iii. 14. & al. freq.

I. *A curse, cursing.* occ. Rom. iii. 14.

II. Αρα, as an Adv. denotes *affirmation* or *asseveration*.

Indeed, in truth. It generally implies an *inference* from somewhat preceding, and may frequently be rendered *Then indeed, therefore.* See Acts viii. 22. Mat. xix. 25, 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal.

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ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant*. This seems to be always *affirmative, emphatic, or illative*.

Αρασι, from αρα denoting an *inference*, and γε *truly*.

Therefore indeed, then indeed. occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

Αρηνω, ω, from αρεος *idle*.

To linger, loiter, occ. 2 Pet. ii. 3. where *Kypke* shews that *Polybius* and *Plutarch* in like manner apply to things this V. which properly relates to persons.

Αρεος, η, ον, contracted of αερεος, which from α neg. and ερεον *work*.

I. *Not at work, idle, not employed, inactive.* occ. Mat. xx. 3, 6. 1 Tim. v. 13, 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable,* occ. Matt. xii. 36. comp. 2 Pet. i. 8. and *Kypke*. In the latter text the Vulg. rendering αρεος by *vacuos* preserves the *ambiguity* of the original. Comp. Eph. v. 11. *Symmachus* uses the word αρεον for the Heb. *פֶּגֶל* *polluted*, Lev. xix. 7.

Αρευρεος, υς; εη, η; εον, υν; from αρευρος *silver*.

Made of silver, silver. occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Αρευριον, υ, το, from αρευρος.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to *Bp. Cumberland*, to 2s. 4 $\frac{1}{4}$ d. of our money, but according to *Michaelis*, to no more than 11d. * Mat. xxvi. 15. xxvii. 3, 5. & al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money* in general, because *silver money* seems to have been the most ancient, as *Isidorus* also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18, 27. Luke ix. 3. & al. On Mat. xxv. 18. *Wetstein* cites from *Diogenes Laert.* the same phrase ΑΡΓΥΡΙΑ ΙΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of *silver*, probably *Attic drachms* which, at 7 $\frac{1}{2}$ d. each, would amount to 1562l. 10s. of our money.

* See Heb. and Eng. Lexic. 3d edit. under *הָרַח* IV.

Ἀρξυροκοπος, α, ὁ, from ἄρξυρος *silver*, and κοπος, perf. mid. of κοπιω *to beat*.

A silversmith. Observe that our Eng. word *smith* *, Saxon *smið*, is from the V. *smitan*, or *smiðan*, *to strike, smite*, which from the Heb. צמח *to cut off, destroy*, or from שמר *to destroy, demolish*. occ. Acts xix. 24.

Ἀρξυρος, α, ὁ, from ἄρξος *white*.

I. The metal called *silver*. occ. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money*. occ. Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy *believers*, as being built into Christ's church will abide *the fire of persecution*. occ. 1 Cor. iii. 12. Comp. under Πυρ V.

As † *silver* is called in Heb. כסף, on account of its *pale colour*; so there is little doubt but the Etymologists are right in deducing its Greek name ἄρξυρος from ἄρξος *white*, which seems a corrupt derivative from the Heb. ירח *the moon or lunar light*, which is of this colour. Thus in the Heb. the *moon or lunar orb* is called לבנה from לבן *white*, and *Virgil*, Æn. vii. lin. 8, 9.

—Nec candida cursum

Luna negat, splendet tremulo sub lumine pontus.

—The moon was bright,

And the sea trembled with her *silver* light.

DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by her name *Luna*, and representing it in writing by the character of that planet. So the poets frequently compare the *Light of the moon* to *silver*. Thus *Milton*:

—The moon

Rising in clouded majesty, at length

Apparent queen unveil'd her *peerless light*,

And o'er the dark her *silver* mantle threw.

Paradise Lost, b. iv. lin. 606, &c.

Ἀρειος, ὁ, from Ἀρης *Mars*, the supposed God of War, which from the Heb. עריץ *violent, destructive*, or from חרס *to break, destroy*, q. d. *harass*.

Of or belonging to *Mars, Mars'*. occ. Acts xvii. 19, 22. comp. Πάρος.

* See *Junius Etymol.* Anglican.

† So the Eng. name *silver* seems of the same root as the Greek φαεινός *to shine*.

Ἀρεσκων, ας, ῆ from ἀρεσκω *to please*.

A pleasing. occ. Col. i. 10. "It denotes not so much the event, as the *desire and intention, of pleasing* *." Comp. Rom. xv. 2. Gal. i. 10.

The LXX use it in the plur. Prov. xxxi. 30, for Heb. חן *grace or gracefulness*, by which one *pleases* others.

ΑΡΕΣΚΩ, 1st fut. ἀρεσκω, from הרצה (the Hiph. of the Heb. רצה) which would signify to *conciliate* or *gain the affections*. So the LXX several times render the N. רצון *will, pleasure*, by ἀρεσκον *pleasing*, from this V. ἀρεσκω.

To please. Mat. xiv. 6. Rom. xv. 1, 2, 3. 1 Cor. vii. 32. & al. On 2 Tim. ii. 4, observe, that in like manner *Xenophon*, *Cyropæd.* lib. iii. p. 172. edit. *Hutchinson*, Svo. applies this V. to soldiers behaving so as to *gain the approbation* of their commanders.

Ἀρεστος, η, ον, from ἀρεσκω.

Pleasing, agreeable, grateful. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in Exod. xv. 26.

Ἀρετή, ης, ῆ, q. † ἀρετή *pleasing*, from ἀρεσκω *to please*, or rather from Ἀρης *Mars*, the supposed God of War (see under Ἀρειος); for in *Homer* Ἀρετή generally denotes *military virtue, strength, or bravery*; and if, as *Monsieur Goguet* (*Origin of Laws*, &c. vol. ii. 392.) observes, the word ἀρετή be afterwards used to signify *virtue in general*, it is because the Greeks, for a long time, knew no other virtue than *valour*.

Virtue. It is applied both to God and man.

I. *Virtue, excellency, perfection*. occ. 1 Pet. ii. 9. *Arrian* *Epictet.* lib. iii. cap. 24. p. 343. Τας μεις ΑΡΕΤΑΣ ἐξηγῶμεν—και μεις ὑμῶν, They recount my *virtues*, and celebrate me."

II. The *virtue, force, or energy* of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. Δυναμεις, and see *Alberti*, *Wolfius* and *Wetstein*.

III. *Human virtue in general*. occ. Phil. iv. 8.

IV. *Courage, fortitude, resolution*. occ. 2

* *Davenant* in *Pole Synops.*

† See Note 3 in init. lib. v. *Xenophon* *Cyropæd.* edit. *Hutchinson*.

Pet.

Pet. i. 5. In this sense the word is often used in the Greek writers, and so the ἀρετή of St Peter will correspond with the ἀνδρίζεσθαι of St Paul. 1 Cor. xvi. 13. See Hammond. ἀρετή in the LXX answers twice to γλῶρι glory, thrice to πῶς praise, as our translators render ἀρετῆς, 1 Pet. ii. 9.

Ἀρεω. See under Ἀρεσκω.

Ἀριθμεω, ω, from ἀριθμος.

To number, reckon by number. occ. Mat. x. 30. Luke xii. 7. Rev. vii. 9.

Ἀριθμος, α, ο, from ἀριθμος coaptation, conjunction; from ἀρω to adapt, join together, compose; which see.

A number, according to that of Euclid, Ἀριθμος, το ἐκ μοναδων συσκευμενον πλῆθος. Number is a multitude composed of units." Luke xxii. 3. John vi. 10, τον αριθμον ὡς πεντακισχιλιοι, in number (κάλα being understood) about five thousand." So in Herodotus, lib. i. cap. 14. χρηήρεις ΑΡΙΘΜΟΝ ἕξ, goblets in number six; and Josephus, in his Life, § 66, τετρακισχιλιοι ΤΟΝ ΑΡΙΘΜΟΝ, four thousand in number," and § 75, περι ἑκατόν καὶ ἐννεηκονία ὀνίας ΤΟΝ ΑΡΙΘΜΟΝ, being about one hundred and ninety in number," and in many other places.

Ἀρισκω, ω, from ἀριστον, which see.

To dine. occ. Luke xi. 37. John xxi. 12. 15. See Kypke on ver. 12. and comp. under Ἀριστον.

Ἀριστερος, α, ον.

The left, as opposed to the right. occ. 2 Cor. vi. 7. So ἡ ἀριστερά is the left-hand, χειρ being understood, as δεξιτερη in Homer is the right hand. occ. Mat. vi. 3. Ἀριστερά, τα, The left-hand side, μεση parts being understood. occ. Luke xxiii. 33. The left-hand side, according to the superstition of the * Grecian heathen, was accounted unlucky, and of evil

* The omens that appeared to the east, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the great principle of all light and heat, motion, and life, diffuses his first influences from that part of the world. On the contrary, the western omens were unlucky, because the sun declines in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the north, and then the east must needs be upon the right hand, and the west upon their left: and that they did so, appears from a passage of Homer, who brings

omen, and † it was a part of the same superstition to call such things by more auspicious names. Thus, according to Eustathius, they called the left ἀριστερος, from ἀριστος the best, καὶ εὐφημισμον. Comp. Εὐωνυμος, and see Wetstein in Mat.

Ἀριστον, α, το, q. ἀοριστον indefinite, because taken at no certain time, or rather from ἥρι early (which from the Heb. נֶחֱמָ the light); because this meal was taken early in the morning (comp. John xxi. 4, 21.); so the Latin prandeo to dine, and prandium dinner, is derived from πρᾶν (Doric for πρῶν) early, and εἶδω to eat.

Dinner, a meal eaten in the morning. So Xenophon, Cyropæd. lib. vi. p. 353. edit. Hutchinson, 8vo. Ἀυριον δὲ ΠΡΩΤὶ — πρῶτον μὲν χρῆ ΑΡΙΣΤΗΣΑΙ καὶ ἀνδρας καὶ ἵππους — I'o-morrow morning early the men and horses ought first to take some food." occ. Mat. xxii. 4. Luke xi. 38. xiv. 12.

The LXX have used the N. ἀριστον, 2 Sam. xxiv. 15. for the Heb. עֶרְבָּי, but I think erroneously.

Ἀρκέλος, η, ον, from ἀρκω.

Sufficient, enough. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 5. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. κακία is construed with the neut. ἀρκέλον, Raphelius observes, that

in Hector telling Polydamas that he regarded not the birds:

Εἰτ' ἐπὶ δεξι' ἰωσι πρὸς πῶ τ' ἡέλιον τι,
Εἰτ' ἐκ' ἀριστερά τοῖσι ποδὶ ζῶφον κεραιόνα.

Il. xii. ver. 239.

Ye Vagrants of the Sky! your wings extend,
Or where the Suns arise, or where descend:
To right or left unheeded take your way—
POPE.

For this reason, the signs which were presented to them (the Grecians) on the right hand were accounted fortunate, and those on the left unlucky." Antiquities of Greece, vol. i. book ii. cap. 15.

† "Ill-boding words they had always a superstitious care to avoid; insomuch that instead of δισμωήριον, i. e. a prison, they would often say οἰκημα a house, for πῖθηκος (an ape) καλλίας (a beauty), for μυσος (an abominable crime) ἄσος (a sacred thing), for τρινονίς (the furies) ὑμινιδίς or σιμναί θίαι (the good-natured or venerable goddesses), and such like." Potter's Antiq. of Greece, vol. i. book ii. cap. 17.

it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6, for a similar expression, and produces from *Xenophon De Re Equest.* ΑΠΡΟΝΟΗΤΟΝ γὰρ ΟΡΓΗ, anger is heedless;" and from *Plutarch Pædag.* cap. iv. § 3. Ἡ μὲν γὰρ ΦΥΣΙΣ ἀνευ μαθησεως ΤΥΦΛΟΝ, Ἡ δὲ ΜΑΘΗΣΙΣ δίχα φύσεως, ΕΛΛΙΠΕΣ, Ἡ δὲ ΑΣΧΗΣΙΣ χωρὶς ἀμφοῖν, ΑΤΕΛΕΣ. For genius without instruction is blind (or a blind thing), and instruction without genius imperfect, and exercise without both, useless." Comp. *Wetstein* on Mat. vi. 34. In such expressions the neuter N. *χρημα, κλημα, or πρᾶγμα* is understood.

ΑΡΚΕΩ, ω, from Heb. אָרַךְ to dispose, order, adjust.

I. To suffice, be sufficient, satisfy. occ. Matt. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where *Kypke* shews that both *Euripides* and *Sophocles* use *αρκειν* for giving assistance, helping, and *Josephus* [p. 1292, ad fin. edit. *Hudson*] for helping sufficiently.

II. *Αρξισμαι, σμαι*, Pass. governing a dative.

To be satisfied, content with. occ. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐπι. occ. 3 John ver. 10.

Αρκλος, α, ο, η, from *αρκος*, idle, sluggish, or from *αρκω* to suffice.

The bear, a well-known animal. occ. Rev. xiii. 2. So called either from his sluggishness, and particularly from his remaining in his den for several of the winter months in an unactive sleepy state; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in *Bochart*, vol. ii. 810. Or else his Greek name *αρκλος* may be derived from *αρκειν*, q. *αρκεῖλος*, because he is, as it were, self-sufficient while he continues so long without external nourishment. Concerning both the circumstances just mentioned, I shall add the testimony of a late * writer. "Soon after Michaelmas the bear seeks his den, which is his winter quarters; this he finds under some mountain, where the

rock hangs over, or in some natural cavern. Here he makes himself a large and soft bed of moss, leaves, and the like. He hides the opening with branches and boughs of trees, and lets it be snowed up; so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den, he shall be so taken, sometimes for a week, with heavy sleep, that by shooting at him, and even wounding him, he will hardly awake; and what is most surprising is, that he will lie there the whole winter without eating or drinking; and yet, according to all accounts, when he goes out in the spring of the year, he is found to be *fattest*." So that he might say with the dormouse in *Martial*,

*Tota mihi dormitur hyems, & pinguior illo
Tempore sum, quo me nil nisi somnus alit.*

I dose the winter through, and *fattest* keep
When I am nourish'd with nought else but sleep.

* *Αρμα, αῖλος, το*, from *αρμαι*, perf. pass. of *αρω* to fit, join fitly together.

A chariot or vehicle, from its ingenious structure, or being fitted or joined to the horses with harness. occ. Acts viii. 28, 29, 38. Rev. ix. 9.

ΑΡΜΑΓΕΔΔΩΝ, Heb. from אֶרֶץ a mountain, and מִגְדוֹן or (Zech. xii. 11.) מִגְדוֹן Megiddo.

Armageddon, or the mountain of Megiddo. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for destruction and slaughter. See Judges v. 19. 2 K. ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and *Vitringa* in Rev.

* *Αρμολω*, from *αρμος* a compages or joining fitly together.

I. To adjust, join fitly together. In this sense it occurs in the profane writers (see *Scapula's Lexic.*) but not strictly in the N. T.

II. *Αρμολομαι*, Mid. To contract, espouse, or betroth; or rather, To fit, prepare. occ. 2 Cor. xi. 2, Ἐμμοσαμην γὰρ ὑμᾶς κ. τ. λ. For I have prepared you, to present (you as) a chaste virgin to Christ. So LXX in Prov. xix. 14. Παρὰ δὲ Κύριον Ἀρμολοῦναι γυναικα ἀνδρὶ, But by the Lord a wife is fitted to a husband. In the Greek writers the active V. *αρμολω* is used for a father betrothing his daughter

* *Pontoppidan's Nat. Hist. of Norway in Modern Travels*, vol. iii. p. 221, 2. Comp. Dr *Brookes's Nat. Hist.* vol. i. p. 195.

ter to a man, and the middle ἀρμολογῶμαι for a man's betrothing a woman to himself, (see the passages cited in *Wetstein*); but it does not appear that in this latter form the V. is ever applied to a man's betrothing a woman to another. It seems, therefore best to exclude the nuptial sense from 2 Cor. xi. 2. *

* Ἀρμος, α, ὁ, from ἤρμαι perf. pass. of ἄρω to fit, join fitly together.

A joint or articulation of the bones in the human body. occ. Heb. iv. 12.

Ἀρνεῖσθαι, αμαι, from ἀρῶ to take away.

I. To deny. Luke viii. 45. John i. 20. Acts iv. 16.

II. To deny, renounce, disown, whether a person, Mat. x. 33. xxvi. 70. Acts iii. 13. vii. 35. Tit. i. 16.—or to a thing, 1 Tim. v. 8. 2 Tim. iii. 5. Tit. ii. 12. Rev. ii. 13. See *Kypke* on Acts iii. and on 2 Tim.

Ἀρνιον, α, το, a diminutive of ἀρς a lamb.

I. A lamb, a young lamb, a lambkin.

II. In the N. T. it signifies figuratively the weakest or feeblest of Christ's flock. occ. John xxi. 15. Comp. Isa. xl. 11.

III. It is applied to Christ himself, the spotless antitype of the paschal and other sacrificial lambs, which were offered by the law. Rev. v. 6, 8. & al. freq.

* For the above observations I am indebted to an excellent MS Lexicon to the Greek Testament, deposited in the library of St John's College, Cambridge, the work of the Rev. John Mall, formerly School-master at Bishop Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

“ Ἀρμολογῶμαι, Apto, adapto, accommodo, aptè compono. *Plutarch*, *Solon*. τὰς νόμους ἈΡΜΟΖΕΤΑΙ τοῖς πολιταῖς, *leges aptat, accommodat, civibus. Et in Themist.* ἈΡΜΟΤΤΟΜΕΝΟΣ πρὸς θαλάσσαν civitatis animos ad res navales disponens; & ita *simplicius interpretari possumus*, 2 Cor. xi. 2, ἡρμολογῶμεν &c. adaptavi enim vos (christianis doctrinis & virtutibus imbui, institui, paravi, composui, ornavi) ut uni viro tanquam virginem puram sistam, nempe Christo. Omnes interpretes ἡρμολογῶμεν sensu nuptiali accipiunt. Mihi verò parum solliciti videntur de differentiâ inter ἀρμολογῶν & ἀρμολογῶσθαι. Pater enim dicitur ἀρμολογῶν, *Euripid. Elect. ver. 24. Domi Electram tenebat Ægisthus, ὃδ' ἡρμολογῶν νυμφίῳ τινι, nec sponso alicui despondebat; sponsus verò ἀρμολογῶσθαι sibi despondere, sponsam sibi matrimonio jungere. Ælian H. A. lib. xii. c. 31, Eurytheneas et Procleas ἡρμολογῶσαντας θνητὰν τε καὶ θεῶν τε. Hinc putare liceat sensum hunc minus convenire huic loco. Præterea Infinitivus παρασπῆται, huic verbi significationi minus accommodatur, quoniam Accusativus aliàs cum Dativo reperitur.”*

Ἀρδῖσθαι, ω, from ἀρδῖσκον.

To plough, cultivate the earth by ploughing. occ. Luke xvii. 7. 1 Cor. ix. 10.

Ἀρδῖσκον, α, το, from ἀρῶ to plough, which from Chald. ארע (from Heb. ארע) the earth, or rather perhaps from the Heb. (הרע, the Hiph. of) רע to break.

A plough. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a careless, irresolute person, which may be much illustrated by a passage of * *Hesiod*, where he is directing the ploughman,

Ὅς κ' ἐρῶ μελίσσων ἰθὺσαν αὐλάν' ἐλαυνοί,
Μηκέτι παπῆαινον μετ' ὀμηλικας, ἀλλ' ἐπὶ ἐρῶ
Θυμὸν ἔχων.—*Ερφ. καὶ Ἡμ.* lin. 441—3.

Let him attend his charge, and careful trace
The right-lin'd furrow, gaze no more about,
But have his mind intent upon the work.

In three passages out of four, wherein the LXX use the word ἀρδῖσκον, it answers to the Heb. ארע, and cannot signify the whole plough, but only a part of the iron work thereof, and most probably the coulter. See Isa. ii. 4. Joel iii. 10. Mic. iv. 3.

* Ἀρπάζει, ης, ἡ, from ἡρπάζον, 2d aor. of ἄρπαζω.

I. Actively, The act of plundering or pillage. occ. Heb. x. 34.

II. Passively, Rapine, plunder, the thing unjustly seized. occ. Mat. xxiii. 25. Luke xi. 39.

* Ἀρπάζμος, α, ὁ, from ἡρπάζμαι, perf. pass. of ἄρπαζω.

Rapine, robbery, an act of rapine or robbery. So *Hederic*. “ Ipsa rapiendi actio, raptus.” occ. Phil. ii. 6; where it is said of Christ, that when he was in the form of God, namely in his glorious appearances under the Patriarchal and Mosaic dispensations, οὐχ ἄρπαζμον ἤσαστο, he thought it not robbery (as our translators, rightly, I think, render the expression) to be equal with, or as, God. (For proof of this, see inter al. Gen. xvi. 11. 13. xxii. 11. 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the Son of God, have, however, dissented from this plain interpretation, and have

* See *Whitby's* Note on Luke ix. 62.

translated the Greek words by "he did not arrogate to himself to be equal with God, i. e. he made no ostentation of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452. fol. edit.) or, "he did not eagerly covet to be (as he was of old) equal in all his appearances, with the Deity;" (thus the learned Mr Catcott, Serm. 5 p. 96.) But I must confess that after diligent search, I cannot find the phrase ἈΡΠΑΓΜΟΝ ἠΓΕΙΣΘΑΙ ever applied in either of these senses by any ancient Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus bishop of Tricca in Thessaly, who flourished towards the end of the fourth century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for speaking of a young man who rejected the amorous advances of a queen, he says, ἈΡΠΑΓΜΑ, ὡς Ἐξουσιον ἠΓΕΙΤΑΙ το πρᾶγμα, he does not regard the offer as a prey (prize) or treasure-trove," which is as near as I can translate the Greek. (See Whitby and Wetstein.) But observe, that the original word here is not ἈΡΠΑΓΜΟΝ, but ἈΡΠΑΓΜΑ, which latter signifies not the act of robbing or plundering, but the plunder, spoil, or prey itself, "Quod raptum est, rapina, præda." Hederic. And applied in this sense, we meet with Ἀρπάζμα in the Greek writers*; but in them Ἀρπάζμος is a word of very rare occurrence. Plutarch however uses it, De Lib. Educ. tom. ii. p. 11, 12. τον ex κρήνης καλῶμενον ἈΡΠΑΓΜΟΝ, where it certainly denotes the action.

* ἈΡΠΑΖΩ, from the Heb. חָרַץ to strip, spoil.

I To snatch, take away with haste and violence. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude ver. 23.

II. To seize, take by force or violence. Mat. xi. 12. John vi. 15.

* See inter al. Plutarch, tom. ii. p. 330, D. Josephus, Ant. lib. xi. cap. 5. § 6. So Eccus. xvi. 13. or 15.

III. To seize, as a wild beast doth its prey, and so to tear and devour. occ. John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. גָּזַל to ravage, or טָרַף to tear in pieces.

Ἀρπάζ, αἶψα, ὁ, ἡ, το, from ἀρπάζω.

I. Rapacious, ravening, as wolves. occ. Mat. vii. 15. Ἀρπάζ in the Greek, and rapax in the Latin writers, are the usual epithets of wolves. For instances see Wetstein.

II. Rapacious, given to rapacity or extortion, an extortioner. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.

ἈΡΠΑΒΩΝ, ὥς, ὁ. This is plainly in Greek letters the Heb. word עֲרֵבוֹן a pledge (from the root עָרַב to be surety), which Grotius ingeniously supposes the Greeks learned from the Phœnicians in the course of their commerce with that people; though very possibly this, like many other oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.

A pledge or earnest, which stands for part of the price, and is paid before-hand to confirm the bargain. So Hesychius explains it by προδομα somewhat given before-hand. It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath given to the apostles and believers in this present life, to assure them of their future and eternal inheritance. occ. 2 Cor. i. 22, (where see Kypke and Macknight.) v. 5. Eph. i. 14. where see Macknight.

In the LXX it is thrice used, namely Gen. xxxviii. 17, 18, 20. and always answers to the Heb. עֲרֵבוֹן.

Ἀρραφος, α, ὁ, ἡ, from α neg. and ραφη a seam, which from ρεραφα, perf. act. of ραπίω to sew.

Without seam, having no seam. occ. John xix. 23.

Ἀρρην, ενος, ὁ, the same as Ἀρσεν, of which it seems a corruption.

A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

Ἀρρηλος, α, ὁ, ἡ, και το—ον, from α neg. and ρηλος utterable, from ρηω to speak, utter.

Either,

Either, *Not before spoken*: or, *not utterable, not to be uttered, not possible, or lawful, to be uttered*. *Vitranga*, Obs. Sacr. lib. iii. cap. 20. § 8, whom see, shews that the Greek writers use the word in both these senses. Comp. also *Wolfius* and *Wetstein*. occ. 2 Cor. xii. 4.

Ἀρρώστος, ὁ, ἡ, from α neg. and ῥώστος *strong*, from ῥώννω *to strengthen*.

Infirm, sick, an invalid. occ. Mat. xiv. 14. Mark vi. 5. 13. xvi. 18. 1 Cor. xi. 30.

ΑΡΣ, αργος, ὁ, ἡ.

A lamb. occ. Luke x. 3. *Ars* may be derived either from the Heb. אר *to move swiftly, run*, as *lambs* remarkably do of their own accord, comp. Ps. cxiv. 6. 2 Sam. vi. 14; or from אר *a mountain or hill*, on which *sheep* and *lambs* love to feed, see Exod. iii. 1. Ezek. xxxiv. 13, 14. Mat. xviii. 12. So *Theocritus*, *Idyll*. iii. line 46.

—εν ὄρεσι μάλα νομύων.

Whilst on the hills he tends his sheep,

And *Idyll*. viii. line 2,

Μάλα νιμῶν (ὡς φανί) κατ' ὄρεα μακρὰ Μενάλκας.
They say *Menalcas*, on the mountains height
His flock was feeding—

And *Corydon* in *Virgil*, *Eclog*. ii. line 21.

Mille meæ Siculis errant in montibus agnæ.
My thousand lamblins on the mountains rove.

And hence it is that the Italians call a sheep *montone*, whence the French *mouton*, and our English *mutton*. See *Bochart*, vol. ii. 515, 516. *Eustathius's* derivation also of *ars*, from ἀρα *prayers*, because in making *vows* and *prayers*, *lambs* used to be sacrificed, deserves to be mentioned. Comp. ἄρμος.

Ἀρσενόκοιτης, ὁ, ἡ, from ἀρσεν *a male*, and κοίτη *a bed*.

One that lieth carnally, or abuseth himself, with a male, a sodomite. occ. 1 Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

ΑΡΣΗΝ, ἄρσος, ὁ, ἡ, καί, το—εν, from the Heb. ארש *violent, forcible*; so the Greek ἀρσεν in the profane writers sometimes signifies *stout, strong, valiant*, as the French *mâle* also frequently doth, and as we sometimes use *masculine* in English. *Male*, as opposed to *female*, from his

greater * *strength* and *courage*. It occurs in the masc. plur. thrice in Rom. i. 27; and in the neut. sing. ἀρσεν, γένος, *sex* being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

ΑΡΤΕΜΙΣ, ἰδος, ἡ.

Artemis, Diana. occ. Acts xix. 24, 27, 28, 34, 35. A heathen goddess said to be the daughter of *Jupiter*, and *Latona*, and twin-sister to *Apollo*. This enigmatical genealogy is easily explained: it is well known that the latter Greeks and Romans, by Ἀρτεμις or *Diana* †, generally meant the *Moon*; and even among the ancient *Orphic* hymns we find one addressed to Ἀρτεμις under this character. And indeed the name Ἀρτεμις itself may import as much, for it may be derived from † אר light, and כה *to perfect*, because, according to the observations of the Son of *Sirach*, Ecclus. xliii. 7, 8. she not only decreaseth in her perfection, but also increaseth wonderfully in her changing—shining in the firmament of heaven. When therefore the Heathen say that *Apollo* or the *Sun* and Ἀρτεμις were the twin-children of *Jupiter* and *Latona*, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (Gen. i. 14, 16.), according to which the *Sun* and *Moon* were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (*Jupiter*) had begun to act on *Latona*, i. e. the before-hidden matter of their orbs? For *Latona*, or, as the Greeks called her,

* Thus *Milton* in his comparative description of *Adam* and *Eve*—

For contemplation he and valour formed,
For softness she and sweet attractive grace—
Par. Lost, b. iv. lin. 297.

† See *Vossius* de Orig. et Prog. Idol. lib. ii. cap. 25, 26.

‡ However, when by Ἀρτεμις the ancient Heathen meant, as they sometimes did, the whole expanse of the heavens, this name may perhaps be best deduced from אר *to flow*, and כה *to bind*; and to shew that the celestial fluid in its several conditions “acts only by means of mechanical impulses, and a connection with even the extreme or lowest parts of nature, a chain, was carried down from each hand of the image (of the *Ephesian Diana*) and connected with its feet,” as Mr. *Jones* has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy*, p. 199, which I gladly embrace this opportunity of recommending to every truly candid reader.

Ἀνῆω, is a plain derivative from the Heb. **אָנָה** or **אָל** to *hide, involve*.

I cannot forbear adding on this occasion, that in the *Orphic* hymn above-mentioned is clearly preserved a remarkable point of true philosophy, namely, the effect of *Ἀέλιμυς* or the *Moon* in *vegetation*, where he says,

—ΑΓΟΥΣΑ ΚΑΛΟΥΣ ΚΑΡΠΟΥΣ *απο γαίης.*

Thou bringest from the earth the goodly fruits.

Does not this exactly agree with the *precious things put forth by the Moon*, or *streams of light from the Moon*, Heb. **אֶרְחִי**, of which *Moses* speaks, Deut. xxxiii. 14? Comp. Heb. and Eng. Lexic. under **נָרָא** V.

“The Temple of *Diana*, at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world has ever produced: It was * four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one *Erostratus*, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuaries of Greece.” Appendix to *Boyse’s Pantheon*, 2d Edit. p. 241. Comp. *Complete Syst. of Geography*, vol. ii. p. 77. This latter temple was (according to *Trebellius Pollio* in *Gallien.* cap. 6.) plundered and burnt by the *Scythians*, when they broke into *Asia Minor*, in the reign of *Gallienus*, about the middle of the third century.

As to the cry of the *Ephesian* populace, mentioned *Acts* xix. 28, **ΜΕΓΑΛΗ Ἡ ΑΡΤΕΜΙΣ τῶν ΕΦΕΣΙΩΝ**, *Elsner* and *Wolfius* observe, that this was an usual form of praise among the *Gentiles* when they magnified their gods for their beneficent

and illustrious deeds; and cite a very similar passage from *Aristides*, p. 520.

Ἦν καὶ βοή πολλή τῶν τε παρόντων καὶ ἐπιόντων, το πολυμνηστὸν δὲ τῆς βοῶντος ΜΕΓΑΣ Ὁ ΑΣΚΛΗΠΙΟΣ! And there was a great cry, both of those who were present and of those who were coming, shouting in that well known form of praise, “Great is *Æsculapius*!”

Ἀέλιμων, **ονος**, **ὁ**, from **ἀέλω** to suspend, hang up, which perhaps from **ἡλῆαι**, 3d pers. perf. pass. of **αἶρω** to lift up.

The meaning of this word is dubious, but it seems to denote either a sail in the fore-part of the ship, or the top-sail which hung towards the head of the mast. occ. *Acts* xxvii. 40.

ΑΡΤΙ, Adv. perhaps from the Heb. **עַתָּה** now, **י** being inserted after the Chaldee and Syriac manner, as in Chaldee **כַּרְס** from Heb. **כִּסֵּא** a throne, in Chald. **כַּרְסָא** from Heb. **פַּנָּךְ** a banquet, in Syriac **ܫܪܒܝܬ** from Heb. **שֵׁבֶט** a sceptre, and in many other instances produced by *Bochart*, vol. i. 572.

1. Now, at present. *Mat.* iii. 15. xxvi. 53. *John* ix. 19. *1 Cor.* iv. 11. used with the prepositive article as an adj. comp. *Nyn* I. 1.

2. Now, already. *Mat.* ix. 18; where see *Wetstein*.

3. Now, lately. *1 Thess.* iii. 6.

4. Ἔως ἀρτί, Until now, to this present time. *Mat.* xi. 12. *John* v. 17.

5. Ἀπ’ ἀρτί, From this present time, henceforward, *Mat.* xxiii. 39. xxvi. 29. *John* i. 51.

Ἀρτίγεννητος, **α**, **ὁ**, **ῥ**, from **ἀρτί** now, lately, and **γεννητος** born, which from **γενναω** to bring forth.

Lately born, new born. occ. *1 Pet.* ii. 2; where *Wetstein* cites **ΒΡΕΦΟΣ ΑΡΤΙΓΕΝΝΗΤΟΝ**, from *Lucian*, who also uses the adj. **ἀρτίγεννητον** twice in his *Pseudomantis*.

Ἀρτίος, **α**, **ὁ**, **ῥ**, from **αἶρω** to fit.

Complete, sufficient, completely qualified. occ. *2 Tim.* iii. 17; where see *Wolfius* and *Wetstein*.

Ἀρτός, **α**, **ὁ**, from **αἶρω** to raise, lift up, either because it renews; and **αἶρω** raises man’s exhausted strength (see *Ps.* civ. 15.); or because **ἡλῆαι** it is itself raised or puffed up with leaven, in French *levain*, which is in like manner from the *V.* lever to raise up.

I. Bread,

* See *Pliny Nat. Hist.* lib. xxxvi. cap. 24. The length of *St. Paul’s Cathedral*, from east to west, between the walls, is 483 English feet, and including the portico 500 feet, the breadth of the west front 180. and in the centre, where it is widest, including the north and south porticoes, 311. *Complete System of Geography*, vol. i. p. 94.

I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shews the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17. & al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 30, 35.

II. *Food* in general, of which *bread* is a principal part, especially among the * *eastern* people. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. xv. 2, 26. Luke xiv. 1, 15. xv. 17.

It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brot*, both of which are probably of the same root as the Greek *βρωτον* *food*. See under *βρωτω*.

III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who *sustains the spiritual life* of believers here unto *eternal life* hereafter. See John vi. 33. 35, 41, 48, 50, 51, 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8.) *and spiritual support*. Mat. vi. 11. Luke xi. 3.

Ἀρχή, from *αρχω* to fit.

I. *To fit, prepare*. In this sense it is generally used in the profane writers.

II. *To prepare with seasoning, to season*, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6.

Ἀρχαγγελος, α, ο, from *αρχη* head, and *αγγελος* an angel.

An archangel, a chief angel. occ. 1 Thess. iv. 16. Jude ver. 9. comp. Zech. iii. 1. 2. 2 Pet. ii. 11.

Ἀρχαίος, αἰα, αἰον, from *αρχη* the beginning. *Old, ancient*. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5. *the old*, i. e. *the original* (so Vulg. *originali*) *antediluvian world*." & al.

ΑΡΧΗ, ης, η, perhaps from the Heb. עָרַךְ *to set in order, dispose*.

I. *A beginning, in order of time, an entrance into being or act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. *Λαμβανειν αρχην*, *to receive its beginning*, i. e. *to begin*, in a neuter sense. occ. Heb. ii. 3. On which texts

Raphelius cites several instances of the same phrase from *Polybius*, and *Wetstein* from *Ælian*.

II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. The LXX use the word for the Heb. קצות, Exod. xxviii. 23. xxxix. 16.

III. *A first or original state*. occ. Jude ver. 6, where some would interpret *την ἐξουσίαν αὐτῶν* by *their own head or chief*, i. e. *Christ*; and in support of this latter exposition it may be observed, that *αρχην* is used in this sense by the LXX, Hos. i. 11: But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to *τηρησάμενος*, namely that of *adhering to, or obeying, a person*. *Macknight*, whom see, renders *την ἐξουσίαν αὐτῶν*, in Jude by *their own office*, and refers to Luke xx. 20, for this meaning of *αρχη*. Comp. sense V.

IV. Christ is called *Ἀρχη*, *The beginning or head*. Rev. i. 8 *. xxi. 6. xxii. 13. comp. Rev. iii. 14, *Ἀρχη της κτίσεως*, *The beginning, head, or efficient cause of the creation*; because *HE IS before all things, and all things were created by him and for him*. comp. John i. 1, 2. 3. Col. i. 16, 17. Heb. i. 10. *Ἀρχη* in this application answers to the Heb. רִאשִׁית, by which name *Wisdom*, i. e. *the Messiah*, is called, Prov. viii. 22, *Jehovah possessed me רִאשִׁית דְּרֹכָיו the beginning, head, or principle of his way*, i. e. of his work of creation, as the context plainly shews. And the first word in Genesis, בְּרִאשִׁית, besides its respect to *time*, has been thought by some to refer to *Christ* by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders בְּרִאשִׁית in Gen. i. 1, בְּדוּכְמָא, *By Wisdom*, i. e. *the Messiah*. In Col. i. 18, "as the Apostle is speaking of Christ, as *the head of the body, the Church*, *Macknight*, whom see, explains *Ἀρχη*, *the first cause or beginning*, in respect of the Church, which began imme-

* But observe, that in Rev. i. 8, *Ἀρχη και τιλος* are wanting in many MSS (three of which ancient), in several ancient versions, and in some printed editions; and these words are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

† It may not be amiss to observe, that *Ovid* uses the abstract term, *Origo*, in like manner for an agent, or efficient cause. *Metamorph. lib. 1. lin. 79.*

Ille Opifex rerum, mundi melioris Origo.

* See Heb. and Eng. Lexicon in עָרַךְ II. and *Shaw's Travels*, p. 230.

diately after the fall in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power.* 1 Cor. xv. 24, whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. Pearce there); but it is generally used in the *concrete* sense for the *persons* or *beings* in whom the *dominion* or *power* is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15, where see Macknight. Wetstein on Luke xii. 11. produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to *human rulers*.

VI. Τῆν Αἰχμήν, for κατὰ τὴν αἰχμήν. occ. John viii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers, (*verily what, or the same as, I am now telling you, namely one from above*, ver. 23.), or *At first, formerly*, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18, 20, and by Theodotion, Dan. viii. 1. For further satisfaction see Elsnor, Wolfius, Wetstein, Pp. Pearce, and Campbell, on John.

In the LXX Αἰχμή most usually answers to the Heb. ראש, or ראשון, or ראשיה.

Αἰχμήσ, α, ὁ, from αἰχμή the beginning, head, chief, and αἰσ to lead.

A leader, author, prince. occ. Acts iii. 15. v. 31. Heb. ii. 10. xii. 2. Rapheilius on Acts iii. 15, and Heb. xii. 2, shews that Polybius has several times used αἰχμήσ for a first leader, or author. Comp. Wolfius in Heb. xii. Kypke in Acts iii. and Macknight in Heb. ii.

Αἰχμητάριος, η, ον, from αἰχμητής.

Belonging to the chief priest, the chief priest's. occ. Acts iv. 6. Josephus, Ant. lib. xv. cap. 15. § 1, uses the same phrase ΑΡΧΙΕΡΑΤΙΚΟΥ ΓΕΝΟΥΣ.

Αἰχμητάς, ας, att, ας, ὁ, from αἰχμή a head or chief, and ἱερεύς, a priest.

I. A high or chief priest, applied by way of eminence, and according to its spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. The Jewish high or chief priest (styled in Heb. כהן הראש. 2 K. xxv. 18.) pro-

perly so called, who was the instituted type of Christ in offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession, for us. (See Epistle to Heb. particularly ch. ix.) Mat. xxvi. 57, 58, 62, 63, 65. & al. freq.

III. Αἰχμητής, ὁ, Chief priests, i. e. not only the high priest for the time being, and his deputy (called כהן משנה the second priest, 2 K. xxv. 18.), with those who had formerly borne the high priest's office, but also the chiefs or heads of the twenty-four sacerdotal families, which David distributed into as many courses, 1 Chron. xxiv. These latter are styled in Heb. שרי הכהנים chiefs of the priests, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and ראשי הכהנים heads of the priests, Neh. xii. 7. Josephus calls them by the same name as the writers of the N. T. Αἰχμητές, Ant. lib. xx. cap. 7. § 8. and De Bel. lib. ii. cap. 15. § 2, 3, 4. and lib. iv. cap. 3, § 6. And in his Life, § 38, mentions ΠΟΛΛΟΥΣ—ΤΩΝ ΑΡΧΙΕΡΕΩΝ many of the chief priests. Mat. ii. 4. xxvii. 1, 3, 41. Mark xi. 27. Luke xxii. 52. Acts v. 24. & al. freq. Comp. Wetstein on Mat. ii. 4.

The word is once used in the singular, in this last sense, for a chief of the priests, Acts xix. 14.

Αἰχμητομήν, ενος, ὁ, from αἰχμή chief, and ποιμήν a shepherd.

A chief shepherd. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ, (comp. Heb. xiii. 20.); but in 1 Sam. xxi. 7, or 8, such an officer is mentioned in a natural sense, under the title of אביר הרעים the chief of the shepherds, or herdsmen. And in some curious remarks on the sheep-walks of Spain, published in the Gentleman's Magazine for May 1764, we find, that in this country (where it is not at all surprising to meet with eastern customs, still preserved from the Moors), they have, to this day, over each flock of sheep a chief shepherd. "Ten thousand, says my author, compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep.

He

He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the *Hexaplar* Versions uses *Αρχιποιμην* for the Heb. *רִבִּי*, 2 K. iii. 4.

Αρχισυναγωγος, *α*, *ο*, from *αρχη* head, rule, and *συναγωγη* a synagogue.

A ruler or rector of a synagogue, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8, 17*." Mention is made of this officer of the Jewish synagogue in an Epistle of the emperor *Adrian*, cited by *Vopiscus* in *Saturnin*. cap. 8. "*Nemo illic (in Ægypto, silicet) Archi-synagogus Judæorum*."

Αρχιτεκτων, *ονος*, *ο*, from *αρχη* a head, and *τεκτων* a workman, which see.

A head—or master-workman, or builder, an architect. occ. 1 Cor. iii. 10.

Αρχιτελωνης, *α*, *ο*, from *αρχη* a head, chief, and *τελωνης* a publican.

A chief publican, or head-farmer, or—collector of the public revenues. comp. *τελωνης*. occ. Luke xix. 2.

Αρχιτραπεζικλινος, *α*, *ο*, from *αρχη* a head, rule, and *τραπεζικλινιον* a dining-room, triclinium, so called from *τρεεις* three, and *κλινη* a couch, because, among the Romans, at least, † three couches were in their dining-rooms usually set to one square table, the remaining fourth side of which was always left free for the access of the servants. A ruler, governor, or president of a feast. occ. John ii. 8, 9; where see *Wetstein*.

Theophylact's remark on the 8th ver. seems well worth our attention, and will explain what was the business of the

αρχιτραπεζικλινος. "That no one, saith he, might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the governor of the feast, who certainly was sober; for those who on such occasions are entrusted with this office, observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency." Comp. *Ecclus*. xxxii. 1, and *Arnald's* note there; and see *Suicer*, *Thesaur.* on the word.

Αρχω, from *αρχη* rule, beginning.

I. To rule, govern. occ. Mark x. 42. Rom. xv. 12. Particip. pass. *Αρχομενος*, "Ruled, governed in subjection," to his parents namely. occ. Luke iii. 23. comp. ch. ii. 51. and see *Campbell's* note on Luke iii. 23.

II. In the profane writers, *Αρχω* act. and *Αρχομαι* mid. To begin. But in the N. T. *αρχομαι* only is used in this sense, as Mat. iv. 17. xi. 7. xii. 1. & al. freq. Luke xxiv. 47, *Αρξαμενον απο*—*Raphael* observes that *αρξαμενον* is here an impersonal participle, and may be rendered initio facto, a beginning being made, initium faciendo, in making a beginning. ita ut initium fiat, so that a beginning be made, and produces a passage from *Herodotus*, lib. 2. where *αρξαμενον απο* is used in the same manner. He also remarks from *Weller* that *διδον*, *εξον*, *παρον*, *ενδεχομενον* (to which, from *Vigerus* *De Idiotism.* cap. vi. § 1. reg. 2, and *Not.* we may add *ενον*, *δοκων*, *δοξαν*, *διαφερων*, *εσχωρων*, *παρασχον*, *παραλυσχον*), are used by the Greek writers in the same impersonal sense. So also *κελευσθεν* it being ordered, an order being given, is applied by *Josephus*, *De Bel.* lib. 1. cap. 11. § 2, and *μηνυθεν* it being told. *Ib.* cap. 24. § 7. It is evident that *Αρξαμενον*, when thus applied, is in the neuter gender; and from *Bos*, *Ellips.* in *Μετα*, p. 359, we may remark, that such participles are governed by that preposition understood.

Αρχων, *ονος*, *ο*, from *αρχω* to rule.

A ruler, chief, prince, magistrate. See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem from a comparison of John iii. 1, with John vii. 50, that *αρχων των Ιουδαιων* in the former passage means

* See *Prideaux* *Connect.* pt. i. book 6. p. 385. 1st edit. 8vo. *Vitringa*, *De Synagogâ Vetere*, lib. ii. cap. 10 and 11. and lib. iii. cap. 1.

† See *D'Arnay's* very sensible and ingenious *Essay on the Private Life of the Romans*, and *Campbell's* *Preliminary Dissertations to the Gospels*, p. 365, &c.

means a member of the Jewish Sanhedrim; (com. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5, 8.) But it is plain from comparing Mat. ix. 18, 23, with Mark v. 22, and Luke viii. 41, that *αρχων* in those texts of Mat. means only a ruler of a synagogue. Josephus, in like manner, mentions the *αρχοντες* rulers and counsellors as distinct, De Bel. lib. ii. cap. 17. § 1. comp. Βασιλευς. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider *πνευμαλως* as put in opposition with *εξουσιαις τῶν αἰερων* the aërial rulers, and understand it in a collective sense, as denoting a band or army of evil spirits. Compare the use of *πνευμα* in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer.

ΑΡΩ.

To fit, adapt. This V. occurs not in the N. T. but is inserted on account of its derivatives therein found. It may, I think, be deduced from the Heb. *אָרַע* to be cunning, skilful; and though the final *א* is dropped in the V. *αρω*, it reappears in many of its derivatives, as in *αρωμα*, *αρωμενος*, *αρωμη*, *αρωμος*, *αρωμοζω*, &c. See Scapula.

Αρωμα, *ατος*, *το*, from *αρω* or *αρι* very much, and *οζω* to smell.

An aromatic, a spice, "a vegetable production fragrant to the smell, and pungent to the taste." Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. *רִישָׁא*, which as a V. in the Oriental dialectical languages signifies, in like manner, to be sweet.

Ασαλευτος, *α*, *ο*, *η*, *και το—ον*, from *α* neg. and *σαλευω* to agitate, which see.

Not to be shaken, unshaken, immoveable. occ. Acts xxvii. 41. Heb. xii. 28; where see Westein and Macknight.

Ασβεστος, *α*, *ο*, *η*, *και το—ον*, from *α* neg. and *σβεστος* quenchable, from *σβεννω* to quench. *Not to be quenched, unquenched, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43, 45. Luke iii. 17.

Ασβεια, *α*, *η*, from *ασβης* impious.

I. *Impiety towards God, ungodliness.* occ. Rom. i. 18.

II. *Wickedness in general, neglect or violation of duty towards God, our neighbour, or ourselves, joined with and springing*

from impiety towards God. occ. Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude ver. 15, 18.

Ασβειω, *ω*, from *ασβης*.

To act impiously or wickedly. occ. 2 Pet. ii. 6. Jude ver. 15.

Ασβης, *ιος*, *α*, *ο*, *η*, from *α* neg. and *σβω* to worship, venerate.

I. *Impious, ungodly, not observing the true religion and worship of God.* occ. 1 Tim. i. 9. 1 Pet. iv. 18.

II. *Wicked from impiety.* Rom. iv. 5. 2 Pet. ii. 5. & al.

Ασελγεια, *α*, *η*, from *ασελγης* lascivious; which, according to some, is derived from *α* intens. and *Σελγη*, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to luxury, wantonness, and lasciviousness. Strabo, however, informs us (lib. xii. p. 854. edit. *Almelou*.) that *Σελγη*, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were *αξιολογώτατοι των Πισιδιων* the most considerable of the Pisidians, and that they were *σωφρονες* sober, and even *σωφρονιστατοι* most sober; and Libanius Schol. in Demosth. Orat. in mid. *Εν Σελγη παντες δικαιοι ησαν, και αρετης αναμειτοι*, All in Selga were just, and full of virtue." If the Selgians deserved this character, and *ασελγης* be derived from the name of their city, it is plain that the *α* must be negative. But may not *ασελγης* be better deduced from *α* intens. and Heb. *הָנַח* to know carnally, whence also the Greek V. *σαλαζειν* to ravish, deflower, and *Σελγη* the name of the city just mentioned? See Bochart, vol. i. 364.

I. *Lasciviousness, lewdness, lechery, lustfulness.* Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. & al.

II. *An enormous or insolent injury, or injustice.* Mark vii. 22. On which place Raphelius justly observes, that if *ασελγεια* were in this passage designed to denote lewdness or lasciviousness, it would have been added to *μοιχειαι* and *πορνειαι*, vices of a like kind, in the preceding verse. But as it is joined with *δολος* deceit, he interprets it in general an injury of a more remarkable and enormous kind, and shews that Polybius has in several passages used the word in this sense. Comp. also Wetstein.

Ασημεος,

ἀσημος, α, ὁ, ἡ, from α neg. and σημα a mark or signal, which see.

Not remarkable, mean, inconsiderable.

occ. Acts xxi. 39; where Wetsiein, among other passages, cites from Achilles Tatius, Ων—ΠΟΛΕΩΣ ΟΥΚ ΑΣΗΜΟΥ; and from Euripides, Εσι γὰρ ΟΥΚ ΑΣΗΜΟΣ Ἑλλήνων ΠΟΛΙΣ. See more in his note on this text, and on Acts ix. 11.

Ἀσθενία, ας, ἡ, from ἀσθενής.

I. Want of strength, weakness. occ. 1 Cor. xv. 43.

II. Bodily infirmity, sickness. Luke xiii. 11. John v. 5. xi. 4. Acts xxviii. 9. & al.

III. Infirmity, frailty. Rom. vi. 19. viii. 26. Heb. iv. 15. xi. 34. & al.

IV. Ἀσθενίαι, αἱ, Sufferings, afflictions, which are incident to our mortal nature, and shew the frailty and infirmity thereof. 2 Cor. xii. 9, 10. Comp. Gal. iv. 13.

Ἀσθενέστερος, α, ον, Comparat. of ἀσθενής weak.

More weak, weaker. occ. 1 Cor. xii. 22.

1 Pet. iii. 7; where Wetstein produces many passages from the Greek writers, expressing the weakness of the female in comparison of the male sex by the very terms ἀσθενεία, ἀσθενής, ἀσθενέστερον.

Ἀσθενῶ, ω, from ἀσθενής.

I. To be weak. It occurs not in the N. T. strictly in this sense.

II. To be infirm, sick. Mat. x. 8. xxv. 36. Luke iv. 40. & al. freq. Xenophon and Demosthenes use the V. in this sense, as may be seen in Elsner on Mat. xxv. 36.

III. To be weak spiritually, as in faith. Rom. iv. 19. xiv. 1, 2. 1 Cor. viii. 9. & al. Comp. 2 Cor. xi. 29.—as the law in respect of justification. Rom. viii. 3. Comp. Heb. vii. 18.

IV. To be weak in riches, to be poor, indigent. Acts xx. 35. Raphelius, in his note on this place, produces several passages from Herodotus, where he uses ἀσθενεία βίη for poverty of condition, and shews that Demosthenes uses the superlative ἀσθενέτατος for very poor, or low in the world. Comp. also Wetstein.

V. To be weak, destitute of authority, dignity, or power, contemptible. 2 Cor. xi. 21. xiii. 3, 9; on which two last texts see Wolfius and Doddridge.

Ἀσθημῶ, αλος, το, from ἀσθενῶ.

Weakness, infirmity. occ. Rom. xv. 1.

Ἀσθενῶ, εος, ες, ὁ, ἡ, καὶ το—ες, from α

neg. and σθενος strength, which may be from the Heb. נָשׂוּ to settle, compounded perhaps with נָח strength.

I. Weak, without strength. Strictly in this sense the adjct. positive occurs not in the N. T. but see Ἀσθενέστερος.

II. Infirm, sick, sickly. Matt. xxv. 39. Acts iv. 9. v. 15, 16.

III. Without strength, or weak in a spiritual sense, weak with regard to spiritual things. Matt. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

Ἀσθενής, το, Neut. used substantively, Weakness, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

IV. Weak, destitute of authority or dignity, contemptible. 1 Cor. i. 27. 2 Cor. x. 10.

Ἀσιαρχαί, ων, οἱ, from Ἀσία Asia, and ἀρχή a head, chief.

Asiarchs. occ. Acts xix. 31. These were officers of a religious nature, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of Polycarp bishop of Smyrna in Asia, § 12. (edit. Russel.) they ask τὸν * Ἀσιαρχὴν Φιλιππον Philip the Asiarch (who is afterwards, § 21. called Ἀρχιερεὺς the High-priest), to let out a lion upon Polycarp, which he declares he could not do, because that kind of spectacles was now over. All the eastern provinces had such officers as the Ἀσιαρχαί, who, from their respective districts, were called Συριαρχαί, Φοινικιαρχαί, Βιθυνιαρχαί, &c. See more in Grotius, Hammond, Pole Synops. and Wetstein.

Ἀσλία, ας, ἡ, from ἀσίλος.

Abstinence from, or neglect of, food. occ. Acts xxvii. 21, Πολλῆς δὲ ἀσλίας ὑπαρχούσης. "The meaning is, But when almost every body neglected their food: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be lowness of spirits, and dejection of mind, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their lives." Markland in Bowyer's Conject.

Ἀσίλος, α, ὁ, ἡ, from α neg. and σίλος, corn, food.

* See Usher's Note in Russel's edit.

Without

Without food, fasting. occ. Acts xxvii. 33; where see *Wetstein*, and comp. *Προσδοκαω*.

ΑΣΚΕΩ, ω, either from the Heb. *פירי* to act with strength, or from the Chald. *פדו* to strive, endeavour; “studuit, operam dedit.” *Castell*.

To exercise one's self, to exert all one's diligence, study, and industry. occ. Acts xxiv. 16. *Raphelius* observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from *Xenophon*. Comp. also *Wetstein*.

ΑΣΚΟΣ, υ, ό, from α collect. and *σχεω* to contain, according to some, but rather from the Heb. *קרח* (Hiph. of *קח*) to supply with liquor.

*A bottle; in the N. T. A bottle of skin, a skin-bottle; such as were * anciently used to hold wine, and are so still in many countries to this day.* occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4, 13. Job xxxii. 19, in which three texts the LXX use the word *ασκος*, and see *Wetstein* on Mat.

ασμενως, Adv. from *ασμενος* glad, rejoicing, q. d. *ησμενος* delighted, particip. perf. pass. of *ηδω* to delight, which see under *ηδεις*.

Gladly, joyfully. occ. Acts ii. 41. xxi. 17. On Acts ii. 41. *Wetstein* cites from *Dionysius Hal.* *Diodorus Siculus*, and *Josephus*, the similar phrases, **ΑΣΜΕΝΩΣ ΥΠΟΔΕΞΑΣΘΑΙ ΤΟΝ ΛΟΓΟΝ**, and **ΑΣΜΕΝΩΣ ΠΡΟΣΔΕΞΑΣΘΑΙ**, and **ΑΣΜΕΝΩΣ ΔΕΞΑΣΘΑΙ ΤΟΥΣ ΛΟΓΟΥΣ**. Com. *Kypke*.

Three ancient MSS, however, and one later, together with the Vulg. and two other ancient versions, omit *ασμενως* from the text in Acts, and *Griesbach* marks it as a word probably to be omitted.

ασοφος, υ, ό, from α neg. and *σοφος* wise.

Unwise, foolish. occ. Eph. v. 15.

ασπάζομαι, Mid. or Depon. from α collect. or intens. and *σπασω* to draw. So *Eustathius* on Il. p. 82. and p. 1249, says it signifies *ες*, or *προς* *εαυτον* *σπασθαι* to draw to one's self; and to the same pur-

* So *Homer* makes mention of wine's being brought *ασκη* *εν* *αισει*, in a bottle made of goat-skin. Il. iii. line 247. Odyss. vi. line 78. Odyss. ix. line 196.

pose, the Scholiast on *Aristophanes*, *Plut.* *Κυριως ασπασασθαι εστι το περιπλακισθαι τινα, δια το ΑΓΑΝ ΣΠΑΣΘΑΙ ες εαυτον τον ετερον, και περιβαλλειν τας χειρας εν τω φιλοφρονισθαι.* *Ασπασασθαι* properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to draw him strongly to one's self.” But after all, the Greek *ασπάζομαι* may perhaps be best derived from the Heb. *קבץ* to collect, gather together.

I. *To embrace.* See Acts xx. 1. xxi. 6, and *Wetstein* on those texts; and because this was an usual form of salutation or valediction, hence,

II. *To salute, hail, shew some outward token of love or respect to a person or thing present.* Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16. & al. freq. Comp. Mark xv. 18.

III. *To salute or greet a person absent.* Rom. xvi. 21, 22, 23. & al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection.* occ. Heb. xi. 13; where *Kypke* cites the Greek writers applying the Verb to things as well as persons in this sense. *Paréus*, after *Chrysostom* and *Theophylact*, says, that this word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus *Wetstein* cites from *Virgil*, *Æn.* iii. lin. 522—4,

Cum procul obscuros colles, humilemque videmus Italiam. Italiam primus conclamat Achates; Italiam læto socii clamore salutant.

ασπασμος, υ, ό, from *ησπασμαι*, perf. of *ασπάζομαι*.

A salutation. Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18. & al. On 2 Thess. iii. 17. see *Wolfius*.

ασπιλος, υ, ό, ή, from α neg. and *σπιλος* a spot.

Without spot, free from spot, spotless. occ. 1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14.

ΑΣΠΙΣ, ιδος, ή.

An asp, a species of serpent remarkable for rolling itself up in a spiral form, as *Bochart* hath proved, vol. iii. 379, 380. Hence the Greek etymologists derive it from α neg. and *σπιζω* to extend; but it may,

may, in this view, be better deduced from the Heb. *קָצַף* to collect, gather together, if indeed *ασπις* be not a name formed from the sound of the reptile's hissing. occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to *ασπιδων* of the LXX, and of the Apostle, is *עֲשׂוּב*, which seems in like manner derived from *עָךְ* (Arab.) to bend, or *עָכַשׁ* (Arab.) to bend back, and *שׁוּב* to return. Comp. Heb. and Eng. Lexicon in *עֲשׂוּב*.

Ασπονδος, α, ο, η, from α neg. and *σπονδη* a libation, which from *σπινδω* to offer libations. *Implacable, irreconcilable*. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of offering sacrifices and libations to their gods in their solemn treaties. So in the treaty between the Greeks and Trojans, in *Homer*, Il. iii. we find that they not only offered two lambs for a sacrifice, but, line 295, 6,

ΟΙΝΟΝ δ' ἐκ κρήνης ἀφυσσάμενοι διασπιν
ΕΚΧΕΟΝ, ἢδ' ἐυχόμενοι θεοῖς αἰετίνεσσιν.

Into the cups they draw the sacred wine,
And pour libations to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in *Virgil*, *Æn.* xii. line 174, they in like manner sacrificed a swine and a sheep;

——— *Paterisque altaria libant.*
And on their altars the libations pour'd.

Comp. Isa. xxx. 1. and Bishop Lowth there.

And this custom was so universally and constantly observed among all the Grecian states, that *σπινδω* or *σπινδομαι*, which properly denote to offer libations, are with them the usual words for making a treaty, as the N. *σπονδη*, properly a libation, is for the treaty itself; hence *ασπονδος πολέμος* is a deadly irreconcilable war.

We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers. And what could it denote among

these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the blood of the Redeemer, thus typically poured out, on the performance of their respective parts of the treaty or covenant?

ΑΣΣΑΡΙΟΝ, α, το. A word formed from the Latin *assarius*, the same as *As*.

An *As*, a Roman coin, equal to the tenth part of the *denarius*, and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by *Plutarch*, *Dionysius Halicarn.* and *Athenæus*, as may be seen in *Wetstein* on Mat. Comp. also *Kypke*.

ΑΣΣΟΝ, Adv. perhaps from the Heb. *אָס* to press upon, confine; or comparative neut. *עָלִים* nigh, whence *עָלִים* and *עָסֻן*, and neut. *עָסֻן* and *אָסֻן* (see *Wolf.*); so from *παχυς*, compar. *παχίων* and *πασσών*; from *ταχύς*, *ταχίων* and *θασσών*.

Near, very nigh, close. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in *Alberti* and *Elsner*, but *Raphelius* shews that *Herodotus* has several times applied *ασσόν* in this sense, and so has *Josephus*, Ant. lib. i. cap. 20. § 1. *Τῆς δὲ λειπομένης ΑΣΣΟΝ ἐκέλευεν ἀκολουθεῖν*. And he ordered those that were behind to follow near, or at a small distance. Comp. also *Wetstein*.

Ασάτω, ω, from α neg. and *εἶδος* fixed, settled, which from *ἵστημι* to stand, be fixed. To be unsettled, have no certain or fixed abode. occ. 1 Cor. iv. 11.

Ασείος, α, ον, from *ασυ* a city, which perhaps from the Heb. *נָשׂוּ* to settle, establish, with a formative α.

I. One that dwelleth in a city.

II. Well-bred, polite, elegant, as the inhabitants of cities usually are in comparison with those of the country.

III. Beautiful, handsome, elegant in form. (May not *ασείος* in this view be deduced from the Heb. *נָשׂוּ* to shine?) In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been *ασείος τῷ Θεῷ* * beautiful through

* *Josephus* mentions the beauty of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his beauty, and

through God, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase *αἰσιος τῷ Θεῷ*, which, as it seems to be clearly stated by Doddridge on the place, I shall express in his words; “Grotius and others,” says he, “have observed it as a common *Hebraism*; being no more than an *emphatical expression* to denote his *extraordinary* beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were *extraordinary* in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8.), *goodly cedars* are *cedars of God* (Ps. lxxx. 10.), *great mountains* are *mountains of God* (Ps. xxxvi. 6.), and an *exceeding great city* is a *great city of God* (Jon. iii. 3.) *πολις μεσση τῷ Θεῷ*. Septuag. And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, *ὀπλα δυνάμει τῷ Θεῷ*, might not improperly be rendered *very strong weapons*.” Thus the Doctor. Let us now review the texts. — Gen. xxx. 8, *Rachel*, on the birth of a son to *Jacob* by her maid *Bilhah*, saith *נפתולי אלהים נפתלתי*, *By the agency* (Heb. *twistings*) of God, *I am intwisted with my sister*, i. e. my family is now through God’s blessing *interwoven* with my sister’s, and has a chance of producing the promised seed; thus she acknowledged the *favour* of God in *Bilhah*’s bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, *Aquila*, and *Vulg.* explain ver. 8. * *Cedars of God*, Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon*, which *Jehovah* hath planted, Ps. civ. 16,

and that as he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh’s daughter calling him *Παιδα μορφῇ Θεῶν* a child *divine in form*.” Ant. lib. ii. cap. 9, § 5, 6, 7. *Philo* (in *Vita Mosis*, towards the beginning) says, that “at his birth he had a more elegant and *beautiful* (ΑΣΤΕΙΟΤΕΡΑΝ) appearance than denoted an ordinary person.” — And it appears from *Justin*, lib. xxxvi. cap. 2, that the fame of Moses’ uncommon *beauty* had spread among the Heathen.

* See *Heb. and Eng. Lexicon*, under *פתל*.

and which are therefore called *His*. Ps. xxxvi. 6, *Thy righteousness is like the mountains of God*, i. e. not *high* or *great*, but *stedfast* and *immoveable*, like the *mountains* which God hath established by his almighty power, (comp. Ps. lxxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, *Nineveh* is styled *עיר גדולה* a great city * “for, or belonging to, the *Aleim*, the true God; and accordingly the inhabitants of it repented upon the preaching of *Jonah*, and performed such services as shewed that they knew what the true religion was, though in general, they had not practised it.” Lastly, do not *ὀπλα δυνάμει τῷ Θεῷ*, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons properly divine*, *weapons mighty through God*, namely through the miraculous gifts of the Holy Spirit bestowed on the Apostles, which St Paul elsewhere calls the demonstration of the Spirit and of power (*δυναμεις*) and with which he declares he was assisted in preaching the Gospel, that their faith might not stand in (or depend upon) the wisdom of man, but in the power (*δυναμει*) of God? See 1 Cor. ii. 4, 5. The LXX use the word *αἰσιος* for the Heb. טוב *goodly, beautiful, agreeable*, in the account of Moses’ beauty, Exod. ii. 2; and in the description of David’s, 1 Sam. xvi. 12, for ראוי טוב, they put *αἰσθος ὁραται Κυριῷ*, *fair in aspect* through the

* See *Catcott’s excellent Remarks on the Second Part of the Bishop of Clogher’s Vindication of the History of the Old and New Testament*, part i. p. 40, and the learned *Parker’s Bibliotheca Biblica*, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic *Glassius* concurring in a similar explanation of the texts, *Philolog. Sacr. lib. iii. tract 1. canon 17. 3.* “If the whole nation of the *Assyrians* (says Dr *Waterland*, Charge, May 19, 1731, p. 37.) were the posterity of *Abraham*, so called from *Ashurim*, Gen. xxv. 3, descended from *Abraham* by *Keturah* (as an ancient writer in *Josephus*, Ant. lib. i. cap. 15. p. 44. edit. *Havercamp*. asserts, and as a learned modern, *Joh. Frider. Schrocerus*, *Imperium Babylonis & Nini*, sect. ii. p. 105, &c. now lately has undertaken to maintain), we may then the more easily account for the quick repentance of the *Ninevites* upon the warning given them by a single prophet of *Israel*, as well as for their manner of expressing their repentance; not like idolaters, but true worshippers: (see Jon. v. 3, 8, 9. Mat. xii. 41.) They had not altogether forgot the religion of their fathers.”

Lord

Lord, an expression very similar to *ασυμμετρος* τῷ Θεῷ.

ΑΣΤΗΡ, *αστρος*, ὁ. The most probable derivation of this word seems to be from the Heb. *צהר* to shine, or from *צהר* to be of a vivid shining white colour, q. d. with *ה* emphatic prefixed, *הצהר* the shiner, or *הצהר* the bright shiner. So the Heb. name of a star *כוכב* is from *כבב* to shine, and the English *star* seems to be ultimately from *צהר* or *צהר*.

I. A star, "one of the luminous bodies that appear in the nocturnal sky," (Johnson) whether fixed star, planet, or comet. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. A luminous body, somewhat resembling a star. So Homer plainly uses *αστρα* for the meteor commonly called the shooting of a star, Il. iv. line 75.

Ὅτι δ' ΑΣΤΕΡΑ ἦκε Κρονου παῖς ἀφ' αὐλομήλει.

And Lucian, Navig. Tom. ii. p. 671, explains his own expression *τινα λαμπρον ΑΣΤΕΡΑ*, a certain shining star, by *Διοσκουρων τον εἰτερον*, i. e. one of those luminous appearances called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2, 7, 9, 10. & al. comp. Jude ver. 13. * It is evident that the motion of that luminous body which appeared to the Magi was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the day-time, and so, no doubt, its light was much more † intense than theirs, though inferior to that light above the brightness of the sun, which shone round Paul and those that journeyed with him, Acts xxvi. 13.

III. The angels or bishops of churches are figuratively denoted by stars, who, "having gained light from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, to give light (*præluere*) to others." Stockius. Rev. i. 16, 20.

IV. Jesus calls himself, Rev. xxii. 16, the bright and morning Star, as ushering in the Gospel-day of Knowledge, Grace, and Glory; the last of which is especially al-

luded to under the same image in Rev. ii. 28.

Ασβεστος, α, ὁ, ἡ, from α neg. and *σβεστος* confirmed, established, which from *σβεζω* to confirm, establish.

Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16.

Ασπετος, α, ὁ, ἡ, from α neg. and *σπετος* natural affection, which from *σπεω* to love with such affection; and this may be from the Heb. *שר* to be wreathed or knit together.

Void of natural affection, particularly of that love and affection which parents ought to bear to their children, and children to their parents, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the stork, whose English name seems to be of the same origin as the Greek *σπετος*, and to have been given it on account of the reciprocal *σπετος* between the parents and offspring of this species; of which see Bochart, vol. iii. 327, &c. and Heb. and Eng. Lexicon, under *דסד* II, occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

Ασχοιω, ω, from *ασχος* one who misseeth his aim, which from α neg. and *σχοζομαι* to aim and tend to the mark, and this from *ερχω* to go in order or regularly.

To err, deviate. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18.

This V. is several times used by Plutarch in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

ΑΣΤΡΑΠΗ, ης, ἡ, from the Heb. *שרפה* a burning, with the *ה* emphatic prefixed, from the V. *שרף* to burn.

I. Lightning. Mat. xxiv. 27. xxviii. 3. & al.

II. Vivid brightness, sprightly lustre, as of a lamp. occ. Luke xi. 36.

Αστραπλω, from *αστραπη*.

To lighten, flash, or shine as lightning. occ. Luke xvii. 24. xxiv. 4.

Αστρον, α, το, from *αστηρ* a star.

Properly, A * constellation consisting of several

* See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

† See Ignat. Epist. ad Ephes. § 19. edit. Russel.

* *Αστρον* and *αστρο* differ, says the Greek grammarian Ammonius, for *αστρον* is a celestial sign formed of

several stars, as Orion, Pleiades, &c. Also, *A star*. occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12.

Ἀσυμφωνος, α, ο, η, from α neg. and συμφωνος agreeing in speech.

Disagreeing in speech, discordant. occ. Acts xxviii. 25; where Wetstein cites from Diodorus Sic. ΑΣΥΜΦΩΝΟΥΣ ΕΙΝΑΙ ΠΡΟΣ ΑΛΛΗΛΟΥΣ.

Ἀσυνεῖλος, α, ο, η, from α neg. and συνεῖλος understanding, knowing.

Without understanding, unintelligent, foolish. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19.

Ἀσυνθήλος, α, ο, η, from α neg. and συνθήμι to make an agreement or covenant.

A covenant-breaker, one who doth not stand to, or perform, his covenant or agreement. So Hesychius, ασυνθίλως· μη ἐμμενονί-ας ταις συνθηκαῖς; and Theophylact, τοῖς συντεφωνημένοις μη ἐμμενονί-ας. occ. Rom. i. 31.

Ἀσφαλεια, ας, η, from ασφαλης.

I. *Firmness, security, safety*. occ. Acts v. 23. 1 Thess. v. 3.

II. *Firmness, certainty*. occ. Luke i. 4.

Ἀσφαλής, εος, υς, ο, η, και το—ες, from α neg. and σφάλλω to supplant, trip up the heels, throw down, which seems a plain derivative from the Heb. הָפַח (in Hiph.) to bring down, lay low.

I. *Firm, that cannot be thrown down*. In this sense strictly it occurs not in the N. T. but in the profane writers.

II. *Firm, sure, steady, that cannot be moved*. occ. Heb. vi. 19.

III. *Safe*. occ. Phil. iii. 1.

IV. *Certain*. occ. Acts xxv. 26. Ασφαλεις, το, *Certainty, truth*, the adj. neuter being, as usual, employed as a substantive. occ. Acts xxi. 34. xxii. 30.

Ἀσφαλιζω, from ασφαλης.

To make fast, safe, secure. occ. Mat. xxvii. 64, 65, 66. Acts xvi. 24.

Ἀσφαλως, Adv. from ασφαλης.

I. *Safely*. occ. Acts xvi. 23. Mark xiv. 44. where see Wolfius and Kypke.

II. *Certainly, assuredly*. occ. Acts ii. 36.

Ἀσχημονεω, ω, from ασχημων.

To behave indecently, unseemly, or unbecomingly. occ. 1 Cor. vii. 36. xiii. 5.

Ἀσχημοσυνη, ης, η, from ασχημων.

I. *Indecency, obscenity*. occ. Rom. i. 27.

of several stars, as Orion, the Bear, but αστη a single star.

II. *Nakedness, shame, shameful parts*. occ. Rev. xvi. 15.

In the LXX it is frequently used in the latter sense, answering to the Heb. עָרָה. See Lev. xviii.

Ἀσχημων, ονος, ο, η, και το—ον, from α neg. and σχημα figure, mien.

Uncomely, indecent. occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.

In the LXX it answers in one passage, Deut. xxiv. 1, to the Heb. עָרָה nakedness.

Ἀσώλια, ας, η, from ασώλιος abandoned, profligate, riotously luxurious, from α neg. and σωω or σωζω to save, reserve; because such persons usually waste their substance, yea themselves, in riotous living, reserving nothing. See Wetstein on Luke xv. 13.

Profligacy, debauchery, abandoned riot. occ. Eph. v. 18. Tit. i. 6. 1. Pet. iv. 4.

Ἀσώλιως, Adv. from ασώλιος, which see under ασώλια.

Profligately, riotously. occ. Luke xv. 13. Josephus uses the same phrase ασώλιως ζην, to live riotously. Ant. lib. xii. cap. 4. § 8.

Ἀλακίω, ω, from ἀλακίος.

To behave irregularly or disorderly. occ. 2 Thess. iii. 7, where see Kypke.

Ἀλακίος, α, ο, η, from α neg. and τάκλαι 3d pers. perf. pass. of τασσω to set in order.

Disorderly, irregular, i. e. violating the order prescribed by God. occ. 1 Thess. v. 14, where see Wolf. and Wetstein, and comp. 2 Thess. iii. 6, &c.

Ἀλακίως, Adv. from ἀλακίος.

Irregularly, disorderly. occ. 2 Thess. iii. 6, 11.

Ἀτεκνος, α, ο, η, from α neg. and τεκνον a child, which see.

Having no child, childless. occ. Luke xx. 28, 29, 30.

Ἀτενίζω, from ἀτενης intent, viewing attentively, which from α intensive or augment. and τεινω to tend, fix, which see. *To fix the eyes, behold or look stedfastly or attentively*. So Gr. Gloss. Albert. explains ἀτενίζοντες by ἀτενες βλέποντες; and Hesychius, ἀτενίζει· προσεχει, βλέπει. Lucian. Contemp. tom. i. p. 338. Α. εν δ' ΑΤΕΝΙΣΗΣ if you look attentively; & De Merc. Cond. p. 468. Ε. προς το εκειν προσωπον ΑΤΕΝΙΖΟΝΤΑ· having

your eyes fixed on his countenance."

Luke iv. 20. Acts iii. 4. & al. freq.

See *Elsner* and *Kypke* on Acts.

ΑΤΕΡ, Adv. from Heb. אָטַר *to shut, obstruct.*

Without, not with, either not having, occ.

Luke xxii. 35; or *in the absence of,*

occ. Luke xxii. 6.

Αἰμαλῶ, from α neg. and τιμᾶω *to honour.*

To dishonour, treat with contumely or indignity. Luke xx. 11. John viii. 49.

Rom. i. 24. & al.

Αἰμια, ας, ἡ, from αἰμῶς.

Dishonour, disgrace, ignominy. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. & al.

Αἰμῶς, α, ὁ, ἡ, from α neg. and τιμῇ *honour.*

Dishonourable, without honour. occ. Mat.

xiii. 57. Mark vi. 4. 1 Cor. iv. 10.

Αἰμωδέος, α, ον, comparat. of αἰμῶς.

More dishonourable. occ. 1 Cor. xii. 23.

Αἰμῶν, ω, from αἰμῶς.

To dishonour, treat with indignity. occ.

Mark xii. 4.

ΑΤΜΙΣ, ἰδος, ἡ from αω *to breathe,* accord-

ing to some; but is it not rather from

the Heb. עָהַם *to burn up,* or perhaps a

compound of אֵשׁ מֵאֵר *vapour from fire?*

Vapour, particularly of smoke. occ. Acts

ii. 19. James iv. 14. where see *Wolfius*

and *Wetstein*, and comp. *Heb.* and *Eng.*

Lexicon in הָבַל I.

In the LXX this word answers to עָנָן *a*

cloud, namely of incense, Lev. xvi. 13.

Ezek. viii. 11.—to קִישׁוֹר *smoke, vapour,*

as of a furnace, Gen. xix. 28. (so αἶψα

καπνώδης *smoky vapour,* to עָשָׁן *smoke,*

Hos. xiii. 3.)—to תְּמוֹרֹת *pillars, name-*

ly of smoke, Joel ii. 30. or iii. 3.

Αἰμῶς, α, ὁ, ἡ, καὶ το—ον, from α neg. and

τέλλω perf. mid. of τέμνω *to cut, divide;*

which see.

Indivisible. Αἰμῶν, το, *An indivisible point*

of time, an instant, a moment. occ. 1 Cor.

xv. 52.

Αἰοπος, α, ὁ, ἡ, καὶ το—ον from α neg. and

τοπος *place.*

Literally, *Without place, or having no*

place.

I. Of things, *Inconvenient, unsuitable, im-*

proper, amiss, wrong. occ. Luke xxiii.

41. *Polybius*, as cited by *Raphelius* on

the place, uses αἰοπον in the same sense;

and in the LXX it several times an-

swers to the Heb. אִין *iniquity.* Comp.

also *Wetstein.* Observe, that in Acts

xxv. 5, eight MSS, two of which an-

cient, for τῶν read αἰοπον, and the Vulg.

renders accordingly—in viro crimen.

Another MS, and the *Complutensian*

edition, add αἰοπον after τῶν; and this

reading, which is also approved by Bp.

Pearce, appears to have been followed

by our translators.

II. *Inconvenient, prejudicial, hurtful, evil.*

occ. Acts xxviii. 6.; where *Wetstein* cites

the Greek writers using it in the like

sense, and *Galen* in particular applying

ΟΥΔΕΝ ΑΤΟΠΟΝ *to escaping the usual*

consequences of venomous bites.

III. Of persons, *Absurd, unreasonable.* occ.

2 Thess. iii. 2.

Αυ[α]ζω, from αυ[η].

To irradiate, beam, or shine forth. occ.

2 Cor. iv. 4.

ΑΥΓΗ, ης, ἡ, q. אֶהָ, from נָהַר *to shine,*

the ה being dropt as usual.

I. *Light, splendour.* In this sense it is some-

times used in the profane writers, and

2 Mac. xii. 9.

II. *The day-spring, day-break, first appear-*

ance of day-light. occ. Acts xx. 11; where

Wetstein cites from *Polycaenus*, καὶ α πρῶ-

τῇ ΑΥΓΗΝ τῆς ἡμέρας, *at the first dawn-*

ing of the day."

In the LXX this word answers to the

Heb. נֶהָר, in the only passage wherein

it occurs, Isa. lix. 9.

ΑΥΓΟΥΣΤΟΣ, α, ὁ.

The Latin name or title, *Augustus*, in

Greek letters. occ. Luke ii. 1. See un-

der Σέβαςτος.

Αυθαδης, εος, ας, ὁ, ἡ, from αυλος *himself,*

and αἰδω *to please,* which is I apprehend

from the Heb. עֵדָן *to delight,* the final ה

being dropt; which however appears in

others of the Greek derivatives from this

word, as in αὐδανω *to please,* ἱδανος *plea-*

sant, ἡδὼν *pleasure.* Comp. ἡδῶς.

Self-willed, self-pleased, or rather pleasing

himself and despising others, supercilious,

haughty, insolent, surly. This vice in our

ordinary conversation is directly opposed

to *courtesy* or *affability.* See *Theophrast.*

Eth. Char. cap. xv. and *Duport's* Lec-

tures thereon, and *Raphelius* and *Wetstein*

on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10.

Αυθαιςλος, α, ὁ, ἡ, from αυλος *himself,* and

αἰρω *to choose.*

Choosing or willing of himself, or of his

own accord. occ. 2 Cor. viii. 3, 17. See *Wolffius, Wetstein and Kypke.*

Αυθεντιω, ω, from *αυθεντης* *one acting by his own authority or power*, q. d. *αυτον εις*, gen. *ενος*, *sending himself*, i. e. upon his own business. Joined with a genitive, *To use or exercise authority, or power over.* So *Hesychius*, *αυθεντιν, εξουσιαν, to exercise authority, to domineer.* occ. 1 Tim. ii. 12, where see *Kypke and Wetstein.*

Αυλειω, ω, from *αυλος* *a pipe or flute.*

To pipe, play on a pipe or flute. occ. Mat. xi. 17. Luke vii. 32. 1 Cor. xiv. 7.

ΑΥΛΗ, ης, η, either from *αω* *to blow*, as the wind; or rather, as *Mintert* observes, from the Heb. *הֶיטל* *a tent, tabernacle.*

I. *Anciently and properly, An open court inclosed by buildings, a court yard exposed to the open air.* So the *Etymologist*, *Αυλη, ο περιτειχισμενος και υπαιθρος τοπος.* occ. M. t. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general *a large house or palace*, including the *open court*, about which, according to the eastern mode of building practised to this day, it was built. See *Shaw's Travels*, p. 207. Hence

II. *A large house or palace.* occ. Luke xi. 21. See *Wetstein* on Mat. xxvi. 3.

III. *A sheep-fold*, a place where sheep are housed. Thus used also in the Greek writers; see *Wetstein.* occ. John x. 1, 16.

Αυλητης, ε, ο, from *αυλειω* *to pipe.*

A player on a pipe or flute, a piper or flute-player. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the music of *pipes or flutes*, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women*, who made it their business to mourn and sing at funerals. *Josephus* expressly mentions these *ΑΥΛΗΤΑΣ* as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. lib. iii. cap. 8. § 5. See *Wetstein* on Mat. ix. 23, and *Harmer's Observations*, vol. iii. p. 392, &c.

Αυλιζομαι, from αυλη *a sheep-fold.*

I. *To be put or remain in a fold or stable*, as sheep or other cattle. In this sense it is

used in the profane writers. And because sheep were usually *folded or housed* at night, (see *Bochart*, vol. ii. 452, & seq.) hence

II. *Spoken of men, To lodge at night, take up one's night's lodging.* occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by *Thucydides* and *Xenophon*, and also in the LXX, where it answers to the Heb. *לָיַל* above thirty times. In the Greek writers, however, it is by no means confined to the *night*; for in *Xenophon* Cyr. Exped. lib. iv. p. 270, edit. *Hutchinson*, 8vo, we have *Ταυτην δ' αυ την 'ΗΜΕΡΑΝ ΗΥΔΙΣΘΗΣΑΝ εν ταις κωμαις*—*That day they lodged in the villages*,"—and p. 451, *Ταυτην μιν εν την 'ΗΜΕΡΑΝ αυτη ΗΥΔΙΖΟΝΤΟ.*—See also *Hutchinson's* Note 6. p. 253. and *Wetstein* on Mat. xxi. 17.

ΑΥΛΟΣ, ε, ο.

A pipe or flute. The Greek Lexicographers derive this word from the V. * *αω* or *αω* *to breathe, blow* (so the Eng. *flute* seems related to the Latin, *flatus, blowing*); but it may perhaps be better deduced from the Heb. *לָחַץ* *to perforate, fistulate*; whence *לֵחָץ* *a pipe or flute*, to which word the Greek *αυλος* generally answers in the LXX. occ. 1 Cor. xiv. 7.

Αυξανω from *αυξω* the same.

I. *To grow, increase in bulk*, as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number or multitude.* Acts vii. 17.

III. *To grow, increase*, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. *To grow, spiritually.* Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6. after *καρποφορουμενον*, *Griesbach*, on the authority of twelve or thirteen MSS (six of which ancient), of both the Syriac, Vulgate and other old versions, admits into the text the words *και αυξανουμενον*, as a probable addition.

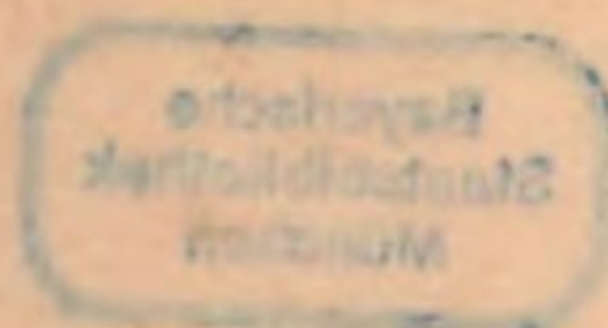
IV. In a transitive sense, *To make to grow or increase.* 1 Cor. iii. 6, 7.

Αυξειω, ω, from *αυξω*.

To increase. An obsolete verb, whence in the N. T. we have 1st fut. Subj. 1st pers.

* See Note on this word under *Αυτηρος*.

plur.



plur. αὐξήσωμεν, Eph. iv. 15; 1st aor. 3d pers. sing. Indic. ηυξήσῃ, Luke xiii. 19; Optat. 3d pers. sing. αὐξήσῃ, 2 Cor. ix. 10; 1st aor. pass. 2d pers. plur. Subj. αὐξηθῆτε, 1 Pet. ii. 2. See under Αὐξ-
ανω.

Αὐξήσις, ιος, att. εως, from obsol. αὐξέω or αὐξανω.

Growth, increase. It is only applied spir-
itually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥΞΩ, from αὐξέω to increase, or immedi-
ately from the Heb. קָזַח to grow strong.
To grow, increase, spiritually. occ. Eph.
ii. 21. Col. ii. 19.

ΑΥΡΙΟΝ, Adv. from the Heb. אַחֲרֵי after.
It denotes time immediately after, or suc-
ceeding soon after; To-morrow, within
a short time. Mat. vi. 30. Luke xii. 28.
Acts xxiii. 15, 20. xxv. 22. With the
prepositive article fem. ἡ (the N. ἡμεῖς
day being understood) it signifies The
morrow, the immediately succeeding day.
Mat. vi. 34. Acts iv. 3, 5. James iv. 14.
comp. Σήμερον. On 1 Cor. xv. 32, Wet-
stein cites from Diogenes Laert. Τρυφω-
σι ὡς ΑΥΡΙΟΝ ΑΠΟΘΑΝΟΥΜΕΝΟΙ,
They indulge in luxury as if they were
to die to-morrow.

Αυσήρος, α, ον.

I. Austere, rough. It properly denotes a
taste or savour, as of unripe fruits, and
is deduced by the Etymologists from the
V. * αὐω to dry, because things of an
austere taste make the mouth and palate
feel dry and harsh. So in Dioscorides
ΑΥΣΤΗΡΟΣ ΟΙΝΟΣ is rough wine. See
Scapula.

II. Austere, harsh, severe in temper or dis-
position. occ. Luke xix. 21, 22.

Αὐτάρκεια, ας, ἡ, from αὐτάρκης.

I. Sufficiency, competence. occ. 2 Cor. ix. 8.

II. Content, contentment. occ. 1 Tim. vi. 6.
See Wetstein on both texts.

Αὐτάρκης, εος, υς, ὁ, ἡ, και το—ς, from αὐτός
himself, and ἀρκέω to suffice.

I. Self-sufficient, sufficient. In this sense
it is used by the profane writers.

* Which is by some not improbably deduced
from αὐω to blow, as the air, of which dryness is the
effect; and the V. αὐ seems a derivative of אֵל
the Essence, which as in Heb. it is one of the
names of the true God, Jehovah; so the idola-
trous Arabs, and, with little variation, the Sy-
rians and Chaldeans also, applied it to their God,
the Air, which they adored as an eternal and self-
existent Essence. See Hutchinson's Moses' sine
Princip. page 31, &c.

II. Content, satisfied with one's lot. occ.
Phil. iv. 11.

Αὐτοκατακρίσις, ὁ, ἡ, from αὐτός himself, and
κατακρίνω to condemn.

Self-condemned, condemned by his own
conscience, as knowing that he acts in
violation of such plain and important
precepts of our Lord as those contained
in Matt. xxiii. 8, 10. Comp. Ἀιρετικός,
and see Campbell's Prelim. Dissertations
to the Gospels, p. 436, &c. occ. Tit.
iii. 11.

Αὐτομαίος, η, ον, from αὐτός one's self, and
μαίω to be excited, desirous, which may
be from the oriental מָאָה or מָאָה to dilate,
extend, excite. See Castell.

Spontaneous, of its own accord. occ.
Mark iv. 28. Acts xii. 10. It is evi-
dent that αὐτομαίη in the former passage
is opposed not to the concurrent natural
causes of vegetation, heat and moisture
(see Job xiv. 8, 9. 2 Sam. xxiii. 4.), but
to the assistance and cultivation of man.
Hesiod applies the word in a similar
sense to the earth, where, describing the
golden age, he says, Εἰς. και Ἡμ. line
117, 118.

καρπὸν δ' ἐφίρς ζ' ἰδωρὸς ἀρεῖα,

ΑΥΤΟΜΑΤΗ, πολλὸν τε και ἀφθονον.

The fertile earth yieldeth her copious fruit
Spontaneous

So Ovid of the same happy period, Me-
tam. lib. i. line 101, 2,

Ipsa quoque immunis, rastraque intacta, nec ullis
Spucia vomeribus, per se dabat omnia tellus.

The ground untill'd, nor wounded by the share,
Did of herself her copious produce yield.

Where ipsa and per se, of herself, are
evidently opposed to being cultivated by
man. Comp. Lucretius, lib. v. line 935,
6. and Virgil, Georg. i. line 127, 8.

In the same view Josephus applies the
adverb αὐτομαίως to the earth, Ant. lib. i.
cap. 1. § 4. where he says, that, after
Adam's transgression, God inflicted a
punishment upon our first parents, τὴν
γῆν καὶ εἰς μὲν αὐτοῖς τῶν ἐαυτῆς ἀναδωσὶν
ΑΥΤΟΜΑΣΩΣ εἰπὼν, ποτεσι δὲ και τοῖς
ἐρσοῖς τρεῖς μενοῖς τα μὲν παρῆξιν, τῶν
δὲ κα ἀξίωσιν, by saying that the earth
should no longer yield its fruits to
them spontaneously, but, though they la-
boured and toiled in cultivating it, should
produce some fruits, but not others." Comp. Josephus in Life, § 2, and Wetstein

on Mark. In the LXX, ἀπομαία or ἀπομαία ἀναείλλοντα answers to the Heb. כִּיפִּיט *corn which springs up the second year without cultivation.* Lev. xxv. 5, 11. 2 K. xix. 29. As to Acts xii. 10. *Josephus* says of the eastern gate of the inner court of the temple, ὡφθη—ΑΥΤΟΜΑΤΩΣ ἦΝΕΩΓΜΕΝΗ *it was seen to open of its own accord.*" De Bell. lib. vi. cap. 5. § 3; and in *Wetstein* the reader may find other Greek writers applying the adjective to *doors* and *gates* in like manner.

Αὐτοπῆς, α, ὁ, from αὐτός *himself*, and ὀπτομαι *to see*.

One who has seen with his own eyes, an eye-witness. occ. Luke i. 2. The Greek writers use the word in the same sense. See *Wetstein*.

ΑΥΤΟΣ, αὐτή, αὐτό, plainly from the Heb. הוּא *him*, הִיא *her*, and הֵיאָה *it*.

I. A pronoun relative, referring generally to some preceding word, *He, she, it.* Mat. i. 18, 19, 20, 21. & al. freq. In the style of the N. T. αὐτός is frequently redundant, as Mat. viii. 1, 5, 23, 28. Mark v. 2. vii. 25. ix. 28; but this manner of expression, though agreeable to the Hebrew idiom, yet is not a *mere Hebraism*; since it is sometimes used in the most approved and purest Greek writers. See *Xenophon* *Cyropæd.* lib. i. p. 23, edit. *Hutchinson*, 8vo. and Note there, *Blackwall's Sacred Classics*, vol. i. p. 82, and *Wolfius* on Mark v. 2.

In John i. 6. ὀνομα αὐτῷ has been supposed a *mere Hebraism*, for ὡ ὀνομα; but *Kypke* there cites the same phrase from the eloquent orator and philosopher, *Themistius*, and from *Dionysius Halicarn.* speaking of one of the Vestal Virgins, ὀπῖμια, ΟΝΟΜΑ ΑΥΤΗ.

In Luke ii. 22, the *Cambridge* and four later MSS, for αὐτῶν have αὐτῆς, so Vulg. ejus, whence has flowed αὐτῆς the reading of the *Complutensian* edition, and of those derived from it. *Griesbach* marks αὐτῆς as a reading equal or perhaps preferable to αὐτῶν, which is, however, that of the far greater number of MSS, is embraced by *Mill* and *Wetstein*, and defended by *Campbell* in his Note on Luke ii. 22.

In Acts xiv. 13. αὐτῶν is omitted after ἀποδοῖς in nine MSS, three of which an-

cient, and in the Syriac, Vulg. and several other ancient versions, and is rejected from the text by *Griesbach*.

II. Joined with a N. *Himself, herself, itself.* John xxi. 25. Rom. viii. 16, 21. 2 Cor. xi. 14.

Εξ αὐτῆς (ἰσχύος) *From, or at, this very time, immediately.* occ. Mark vi. 25. Comp. Εξ αὐτῆς.

III. With the prepositive article, ὁ ἡ, το, *The same.* Mat. v. 46. Mark xiv. 40. Luke ii. 8. Acts xv. 27. Heb. xiii. 8. So, when joined to a noun, *This, the same.* Mat. iii. 4. xxvi. 44. & al.

Επὶ το αὐτό (χωρίον namely), *Upon, or to the same (place), together.* Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify *together*, simul, as in the LXX, 2 Sam. ii. 13, for Heb. יחד. See *Wolfius* and *Kypke*. So καὶ το αὐτό, Acts xiv. 1, where it may otherwise signify *at the same time*, as it is sometimes used in the Greek writers. See *Wetstein* and *Kypke*.

Τ' αὐτὰ, for τὰ αὐτὰ, *The same things.* occ. 1 Thess. ii. 14.

IV. But rarely, *Of himself, of his own accord, spontaneous.* John xvi. 27. And thus this pronoun is used by *Homer*, Il. viii. lin. 293, 4,

—τι μὲ σπειρόνῃα καὶ ΑΥΤΟΝ
ὀϊσυνίς —

Why dost thou me excite,
Who of myself am eager for the fight!

and by *Callimachus*, Hymn. in Apol. lin. 6, 7,

* ΑΥΤΟΙ νυν κατοχῆς ἀνακλινσθε πυλάων,
* ΑΥΤΑΙ δὲ κληῖδες.

Ye bars, and bolts, that close the sacred gates,
Fall back spontaneous.

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, καὶ σὺ δὲ αὐτῆς τὴν ψυχὴν διελυσσεῖαι ῥομφαία, *And a sword shall pierce through thine own soul also.*" So 1 Cor. ix. 27. 2 Cor. x. 1. xii. 13. John iii. 28.

VI. Αὐτό τέλο, governed by κατὰ or δια understood, 2 Pet. i. 5, which I take to be the ἀποδοῖς, or correspondent mem-

* "Αὐτοὶ κατοχῆς, αὐταὶ κληῖδες.—Id est.—αὐτομαῖοι, ut Schol. sine clavigeri opere." Bentley.
ber

ber of the sentence, to ver. 3, Ως, *As* or *since his divine power hath given us all things that (pertain) to life and godliness, &c.* Καί (καί) αὐτοῦ τοῦ θεοῦ—*So also agreeably, or according to, this very thing, or to all that I have just said, giving all diligence, add, &c.* See *Wolffius*.

VII. Αὐτῶ, &c. by contraction for ἐξ αὐτοῦ, &c. which see.

VIII. Αὐτῶ, Adv. by syncope for αὐτοῦ. *In this or that place, here, there.* occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοῦ, εἰς, ὁ, ἡ, from αὐτός *himself*, and χεῖρ *a hand*.

Acting with one's own hands. occ. Acts xxvii. 19.

Αὐχμηρός, α, ον, from αὐχμος *drought* by *too much heat*; and this from αὐω *to dry*, which see under Αὐσηρός.

Dry, desert. occ. 2 Pet. i. 19, where *Kypke* shews that it is by the Greek writers applied to the *earth* and to *places* in this sense, but doubts whether it can, by the like authority, be proved to signify *dark, obscure*; yet *Wetstein* cites *Aristotle* De Color. opposing εἰλαδον καὶ λαμπρον *shining and bright*, to ΑΥΧΜΗΡΩ and αλμπει *obscure*. In this latter sense of *dark, obscure*, it may perhaps be best derived from Heb. כמר *to convolve*, whence כמריר *thick darkness*, Job iii. 5, and the Greek καμματος *a thick mist or darkness*.

Αφαιρέω, ω, and Mid. αφαιρέομαι, εμαι, from απο *from*, and αἶρω *to take*.

To take off or away. Mat. xxvi. 51. Luke i. 25. x. 42. xvi. 3. Rom. xi. 27. & al.

Αφανής, εος, ες, ὁ, ἡ, καὶ το—ες, from α neg. and φαίνομαι *to appear*.

Not appearing, not manifest. occ. Heb. iv. 13.

Αφανίζω, from α neg. and φαίνω *to shew*, *bring to sight*.

I. *To remove out of sight.* Hence in Pass. *To be removed out of sight, disappear, vanish away.* occ. James. iv. 14.

II. In Pass. *To be destroyed, perish.* occ. Acts xiii. 41.

III. *To destroy, corrupt, spoil*, as the moth or canker. occ. Mat. vi. 19, 20; where *Raphelius* cites from *Polybius*, Αὐτον τ' αὐτὸν, καὶ τὸ γένος αὐτῶ παν ΗΦΑΝΙΣΑΝ, *They both killed him and destroyed his whole family.*

IV. *To deform, disfigure*, as the hypocritical Pharisees did their countenances when they fasted. occ. Mat. vi. 16, where *Wolffius*, whom see, seems right in understanding it as a *general expression* for *disfiguring* the countenance, or *making it look dismal, by whatever means.* Comp. *Wetstein* and *Kypke*; and observe the Paronomasia—ΑΦΑΝΙΖΟΥΣΙ—ὅπως ΦΑΝΩΣΙ.

Αφανισμός, ε, ὁ, from ηφανισμαι, perf. pass. of αφανίζω.

A disappearing, or vanishing away. occ. Heb. viii. 13.

Αφανός, ε, ὁ, ἡ, from α neg. and φαίνομαι *to appear*.

Not appearing, invisible. occ. Luke xxiv. 31, where see *Wetstein* and *Bp. Pearce*; and to the passages produced by them we add, that *Anacreon*, ode 33, line 4, applies αφανός to the swallow's *disappearing*, by migrating, at the approach of winter, to the southern countries.

Αφιδραν, ονος, ὁ, from απο, denoting *separation*, and ἰδρα *a seat*; which see.

A separate or retired place, where men sit to ease nature, *a privy, a house of office.* occ. Mat. xv. 17. Mark vii. 19.

Αφειδία, ας, ἡ, from αφειδης *not sparing*, which from α neg. and φειδομαι *to spare*; which see.

A not sparing, severity. occ. Col. ii. 23; where *Wetstein* cites several of the Greek writers using the phrase, ΑΦΕΙΔΕΙΝ ΣΩΜΑΤΟΣ *not to spare the body*.

Αφελότης, τῆτος, ἡ, from αφελης *simple*, which may be either from the Greek αφελω *to take away*, or from the Heb. תלה *to separate*, for *simplicity* consists in separation from all heterogeneous mixtures.

Simplicity, sincerity, purity, of intention. occ. Acts ii. 46.

Αφελω, from απο *from*, and ἔλω *to take*.

To take off or away. An obsolete V. whence in the N. T. we have 2d aor. αφειλον, infin. αφειλειν, 2d aor. mid. subj. αφελωμαι. See under Αφαιρέω.

Αφεσις, ιος, att. εως, ἡ, from αφιμι *to dismiss*.

I. *Dismission, deliverance, liberty*, as of captives. occ. Luke iv. 18.

II. *Remission, forgiveness*, of sins. Mat. xxvi. 28. Mat. i. 4. iii. 29.

Αφῆ, ης, ἡ, from ἀπλω *to connect*, whence
H 3 *Homer*

- Homer calls the limbs *αψα*. Odyss. iv. line 794, *απο τε συνηφθαι* from being connected, says Didymus's note.
- A joint or articulation, where the bones are joined or connected together. occ. Eph. iv. 16. Col. ii. 19.
- Αφθαρσια, ας, η, from α neg. and φθαρεις corruption, which from εφθαρσαι 2d pers. perf. pass. of φθειρω to corrupt.
- I. Incorruption, incorruptibility, incapacity of corruption. 1 Cor. xv. 50, 53, 54. & al.
- II. Incorruptness in a moral or spiritual sense, freedom from corrupt doctrines or designs. occ. Eph. vi. 24. Tit. ii. 7; but in this latter text *αφθαρσιαν* is not found in very many MSS, five of which ancient, nor in most of the ancient versions, nor in some printed editions, and is accordingly rejected by Griesbach.
- Αφθαελος, ε, ο, η, from α neg. and φθαελος corruptible.
- Incorruptible, not capable of corruption. See Rom. i. 23. 1 Cor. xv. 52. 1 Pet. i. 4, 23; where comp. John i. 13. 1 John iii. 9.
- Αφηναι, from απο from, and ιηναι to send.
- I. To send away, dismiss. Mat. xiii. 36. Mark iv. 36.
- II. To emit, send forth, as a voice. Mark xv. 37.
- III. To yield, give up, as the ghost or spirit. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression ΑΦΗΚΕ το πνευμα, as importing Christ's voluntary dismissal of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said ΑΦΙΕΝΑΙ την ψυχην; and Plutarch and Longus, cited by Alberti, apply the phrase ΑΦΗΚΕ την ψυχην to the death of a mere man; and so doth Josephus, De Bel. lib. vi. cap. 5. § 3. (Comp. Ant. lib. vii. cap. 13. § 3. and lib. viii. c. 13. § 3.) And Wetstein, whom see, cites from Euripides. Hecuba, line 571, the very phrase ΑΦΗΚΕ ΠΝΕΥΜΑ. Comp. also Kypke.
- IV. To dismiss, or put away, a wife. 1 Cor. vii. 11, 12, 13.
- V. To forsake, leave. Mat. iv. 20, 22. v. 24. 40. xxvi. 56. John xiv. 18. xvi. 28, 32. & al. freq.
- VI. To leave remaining, or after one. See Mat. xxiv. 2. Luke xix. 44. Mark xii. 19, 20.
- VII. To leave, or let alone. Mark xiv. 6. Luke xiii. 8.
- VIII. To omit, neglect. Mat. xxiii. 23. Luke xi. 42.
- IX. To permit, suffer, let. Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14. & al. freq. In Mark i. 34, ηφισ is the 3d pers. sing. 2d aor. indic. active, as if from αφισω.
- X. To remit, forgive, as debts, sins, or offences. Mat. vi. 12, 14, 15. ix. 2, 5. Αφεινλαι is the 3d pers. plur. perf. pass. indic. according to the Attic dialect for αφεινλαι. In this last sense, the verb αφηναι is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12.) and frequently by the LXX for the Heb. *כלה* to pardon, *קח* to take away, &c. See Vitranga, Observ. Sacr. lib. iv. cap. 3.
- Αφικνομαι, εμαι, (2d aor. αφικομεν, from obsol. αφικομαι) from απο from, and ικνομαι to come, which from ικω to come, and this from Chald. *גח* to go.
- To come from one place to another, to come, arrive, reach. occ. Rom. xvi. 19.
- Αφιλασθος, ε, ο, η, from α neg. φιλος a friend, and ασθος good.
- Not a lover of good men, or of goodness. occ. 2 Tim. iii. 3.
- Αφιλασυρος, ε, ο, η, from α neg. φιλος loving, and ασυρον money.
- Not fond of money, not covetous, without covetousness. occ. 1 Tim. iii. 3. Heb. xiii. 5.
- Αφικομαι. See Αφικνομαι.
- Αφιξις, ιος, att. εως, η, from αφικνομαι.
- A going away, departure, occ. Acts xx. 29.
- Αφιστημι, from απο from, and ιστημι to place*.
- I. Intransitively, To depart, withdraw. Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. 1 Tim. vi. 5. 2 Tim. ii. 19, & al.
- II. To refrain from, let alone, not to meddle with, or punish. occ. Acts v. 38. Comp. Acts xxii. 29.
- III. To fall off, fall away, apostatize, in respect of religion. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12.
- IV. Transitively, To draw off or away, to withdraw. occ. Acts v. 37. Raphaelius remarks that Herodotus, lib. i. cap. 154. in like manner uses the verb in an ac-

* See Duport's Remark under *ιστημι I.

itive or transitive sense. Της Λυδίας ΑΠΕ-
ΣΤΗΣΕΝ ἀπο Κυβης, *He drew off the*
Lydians from Cyrus."

Αφνω, Adv. q. d. ἀφ'ανως, from α neg. and
φαινομαι to appear.

Suddenly, on a sudden; it strictly imports
something so quick and sudden as to elude
the sight. occ. Acts ii. 2. xvi. 26. xxviii. 6.

Αφοδως, Adv. from αφοδος fearless, which
from α neg. and φοδος fear.

Fearlessly, without fear. occ. Luke i. 74.

1 Cor. xvi. 10. Phil. i. 14. Jude ver. 12.

Αφομοιω, ω, from απο denoting intenseness,
and ομοιω to make like, liken.

To make very like. occ. Heb. vii. 3.

Αφοραω, ω, from απο intensive, and οραω to
look.

To look stedfastly or intently. occ. Heb.
xii. 2, where see Kypke.

Αφριζω, from απο from, and οριζω to define.

I. *To separate locally.* Mat. xiii. 49. xxv.
32. Comp. Acts xix. 9. 2 Cor. vi. 17.
Gal. ii. 12.

II. *To separate from, or cast out of, the*
society, as wicked and abominable. occ.
Luke vi. 22. Comp. Αποσυνα[ω]τος.

III. *To separate, select, to some office or*
work. occ. Acts xiii. 2. Rom. i. 1. Gal.
i. 15. The Pharisees, of which sect St
Paul was before his conversion, (see
Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had
their name from פרו to separate, q. d.
αφωρισμενοι separated ones; and to this
import of their name the Apostle is by
some learned men thought to allude,
Rom. i. 1. where he, who, as a Pharisee,
was before αφωρισμενος (פרו) εις τον νο-
μον separated to the law of Moses, now
says of himself that he was αφωρισμενος se-
parated to the gospel of God. See Wol-
fius on Rom. i. 1, and comp. Φαρισαϊος.

Αφορμη, ης, η, compounded of απο from,
and ορμη an impetus, violent tendency.

An occasion, an opportunity or casual
circumstance producing a tendency to
somewhat else. occ. Rom. vii. 8, 11.

2 Cor. v. 12. xi. 12. Gal. v. 13. 1 Tim.
v. 14. Αφορμην λαβειν, *To take occasion.*

Rom. vii. 11. So Polybius. and Diony-
sius Halicarn. cited by Kypke, ΑΦΟΡ-
ΜΗΣ, and ΑΦΟΡΜΗΝ, ΛΑΒΕΙΝ.

Αφορμην διδουαι, *To give occasion,* 1 Tim.
v. 14. where Wetstein cites Polybius,
Appian and Diodorus Sic. using the
phrase in the same sense.

Αφριζω, from αφρος.

To foam or froth, as a man at the
mouth. occ. Mark ix. 18, 20.

ΑΦΡΟΣ, ς, ο, deduced by some from the
Greek adverb αφρα quickly, suddenly, be-
cause it is suddenly formed, and suddenly
dispersed: But may it not be better and
more naturally derived from the Heb.
פרח to expand, spread out, with ה em-
phatic, or a formative א prefixed?

Foam, froth, i. e. a white light substance,
formed from certain fluids by violent agi-
tation, and consisting of spherules or glo-
bules of the fluid expanded with air. In
the N. T. it is used only for the human
foam. occ. Luke ix. 39.

Αφροσυνη, ης, η, from αφρων.

I. *Folly, foolishness, want of wisdom.* occ.
2 Cor. xi. 1, 17, 21.

II. *Folly, foolishness, as opposed to spiritual*
wisdom and sobriety. "Foolish ungo-
vernable passion, in opposition to Σωφρο-
συνη." Macknight's Harmony. "Levi-
ty." Campbell. occ. Mark vii. 22.

In the LXX it generally answers to the
Heb. words נבלה vileness, כסרה per-
verseness, אולה foolishness, &c

Αφρων, ονος, ο, η, from α neg. and φρον
mind, wisdom.

Unwise, inconsiderate, foolish. Luke xi.
40. xii. 20. Rom. ii. 20. 1 Cor. xv. 36.
2 Cor. xi. 16, & al. freq.

Αφουπνω, ω, from απο intensive, and υπνω
sleep.

To fall asleep, to be asleep. occ. Luke
viii. 23.

"Αφουπνωσε] How this word comes to
signify *he fell asleep*, I do not know:
αφουπνιζω is of a contrary signification.
It may be observed, that St Luke often
uses words compounded with απο in a
very unusual signification, which per-
haps may be Provinciality and an Anti-
ochism." Markland in Bowyer's Con-
jectures. There is, however, but very
slender proof that St Luke was of * An-
tioch. But in the Martyrdom of Igna-
tius, § 7. we have μικρον ΑΦΥΠΝΩΣΑΝ-
ΤΕΣ; *having slept a little.*"

Αφωνος, ες, ο, η, from α neg. and φωνη a
voice.

I. *Dumb, having no voice.* occ. 1 Cor. xii. 2.

* See Lardner's Hist. of Apost. and Evang.
ch. vii. ii. 3. p. 86. edit. Watson.

II. *Dumb, mute, uttering no voice.* occ. Acts viii. 32. The LXX have once used this word, namely in the correspondent text of Isa. liii. 7, for the Heb. חֵמֶה נִמְלֵט *mute, silent.*

III. *Dumb, having no articulate voice.* occ. 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* occ. 1 Cor. xiv. 10.

Αχαριστος, α, ο, η, from α neg. and χαρις *thanks.*

Unthankful, ungrateful. occ. Luke vi. 35. 2 Tim. iii. 2. See *Wetstein* on Luke.

Αχειροποιητος, α, ο, η, from α neg. and χειροποιητος *made with hands.*

Not made with hands, made or performed without hands. occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

ΑΧΑΥΣ, υος, η. It may be deduced either from the Heb. חָקַץ *to collect, assemble*, with π emphatic prefixed, and so denote a collection or assemblage of gross vapours (as below), or from חָקַץ *to pervert*, for a mist perverts the sight, or (more properly speaking) the rays of light, by turning them out of their direct course.

A mist, a thick mist, a fog. Galen, as cited by *Scapula*, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former. Whence a certain disorder of the eye is called αχλυσ, and those that are afflicted with it δια τινος αχλυος οιοῦνται βλέπειν, seem to see through a sort of thick mist or fog." *Elymas* the sorcerer was miraculously punished by St Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. *Homer*, Il. xx. lin. 321, 341, 2, and see *Wetstein*.

Αχρηστος, α, ον, from α neg. and χρηστος *utility, usefulness.*

I. *Unprofitable, useless.* occ. Mat. xxv. 30.

II. *Unmeritorious, conferring no favour.* Luke xvii. 10. See *Campbell's Prelim. Dissertations to Gospels*, p. 604.

In the LXX it is once, 2 Sam. vi. 22, used in the sense of *mean, despicable*, answering to the Heb. חָפְזָה *low, humble.*

Αχρηστω, ω, from αχρηστος.

To make unprofitable. Pass. Αχρηστοομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of

Ps. xiv. 3, where the correspondent Heb. word to ηχρησθησαν is נִחְלְשׁוּ *they are become stinking, filthy.*

Αχρηστος, α, ο, η, from α neg. and χρηστος *profitable.*

Unprofitable, useless. occ. Philem. ver. 11; where St Paul seems to allude to the name of *Onesimus*, which signifies *useful*. He also uses αχρηστος, by a litotes, for *hurtful, injurious*. See *Wolffius* and *Elsner*, and comp. under Αλυσίτης.

ΑΧΡΙ, and sometimes before a vowel ΑΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct. and derived perhaps from the Heb. חָקַץ *to meet*, with π prefixed.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24. & al. freq.—or not excluding it, Rom. v. 13. viii. 22.

Αχρεις, used elliptically for Αχρεις τε χρονε, εν ω, *Till the time in which—*

1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.

2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts xx. 4. xxviii. 15.

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

Αχυρον, α, το, either from α neg. and χυρον *firm, steady*, or from the Heb. עָרַב *to disturb.*

Chaff, "the husks (and refuse) of corn separated by threshing and winnowing," which have no steadiness, but are easily disturbed or put in motion by every blast of air; so the Latin *palea chaff*, is derived from the Greek παλλω *to toss*. Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts αχυρον denotes not only *chaff*, properly so called, but also the *stalks* or *straw*, and in short whatever, though it grew with the grain, is separated from it and thrown away. In *Xenophon*, αχυρα, in like manner, includes the *stalks* of corn. See *Raphelius*, *Wetstein*, and *Kypke*.

Αψευδης, εος, υς, ο, η, from α neg. and ψευδης *false, a liar.*

That cannot lie or deceive. occ. Tit. i. 2, where see *Wetstein*.

* *Johnson.*

Αψυθος,

Αψυθος, α, ο, q. d. απυθος *not to be drunk*, on account of its extreme bitterness, from α neg. and πινω *to drink*. So in Heb. it is called רַעֲנָה from רָעַן *to reject*, because animals *reject* or *refuse* to eat it.

Wormwood. occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of * Bp. Newton, denotes *Generic king of the Vandals*, who not only *bitterly* afflicted the Romans in the year

455, but also espoused the *bitter* and *poisonous* doctrines of *Arius*, and *during his whole reign most cruelly persecuted the orthodox Christians*.

But *Vitranga* on Rev. whom see, by this *fallen star*, whose name was *Wormwood*, understands, and, as it seems with greater probability, the heresiarch *Arius* himself.

Αψυχος, α, ο, η, και το—ον, from α neg. and ψυχη *life*.

Without life, inanimate. occ. 1 Cor. xiv. 7.

B.

B A A

B, β, β. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power, to ב, *Beth*, of the Hebrews, but in form more nearly resembling the Samaritan or Phenician *Beth*.

BAΑΑ, Heb. בעל.

Baal, An Idol. The word denotes a *ruler*, and by this name, when singular, the idolaters of several nations worshipped the *sun* or *solar fire*, as the *great independant ruler* of nature. Thus *Sanchoniathon* (or whoever was the author of the *Phenician Theology*, published in Greek by *Philo Byblius*, and preserved by *Eusebius*, *Præparat. Evangel. lib. i. cap. 10.*), in his account of the ancient heathen, says expressly of the *Sun* (ἥλιον), Τῷ Θεῷ ἐνομιζόν μόνον ἄρ᾽ αὐτῷ Κυρίῳ, † BEEΛΣΑΜΗΝ καλεῖται, ὁ ἐστὶ παρὰ Φοινίκῃ Κυρίος ἄρ᾽ αὐτῷ. This God they esteemed the *only Lord of Heaven*, calling him *Beelsamen* (i. e. בעל שמים, or בעל שמי), which, in the *Phenician language*, is *Lord of Heaven*." occ. Rom. xi. 4; where it is observable, that Βααλ

B A Θ

has the feminine article Θῆ prefixed; Θῆ Βααλ being either put elliptically for τῇ εἰκόνι τῆ Βααλ *the image of Baal*, or rather βααλ being thus used feminine, because the idol itself, which was of the *beee* kind, was sometimes a *female*. So good old *Tobit*, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of *Israel* sacrificed Θῆ ΒΑΑΛ Θῆ ΔΑΜΑΛΕΙ *to the heifer Baal*, Tobit. i. 5; and the LXX frequently use not only βααλ singular with a feminine article, as Jer. ii. 8, 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes βααλιμ plural also, as ΤΑΣ βααλιμ, 1 Sam. vii. 4.* It is certain that the Pagan East-Indians still retain the most religious veneration for a *cow*. Comp. *Heb.* and *Eng. Lexi-* in בעל III.

βαθμος, α, ο, from βαίω *to go*, which see. I. *A step*. But it occurs not in this sense strictly in the N. T.

II. *A degree, rank*. occ. 1 Tim. iii. 13; where see *Wolffius*.

ΒΑΘΟΣ, εος, ας, το, from Heb, בָּה *hollow*, or בָּה *capaciousness*.

* See his *Dissertations on the Prophecies*, vol. iii. p. 90—92. 2d edit. 8vo.

† *Plautus*, in the *Punic language*, writes it *Balsamen*. *Pænul. act. v. scen. 2.*

* See *Selden*, *De Diis Syris*, syntag. ii. p. 166, &c. I. *Depth*

I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. Luke v. 4.

II. *Depth, in a figurative sense, as of poverty.* occ. 2 Cor. viii. 2, where see *Kypke*, and comp. Rom. viii. 39.

III. *Greatness, immensity, as of riches.* occ. Rom. xi. 33. So *Plutarch* has ΒΑΘΟΣ ἡμερονίας for a vast empire; *Ælian*, ΠΛΟΥΤΩΙ ΒΑΘΕΙ; and *Euripides*, cited by *Polybius*, compounds the two words βάθος and πλῆθος, when he calls peace ΒΑΘΥΠΛΟΥΤΕ, abundant in riches. See more in *Raphelius*, *Wolfius* and *Wetstein*. To what they have produced I add from *Josephus*, Ant. vii. cap. xv. § 1. ΠΛΟΥΤΟΝ ποιῆσαι ΒΑΘΥΤΑΤΟΝ, to acquire immense riches."

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see *Vitringa*.

Βαθυῶ from βάθος.

To deepen, as in digging. occ. Luke vi. 48.

Βάθος, εἰς, ὑ. See Βάθος.

I. *Deep.* occ. John iv. 11.

II. *Deep, in a metaphorical sense, as sleep.* occ. Acts xx. 9. So *Theocritus*, Idyl. viii. line 65, ΒΑΘΥΣ ὕπνος deep sleep. *Lucian*, Timon. tom. i. p. 61, Τὸν ΒΑΘΥΝ τῆλον ὕπνον; and *Plutarch*, tom i. p. 793. D. edit. *Xylandr*. ὕπνον ΒΑΘΥΝ.

III. Spoken of the morning, *Early, very early.* occ. Luke xxiv. 1. On which passage *Elsner*, *Wolfius* and *Wetstein* shew that ὀρθρος βάθος, and ὀρθρε βάθος, are phrases used by the best Greek writers.

Βαῖνω, from βαῖω, the same which is plainly from the Heb. בא to go, come.

To go, proceed. The simple V. occurs not in the N. T.

ΒΑΪΟΝ, ε, το.

A branch of the plumb-tree, as the gen. plur. βαιῶν is used simply without φοινικων, 1 Mac. xiii. 51. So *Hesychius*, βαις, ῥαβδος φοινικος, καὶ βαιῶν." Βαις, a branch of the palm-tree, also βαιῶν." And the Etymologist, βαιῶν—σημαίνει τον κλαδον τῆς φοινικος, βαιῶν signifies the branch of the palm-tree. But as this tree was not indogenous to Greece, the Greeks seem to have formed the word from the Egyptian βαι of the same import. Thus *Porphry*, De Abstin. lib. iv. § 7, speaking of the Egyptian priest says Κοίη δὲ

αὐτοῖς ἐκ τῶν σπαδικῶν τῆς φοινικος, αἷς καλεῖται ΒΑΪΣ, ἐπιπλεκτο, Their bed was a mat made of palm leaves, which they call *Bais*." And *Salmasius* informs us, that the Egyptian gospel in John xii. 13, translates τὰ βαιῶα τῶν φοινικων simply by ΖΑΝ ΒΑΙ, that is τὰ βαιῶα, for ζαι is only a mark of the plural number. occ. John xii. 13, where see *Wetstein*, and *Suicer*, Thesaur. in Βαιῶν.

Βαλλανῖον, or Βαλανῖον, ε, το, from βαλλειν to cast, or βαλλειν ἐν to cast in.

A bag or purse into which money or other valuables are put or cast, a money-bag. occ. Luke x. 4. xii. 33. xxii. 35. 36.

In the LXX, Prov i. 14, it answers to כִּי a bag or purse.

ΒΑΛΛΩ, from Heb. נָבַל to cast off, or יָבִי to bring, carry, or rather from הָבִי to hurry, precipitate. Accordingly βαλλω, in all its applications, retains somewhat of the idea of impulse.

I. To cast, throw. Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59. & al. freq.

II. To cast, as a tree its fruit. Rev. vi. 13.

III. To put. See Mat. ix. 17. xxv. 27. Mark ii. 22. vii. 33. John v. 7, xviii. 11. xiii. 2. On which last text, *Elsner* cites from *Plutarch* the phrase ΕΙΣ ΝΟΥΝ ΕΜΒΑΛΛΕΙΝ to put into the mind, in the same sense of suggesting, persuading. I add from *Lucian*, De Syr. Dea, tom. ii. p. 897. Ἡ Ἥρη (Juno) ΕΠΙ ΝΟΟΝ ΕΒΑΛΛΕ. See also *Wetstein*. But *Kypke*, whom also see, produces from *Pindar* Olymp. 13, lin. 21, &c. Πολλὰ δ' ΕΝ ΚΑΡΔΙΑΣ ἀνδρῶν ΕΒΑΛΟΝ ὧραι πολυανθεμαὶ ἀρχαῖα σοφισμαθ'. But the flowery Hours (i. e. the daughters of Jupiter) have put in the hearts of men many ancient arts."

IV. To thrust. Rev. xiv. 16, 19.

V. To strike. Mark xiv. 65.

VI. In a neuter sense, To rush, as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and plu-perf. To be cast down, to lie, as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20. & al.

Βαπτίζω*, from βαπτω to dip.

I. To dip, immerse, or plunge in water. But in the N. T. it occurs not strictly in this

* See *Gentleman's Magazine*, vol. vii. p. 10, 152. vol. viii. p. 182, 285, and vol. ix. p. 10, 113. sense,

sense, unless so far as this is included in Sense II. and III. below.

II. *Βαπτίζομαι*, Mid. and Pass. *To wash one's self, be washed, wash*, i.e. the hands by immersion or dipping in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2, and under Πύσμι.

The LXX use *βαπτίζομαι*, Mid. for *washing one's self by immersion*, answering to the Heb. *טבל*, 2 K. v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Ecclus. xxxiv. 25.

III. *To baptize, to immerse in, or wash with, water in token of purification from sin, and from spiritual pollution.* *Βαπτίζομαι*, Pass. denotes the voluntary reception of baptism, *To be baptized, receive baptism, to be initiated by the rite of baptism.* It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see *Wetstein*) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16.

In Mark vi. 14. the participle *ὁ βαπτίζων* is used, according to the Heb. and Greek idiom, for *ὁ βαπτίζων* the baptizer.

Βαπτίζεσθαι ὑπὲρ νεκρῶν, 1 Cor. xv. 29. see under *Υπερ* 1. 3.

IV. *To baptize*, as the Israelites were into Moses in the cloud and in the sea. occ. 1 Cor. x. 2; where probably the true reading is *ἐβαπτίσθησαν*, as almost all the ancient, and some of the later MSS read. See *Wetstein's Var. Lect.* and *Griesbach*. "*They were baptized* (not *unto*, as our Eng. version has it, but) *into Moses*, i.e. into that covenant, and into obedience to those laws, which Moses delivered to them from God; so *βαπτίζεσθαι εἰς Χριστόν* is rendered *to be baptized unto Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. *Pearce*.

V. In a figurative sense, *To baptize with the Holy Ghost*. "It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth, &c." *Stockius*. Mat. iii. 11. Mark i. 8. Luke

iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed or plunged* in a flood, or sea, as it were, of grievous afflictions and sufferings. Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. *בעה* to terrify, affright, Isa. xxi. 4, 'H *Ανομία* με *ΒΑΠΤΙΖΕΙ*, *Iniquity plungeth me*, i.e. into terror or distress." So *Josephus*, De Bel. lib. iv. cap. 3. § 3, says of the robbers who crowded into Jerusalem, that *ΕΒΑΠΤΙΣΑΝ τὴν πόλιν* *They plunged the city, namely into calamities.*"

Βαπτισμα, αἰος, το, from *βεβαπτισμαι*, perf. pass. of *βαπτίζω*.

I. *An immersion or washing with water*, hence used in the N. T. for the baptism both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. *Baptism or immersion in grievous and overwhelming afflictions and sufferings.* Mat. xx. 22, 23. Comp. *βαπτίζω* VI.

Βαπτισμος, ε, ο, from *βεβαπτισμαι*, perf. pass. of *βαπτίζω*.

An immersion or washing in water. occ. Mark vii. 4, 8. Heb. ix. 10. vi. 2; in which last cited text it includes also the Christian baptism.

Βαπτιστης, ε, ο, from *βαπτίζω*.

A baptizer, "a title from John's office, not a proper name." *Campbell*, whom see. An agnomen or surname of John, the forerunner of our B. Lord, taken from the office committed to him by God, Mat. iii. 1. xi. 11. & al. Comp. John i. 33; and see *Josephus*. Ant. lib. xviii. cap. 6. § 2, and *Lardner's Collection of Testimonies*, vol. i. cap. 4.

ΒΑΠΤΩ, perhaps from Heb. *טבע* to sink, by transposition.

To dip, plunge, immerse. occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that *βαπτειν—ὑδατος* is a good Greek phrase for *dipping in water*. Thus *Homer*, Il. vi. line 508, and xv. l. 265. *Λεισθαι ΠΟΤΑΜΟΙΟ* (Ionic for *ΠΟΤΑΜΟΥ*) is to bathe in a river. Comp. Il. xxi. l. 560, *Λεισσαμενος ΠΟΤΑΜΟΙΟ*. And *Wetstein* cites from *Aratus*, *ΒΑΠΤΩΝ ΩΚΕΑΝΟΙΟ*, *Dipping in the ocean.* In these expressions the preposition *ἐν* in, or *ἐν* with, is understood

derstood before the noun. See *Pasor's* Lexicon, *Bos*, Ellips. in *Επι*, and *Dammi* Lexic. col. 1433, 4.

BAP, Heb.

Bar. Heb. Chald. and Syriac *בר*, a son. So *Bar Iona*, Mat. xvi. 17. is son of Jonas. Comp. John i. 42. xxi. 15, 16, 17. and *Βαριμαίος*, son of Timæus, Mark x. 46. comp. *Βαρισους*, Acts xiii. 6.

ΒΑΡΒΑΡΟΣ, *α, ο*.

A Barbarian, i. e. a man who speaks a foreign or strange language, a foreigner. See 1 Cor. xiv. 11. "Some," says *Mintert*, "derive this word from the Arabic *barbar*, which signifies to murmur. *Strabo*, lib. xiv. * thinks it is formed by an onomatopœia from the sound, as denoting a man who speaks with difficulty and harshness. Others deduce it from the Heb. *בלל* to confound." †

"The Greeks and Romans reckoned all other nations but their own *Barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle *Paul* under the distinction of *Greeks* and *Barbarians*, Rom. i. 14." *Doddridge* (comp. *Kypke*.) And hence *St Luke*, in conformity with the usual style, calls the inhabitants of *Melita*, or *Malta*, *βαρβαροι*, Acts xxviii. 2, 4; and no doubt their language was barbarous in respect to the Greeks and Romans; for as the island had anciently a *Phenician* colony settled in it (see under *Με-λῖτη*), so it was afterwards, for a considerable time, subject to the *Carthaginians*, who established the *Punic* tongue therein; and hence the vulgar language of *Malta*, even to this day, contains a great deal of the *Phenician* and old *Punic*, as the curious reader may see very satisfactorily proved in the *Ancient Universal History*, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11.

Βαρεω, *ω*, from *βαρος* weight, burden.

I. To burden, load, weigh down. In Pass.

* Οἰμαι δὲ τὸ ΒΑΡΒΑΡΟΝ καὶ Ἀρχαίς ἐκπεφανησθαι ὅλως καὶ ΟΝΟΜΑΤΟΠΟΙΙΑΝ ἐπὶ τῶν δυσειφούς καὶ σκληρῶς καὶ τραχείως λαλῶντων, ὡς τὸ βαλταρίζειν καὶ τραυλίζειν καὶ ψελλίζειν. p. 977. edit. *Amstel*.

† See *Vitranga*, *Observ. Sacr.* lib. i. cap. 9. § 16,

βαριμαί, υμαι, To be oppressed, weighed down, heavy, as the eyes or body with sleep. occ. Mat. xxvi. 43, (where see *Kypke*) Mark xiv. 40. Luke ix. 32. So in the *Anthologia* (see *Wetstein*), BEBAPHMENOS ὕπνῳ; and *Anacreon*, Ode 52, line 18, speaks of a young woman, BEBAPHMENHN ὡς ὕπνον, *Weigh'd down to sleep*. Thus likewise *Ovid*. *Metam.* lib. I. line 224,—gravem somno—heavy with sleep. And *Virgil*, *Æn.* vi. line 520,—somnoque gravatum.

II. To be oppressed, burdened, weighed down, with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. To be burdened or charged with expense. occ. 1 Tim. v. 16. comp. *βαρος* V. *Βαριως*, Adv. from *βαρος*.

Heavily, dully. occ. Mat. xiii. 15. Acts xxviii. 27.

Βαρος, εος, υς, το, from *βαρος*.

I. Weight, burden. It occurs not in the N. T. strictly in this sense; but hence

II. It is applied to that eternal weight of glory, which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. *St Paul*, in this expression, *βαρος δόξης* weight of glory, elegantly joins together the two senses of the Heb. *כבוד*, which denotes both weight and glory, i. e. shining or being irradiated with light; for the natural connection between which two senses see *Heb.* and *Eng. Lexicon*, under *כבוד* VI. and the authors there quoted.

III. Burdensome labour, laborious employment. occ. Matt. xx. 12.

IV. A burden, burdensome injunction. occ. Acts xv. 28. comp. Rev. ii. 24.

V. Burden, charge. Hence *Εν βαρει ειναι*, To be burdensome, chargeable. occ. 1 Thess. ii. 6. comp. Neh. v. 15. 1 Tim. v. 16, *αδελφης*, and *επιβαρειω*. *Wolfius*, however, refers the phrase *εν βαρει ειναι* to making use of the apostolic authority and dignity in general. This interpretation he confirms from the use of *βαρειαι*, 2 Cor. x. 10; from an expression in *Phalaris's* *Epist.* *βαρεια τινι ειναι*; and from the opposition between *εν βαρει ειναι*, ver. 6, and that *ηπιωτης*, mildness or gentleness, which the Apostle professes to have observed, ver. 7. French transl.

translat. of ver. 6.—*quoique nous eussions pu montrer de l'autorité comme les Apôtres de Christ.* So Macknight.

VI. Βαρία, ἡ, τα, *Infirmities, faults*, which in Christians are *burdensome* or *grievous*, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14.

Βαρυνα, from Βαρυς.

To oppress, overload, overcharge. occ. Luke xxi. 34. So Homer, Odyss. iii. line 139, ΟΙΝΩΙ ΒΕΒΑΡΗΚΟΤΕΣ, *O'ercharged with wine*; and Odyss. xix. line 122, ΒΕΒΑΡΗΚΟΤΑ ΜΕ ΦΕΙΝΑΣ ΟΙΝΩΙ, *My mind o'ercharged with wine.* And Xenophon, cited by Raphelius on the place, says that *Lycurgus* thought that men should take so much food, ὥς ὑποπλησμονῆς μηποῖε, ΒΑΡΥΝΕΣΘΑΙ, as never to be *oppressed* with repletion." Comp. under Τεφω III. and see Wetstein and Kypke on Luke.

ΒΑΡΥΣ, εἰα, υ, from Heb. כבד to concrete.

I. *Heavy.* occ. Mat. xxiii. 4.

II. *Weighty, important.* occ. Mat. xxiii. 23. Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10.

IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. comp. 1 John v. 3.

This word, in the LXX, generally answers to the Heb. כבד.

Βαρυτιμος, ἡ, ον, from βαρυς *heavy*, and τιμη *price*.

Of great price, very precious or valuable. occ. Mat. xxvi. 7.

Βασανίζω, from βασανος.

I. *To examine, try.*

II. *To examine by torture.* Hence

III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. comp. Rev. xii. 2.

IV. Βασανίζομαι, *To be tossed*, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. Longin. De Sublim. sect. x. towards the end.

Βασανισμος, ὁ, from βασανισμαι, perf. pass. of βασανίζω.

Torment, torture. Rev. ix. 5. xiv. 11. & al.

Βασανιστης, ὁ, from βασανίζω.

A tormentor, or jailor. The word βασανιστης properly denotes *examiner*, particularly one who has it in charge to ex-

amine by torture. Hence it came to signify *jailor*; for on such, in those days, was this charge devolved." Campbell, whom see. occ. Mat. xviii. 34.

ΒΑΣΑΝΟΣ, ὁ, ἡ, from Heb. נבד to try, examine, the aspirate נ being (as usual) changed into ס.

I. *An examination.*

II. *An examination by torture.* In both these senses it is used by the profane writers.

III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where Wetstein cites Dio Chrys. applying it to torments arising from distempers.

Βασιλεια, ας, ἡ, from βασιλευς.

I. *A kingdom, or dominion of a king.* Mat. iv. 8.

II. "*Royalty, royal power, or dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." Campbell, whom see. occ. Luke xix. 12, 15.

III. Βασιλεια των υρανων, *The kingdom of heaven, or of the heavens*, a phrase peculiar to St Matthew, for which the other Evangelists use βασιλεια το Θεου, *the kingdom of God.* Comp. Mat. iv. 17, with Mark i. 14; Mat. xix. 14, with Mark x. 14; Mat. xi. 11, with Luke vii. 28; Mat. xiii. 11, with Mark iv. 11. and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven which he would set up and give to the Son of man*, or, in other words, the * *spiritual* and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth*: (See Mat. ch. xiii. throughout, especially ver. 41, 47. Mat. xx. 1.) and sometimes the *kingdom of God* signifies

* See John xviii. 36. Luke i. 33.

only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See *Doddridge* on Mat. iii. 2, *Suicer*, Thesaur. in βασιλεια, and *Jos. Mede's Works*, folio, p. 103, 4. *Campbell* observes, that βασιλεια signifies not only *kingdom*, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time* or *duration* of the sovereignty, by the latter. See more in *Preliminary Dissertations to the Gospels*, p. 136, &c.

Βασιλειος, υ, ο, η, from βασιλευς.

I. *Royal, kingly*. occ. 1 Pet. ii. 9.

II. Βασιλειον, υ, το, (namely δωμα, a house, being understood), *a royal house, a palace*. occ. Luke vii. 25; where *Wetstein* shews that the word is used in the same sense by the Greek writers.

Βασιλευς, εος, att. εως, ο, q. βασις τω λαω (att. for λαω), *the support of the people. A king, monarch*. It is applied as well to God and his Christ, Mat. v. 35. 1 Tim. i. 17. Mat. xxv. 34, 40. John xviii. 37; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the *Roman Emperor*, whom, though the Romans themselves abhorred the title of Rex, or King, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλευς or king. Thus *Josephus De Bel. lib. iii. cap. 7. § 3. Τα περι της Ρωμαιων ΒΑΣΙΛΕΙΣ εσομενα*. "What would happen concerning the Roman Emperors." So *Cellarius*, in his *Herodum Historia vindicata*, printed at the end of the 2d vol. of *Hudson's Josephus*, shews that not only *Herodian*, but *Pausanias*, *Dionysius Perieget.* and *Diodorus Sic.* apply the name βασιλευς to the Roman Emperors. See also *Wolfius* on John xix. 15. On Rev. xix. 16, see *Vitringa*, *Elsner*, and *Alberti*.

Βασιλευω, from βασιλευς a king.

To be a king, reign as a king, whether in a proper or a figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14. Rom. v. 14, 17, 21. 1 Cor. iv. 8. Rev. xix. 6, where see *Vitringa*. On Mat. ii 22, *Wetstein* shews that the phrase ΒΑΣΙΛΕΥΕΙΝ ΑΝΤΙ ΤΙΝΟΣ is used not only by the LXX, 2 Kings xv. 7, and in 1 Mac.

xiii. 32. but likewise by *Herodotus*, *Aristophanes*, *Xenophon*, and *Appian*, for *reigning in the stead or place of another*.

Βασιλικος, η, ον, from βασιλευς.

I. *Royal, kingly, of or belonging to a king*. occ. Acts xii. 20, 21. James ii. 8.

II. Βασιλικος, ο, (διακονος an attendant, or the like, being understood), *A courtier, i. e. an attendant, servant, or minister of a king*, as the Syriac version renders it כְּלִי מַלְכָּא, i. e. δαλος βασιλειως, or βασιλικος, "qui vices regis gerebat, & regius erat minister." *Tremellius*. occ. John iv. 46, 49. Comp. *Wetstein*, *Kypke*, and *Campbell*.

Βασιλισσα, ης, η, from βασιλευς.

A queen. occ. Matt. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by *Theocritus*, *Idyll. xv. line 24.* and by others of the Greek writers, whom see in *Wetstein*.

Βασις, ιος, att. εως, η, from βαω or βαιω to go, tread, which in the perf. sense, βεβηκα (Ionic βεβωκα), imports in the Greek writers, *firmness, steadiness*.

I. *A basis, base or foundation*, from its steadiness.

II. *The sole of the foot*, or in a more lax signification, *the foot of a man*, which is, as it were, the basis on which he stands or goes. occ. Acts iii. 7. *Elsner* and *Alberti* shew that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep* or *tread*. Comp. Heb. xii. 13; and see *Wetstein* and *Kypke* on Acts.

Βασκαινω.

To bewitch, properly with the eye. So the Greek Scholiast on *Theocritus. Idyll. 5, lin. 13*, observes, that βασκανος properly signifies ο τοις οφθαλμοις καινων και φθειρων το οραθεν υπ αυτου, one who with his eyes kills or destroys what he looks at; and the *Etymologist* says that βασκανος is for φασκανος, ο τοις φασει καινων, he who kills with his looks or eyes: and this derivation is confirmed by the initial *f* being found instead of the *b* in the Latin fascino, to fascinate or bewitch with the eye. The superstitious Heathen believed that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. Hence βασκαινω and its derivatives are frequently used in the profane authors for envy, and the LXX and

and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Eccclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. *Pliny* relates from *Isigonus*, that "among the *Triballians* and *Illyrians* there were certain enchanters, *qui visu quoque effascinent interimantque quos diutius intueantur, iratis præsertim oculis; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes.*" Nat. Hist. lib. vii. cap. 2.

Ὡς μὴ ΒΑΣΚΑΝΘΩ δι τρεῖς τις ἡμῶν ἰπῆυσά κολποῦν.
To guard against the harm of evil eyes,
Thrice on my breast I spat,
says a shepherd in *Theocritus*, Idyl. vi. 1. 39. And another in *Virgil*, Eclog. iii. 1. 103.

Nescio quis teneros oculus mihi fascinat agnos.
Some evil eyes bewitch my tender lambs.

These passages to which many more might be added (see *Wetstein* on Gal. iii. 1.) are sufficient to shew the notions of the ancient Heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and * *Mahometan* countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τις ὑμᾶς ἐβασκανε, who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwith-

* "No nation in the world (says Dr. *Shaw*, Travels, p. 243. 2d edit.) is so much given to superstition as the *Arabs*, or even the *Mahometans*, in general. They hang about their children's necks the figure of an open hand, usually the right; which the *Turks* and *Moors* paint likewise upon their ships and houses, as a counter-charm to an evil eye: for five is with them an unlucky number, and five (meaning their fingers) in your eyes, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, Exod. xiii. 16. Num. xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination*, and *witchcraft*, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden."

standing, did not give the least credit to the pretended *fascination of an evil eye*, occ. Gal. iii. 1.

The LXX have βασκανει τῷ ὀφθαλμῷ αὐτοῦ shall envy with his eye, for עֵינָיו עָרַתְהוּ his eye shall be evil, Deut. xxviii. 54; and ver. 56, βασκανει τῷ ὀφθαλμῷ αὐτοῦ, for עֵינָיו עָרַתְהוּ. So Eccclus. xiv. 8, Πονηρὸς ὁ βασκαινὼν ὀφθαλμῷ, He is wicked who envieth with his eye. Comp. under ὀφθαλμός III.

Βασαζω. *Martinius* and *Mintert* derive it from *Βαω* to go, and *στω* to stand, i. e. firm.

I. To bear, carry, properly a heavy burden, bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. comp. Mark xiv. 13.

II. To bear, carry, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15.

III. To carry off or take away, John xx. 15, where see *Wetstein*, *Wolfius* and *Kypke*: Mat. iii. 11, whose shoes I am not worthy "βασασαι to take away (*Diog. Laert.* p. 373. edit. *Meibom.*), after having pulled them off; that is, whose slave I am not worthy to be; this being the office of slaves among the ancients." *Markland*, in Append. to *Bowyer's Conject.* where see more; also *Wetstein* on Mat. John xii. 6, ἐβασαζεν, carried off, i. e. stole. Thus *Bp. Pearce* and *Kypke*, who confirm this sense from the Greek writers.

IV. To take up. occ. John x. 31; where this V. implies the largeness of the stones employed. So *Homer*, Odyss. xi. line 593,

Δααν ΒΑΣΤΑΖΟΝΤΑ πειλωριον ἀμφέμνησιν.

Heaving with both his hands a pond'rous stone.

V. To bear, support, sustain, suffer, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. & al. On John xvi. 12, observe, that the same expression is used in *Epictetus's* Enchirid. chap. xxxvi.—Τὴν σεαυτοῦ φύσιν καὶ ἀναθεῖς, εἰ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ, Consider your own nature, whether you are able to bear it." So *Arrian*, *Epictet.* lib. iii. cap. 15. Τὴ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ.

ΒΑΤΟΣ, & ἡ, perhaps (ω being changed into τ as usual) from the Heb. כַּשְׁבִּי, a noisome plant, which is rendered βάτος by the LXX, Job. xxxi. 40.

A bush or bramble. occ. Mark xii. 26.

Luke

Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS, with several printed editions, have *τα* before *βαλς*; and this reading is adopted by *Wetstein* and *Griesbach*, whom see.

BATOS, *α, ο*, from the Heb. *בא*.

A Bath, the largest Jewish measure of capacity next to the *Homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *Ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6.

Βαλραχος, *α, ο*, *q. βαλραχος, παρὰ τὴν βοὴν τραχίαν ἔχων*, from its harsh croaking.

A frog. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its croaking?

Βατλολοῖω, *ω*, from *βατλος*, a stutterer, properly one who cannot speak plain, but begins a syllable several times before he can finish it*, and *λοσος* speech. And *βατλος* seems a derivative from Heb. *† נטב* to speak foolishly, prate, babble, effutire.

To use vain repetitions, as the Heathen did in their prayers. Of these we have examples, 1 K. xviii. 26. Acts xix. 34. Comp. *Homer*, Il. i. lin. 472, 3. occ. Mat. vi. 7. Comp. *Ecclus*. vii. 14.

Simplicius on *Epict*. p. 212, uses this very uncommon verb. See *Wetstein* on Mat.

Βδελυσμα, *αῖος, το*, from *ἐδελυσμαι*, perf. of *βδελυσσομαι*.

An abomination, an abominable thing. Mat. xxiv. 15. Luke xvi. 15. & al. By a comparison of Mat. xxiv. 15, 16, Mark xiii. 14, with Luke xxi. 20, 21, it is plain that by the *abomination of desolation*, i. e. which maketh desolate, are meant the Roman armies with their en-

* *Salmasius* in *Pole's Synops*.

† Whence also may be derived the name of that *Battus*, the son of *Polymnestus* the Theraean, who, *Herodotus* says, was *τραυλος*, a stammerer. Lib. iv. cap. 155. of *Battus*, a silly tautological poet mentioned by *Suidas*, and to whom *Ovid* is thought to allude in the answer of that babbling *Battus* to *Mercury*, *Metam*. lib. ii. lin. 703,

—sub illis

Montibus, inquit, erunt, & erant sub montibus illis

—they should

Be near those hills, and near those hills they were.

See *Suicer*, *Thesaur*. in *βατλολοῖω*.

signs. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an *abomination*." *Lardner's Collection of Testimonies*, vol. i. p. 49, &c. See also *Josephus*, *Ant*. lib. xviii. cap. 3. § 1. & cap. vi. § 3. & *De Bel*. lib. vi. cap. 6. § 1. & *Bp. Newton* on *Proph*. vol. ii. p. 263, &c. 8vo. and *Randolph's View of our Lord's Ministry*, p. 291, Note.

In the LXX, *βδελυσμα* most frequently answers to the Heb. *קדושה, קדש*, or *קדוש*; (which is the Heb. word in Dan. ix. 27.) all of which denote somewhat very nauseous or abominable.

Βδελυκίος, *η, ον*, from *ἐδελυκίαι*, 3d pers. perf. of *βδελυσσομαι*.

Abominable, extremely hateful. occ. Tit. i. 16.

ΒΔΕΛΥΣΣΟΜΑΙ. It may be derived from Heb. *בדל* to separate, compounded perhaps with *הפך* to make.

To turn away through loathing or disgust, to abhor, abominate, aversari, abominari. occ. Rom. ii. 22. Rev. xxi. 8; where *ἐδελυσμένοι*, according to *Vitranga*, means those who are polluted with unnatural lusts, the *αρσενικοῖαι* and *μαλακοί*, whose wickedness is called in Heb. *קדושה* abomination, Lev. xviii. 22; and the persons guilty of it *ἐδελυσμένοι* by the LXX, Hos. ix. 10.

Βεβαιος, *α, ον*, from *βεβαια*, Ionic, for *βεβαια*, perf. of *βαιω* or *βαινω* to go, and which in this tense imports firmness, steadiness.

Firm, sure, steadfast. occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6, 14. vi. 19. ix. 17. This last verse, and the immediately preceding one, *Doddridge* paraphrases thus: "For where a covenant is,—it necessarily imports the death of that by which the covenant is confirmed (or, according to *Pierce*, of the pacifier, *τα διαθεμεις*, comp. under *Διαθήκη* II.) for you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say a covenant is confirmed over the dead, ("dead sacrifices," *Macknight*) *ἐπὶ νεκροῖς βεβαια*, so that it does not avail while that by which it is confirmed, liveth." Here it is evident, 1st, That, according

to either *Doddridge's* or *Pearce's* interpretation, διαθεμενος is but another name for the Heb. כרית *a purifier*, or *purification sacrifice*, which always accompanied the solemn dispensations of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. Mat. xxvi. 28; and, 2dly, that, according to St Paul's reasoning in this passage, the Heb. phrase כרת ברית, when referring to covenants, must strictly and properly import *the cutting off*, namely in sacrifice; such a *purifier*. (Comp. Heb. and Eng. Lexicon in כרת V.) But, 3dly, I must observe, that διαθεκη (which see) should be rendered, when referring to God's transactions with man, not a *covenant*, but an *institution* or *dispensation*.

Βεβαιωτος, α, ον, Comparat. of Βεβαιος.

More firm, more confirmed. occ. 2 Pet. i. 19, Και εχομεν βεβαιωτον τον προφητικον λογον, *And we (Apostles) have the prophetic word (of the Old Testament, comp. ver. 20, 21.) more confirmed, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose, says Wetstein, the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen), if Peter had intended such an opposition, he would have written εχομεν δε or εχει. But the prophetic word is more firm now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. [Cod.] 16. Ελαβε παρα Θεου δοξαν, και εχομεν εκ της βεβαιωτηραν πασαν την υπο των προφητων περι αυτης προκαταγγελιαν—προσεχοντες τοις ασταφως υπο των προφητων ειρημενοις, εκ αστοχασεις της ελπιδος, των πραγματων κατὰ τον ιδιον καιρον παραινομενων, α και ημεραν σοφως εκαλεσε, τη τροπη εμμενειας. He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him more firm—taking heed therefore to what hath been obscurely spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls day, continuing the figure *."* Comp. Macknight.

* Comp. 1 Pet. i. 10, 11. Luke xxiv. 25—27,

As to the sense here assigned to the expression EXEIN BEBAIOTEPON, *Bowyer* in his *Conjectures on the Text* (which see) cites from *Isocrates*, τις δε τοις ειναι με νομιζοντας οιος περ εμμε BEBAIOTEPAN ταυτην ΕΞΕΙΝ την διανοιαν; (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from *Josephus*, Ant. lib. v. cap. 10. § 4. Ταυτα βιασαμενος ορκοις ειπεν αυτω τον προφητην Ηλει—ει μαλλον BEBAIOTEPAN ΕΙΧΕ την προσδοκιαν της τεκνων απωλειας, "When *Eli* had extorted these things by oath from the prophet, *he had the expectation of his sons' destruction more fully confirmed.*"

Βεβαιω, ω, from βεβαιος.

I. To confirm, establish. Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7. & al.

II. To keep, verify, of promises. occ. Rom. xv. 8. *Polybius* and *Aristides* use the same phrase, βεβαιωσαι τας επαγγελιας, or την επαγγελιαν. See *Raphelius* and *Wetstein*.

Βεβαιωσις, ιος, att. εως, η, from βεβαιω. Confirmation, corroboration. occ. Phil. i. 7. Heb. vi. 16.

Βεβηλος, υ, ο, η.

Profane, void of religion or piety. Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

Βεβηλος may be derived either from the † Heb. בבל in confusion, from בל to confound, "because profane persons confound the differences of things," or from the particle βε, denoting privation or separation (perhaps from the Heb. נב to go, go away), and βηλος ‡ a threshold or pavement, particularly of a temple, so that βεβηλος will properly denote one who either is or ought to be debarred from the threshold or entrance of a temple, as the

and see *Jortin's Tracts*, vol. i. p. 412—414. edit. 1790.

† See *Gale's Court of the Gentiles*, vol. i. book i. p. 82.

‡ Which seems a derivative from the Heb. לרע to agitate, disturb, because continually disturbed by the feet of those who go in and out. So the English threshold from the Saxon ðnercþalo is plainly compounded of ðpercan to smite, strike, thresh, and þalo wood; because the threshold is continually struck and worn by the feet of those who go in and out." See *Heb. and Eng. Lex.* in תרצ II.

Latin profanus likewise is strictly one who stands *procul á* or *pro fano*, at a distance from or before the temple or consecrated inclosure. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: Thus in *Callimachus Hymn. in Apoll. line 2*,

—ἱκας, ἱκας, ὅστις ἀλλήως.

And in *Virgil, Æn. vi. line 258*,

Procul! O procul! este profani.
Far! ye profane! O far!

So that well-known fragment of *Orpheus* begins,

Φθιγέομαι δὲ θεῖς θεῖς ἐστὶ, θύρας δ' ἐπίθισθαι βίβηλος
Πασιν ὁμῶς.

I'll speak to whom 'tis lawful, but these doors
O! shut 'gainst the profane.

Comp. Num. v. 1—4, xix. 13, 20,
2 Chron. xxiii. 19.

Βίβηλω, ω, from βίβηλος.

To profane, pollute, treat what is consecrated to God as if it were common. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX.

ΒΕΕΑΖΕΒΟΥΑ. Heb.

Beelzebub, as all the Greek MSS constantly read it with a final Α, or as the Vulg. and modern versions give it, *Beelzebub*, Heb. בעל זבוב from בעל the Lord, and זבוב gushing out. *Baalzebub* is mentioned 2 K. i. 2, 3, 6, 16, as the *Aleim* or God of the Philistines of *Ekron*. He appears by that history to have been one of their medical idols; and as בעל denotes the sun, so the attribute זבוב seems to import his power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals and men, and thereby continuing or restoring their health and vigour.

And as flies, from the manner of their issuing from their holes, were no improper emblems of fluids gushing forth, hence the epithet זבוב makes it probable that a fly was part of the imagery of the *Baal* at *Ekron*, or that a fly accompanied the bull or other image, as we see in many instances produced by *Montfaucon*; especially since the LXX translators, who

certainly knew much better, than we at this distance of time can pretend to do, what were the emblematic gods of the Heathen, have constantly rendered בעל זבוב by ΒΑΑΛ ΜΥΙΑΝ, *Baal the fly**. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the *Hottentots* even to our days. For (if *Kolben* is to be believed) this people “adores, as a benign deity, a certain insect, peculiar, it is said, to the *Hottentot* countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with † two horns. To this little winged deity, whenever they set eyes on it, they render the highest tokens of veneration; and, if it honours a *Kraal* (a village) with a visit, the inhabitants assemble about it in transports of devotion, as if the LORD OF THE UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of *Bachu*, with which they cover at the same time the whole area of the *Kraal*, the tops of their cottages, and every thing without doors. They likewise kill two fat sheep as a thank-offering for this high honour. It is impossible to drive out of a *Hottentot's* head, that the arrival of this insect to a *Kraal* brings favour and prosperity to the inhabitants ‡.”

Baal-

* And in this they are followed by *Josephus*, who, Ant. lib. ix. cap. 2. § 1. says that *Ahaziah* sent πρὸς τὸν ἀκκαρῶν ΘΕΟΝ ΜΥΙΑΝ, τὸ ὄνομα τῷ θεῷ to the god-Fly (for that was the deity's name) of *Ekron*. And an old writer cited by *Suidas* under the word ἡλιας, says concerning *Ahaziah*, Εχρησάτο ΜΥΙΑΙ τὸν ἐν ἀκκαρῶν εἰδωλῶ, he applied to the Fly, the Idol of those of *Ekron*. Not to mention the correspondent testimonies of *Nazianzen*, *Theodoret*, *Philastrius*, and *Procopius*, which are cited by *Bochart*, vol. iii. p. 499.

† See Heb. and Eng. Lex. under מן IV. and מן, and comp. below under קרפס.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from *Kolben's* Present state of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edit. the reader may be entertained with a full detail of the worship of (I had almost said) *Baal-zebub* among the *Hottentots*. But finding that the authenticity of *Kolben's* account

Baal-zebub's being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beel-zebul*, i. e. * בעל זבול *the Lord of dung*, to which I need not stay to prove these winged deities shew a particular regard. But the Jews then used this name for the *Prince of the Devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with *Satan*, who according to St. Paul, Eph. ii. 2, is *the Prince of the Power of the Air*, and therefore might properly be called *Beel-zebub*, as being *the Lord of this fluid*: And he might also be denominated *Beel-zebul* from his delighting in all *abomination* and *unclean-ness*. (Comp. under *Ακαθάρτος* IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22, Luke xi. 15, 18, 19.

ΒΕΛΙΑΛ, Heb. בליעל.

Belial. It occurs once, 2 Cor. vi. 15, according to most of the printed editions, but I know not that any Greek MS has this reading. Seven of those cited by *Wetstein*, two of which ancient, have βελιαν, and two βελιας, but the greater number have βελιας; and this last seems the true reading, ε being substituted for the Heb. ל in בליעל, because the termination λ is unknown to the Greek language. The Heb. בליעל may most probably be derived from בלי *not*, and עי *profit*, and so signify *worthless, wicked*; and hence βελιας, in 2 Cor. vi. 15, being opposed to Christ, seems to denote ὁ πονηρός *the wicked one, the Devil, or Satan*.

ΒΕΛΟΣ, εος, υς, το, either from βαλλω (anciently βλειω) *to cast*, or rather in account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

* זבול signifies *dung*, not only in the *Rabbinical* writings, but in the *Chaldee Targums*, and in the *Syriac* language (see *Castell's Lexic. Heptaglot.*) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says *Light-foot*, Hor. Heb. Mat. xii. 24, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by *contemptuous* names, of which זבול was a common and general one, as he proves from a passage in the *Talmudical Tract Berachoth*. *Symmachus*, in like manner as the *Evangelists*, uses Βελζιβελ for בעל זבול 2 K. i. 2. See more in *Wetstein's Var. Lect.* on Mat. x. 25.

mediately from the Heb. בלה *to agitate, hasten*.

A dart, arrow. In the N. T. it is only used figuratively for *Satanical temptations*. occ. Eph. vi. 16, where the expression τα βελη—τα πιπυρωμενα, *the fiery or fired darts*, seems an allusion to those *javelins*, or *arrows*, which were sometimes used by the ancients in sieges and battles. Thus *Arrian*, De Exped. Alex. lib. ii. mentions πυρφορα βελη, *fire-bearing darts*. *Appian*, De Bel. Mithrid. πυρφορα τοξενμαλια, and *Thucydides*, lib. ii. 75, πυρφοροι αιςοι, *fire-bearing arrows*. *Livy*, lib. xxi. cap. 8, calls a weapon of this kind a *Falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when set on fire, the weapon was darted against the enemy. I shall only add further, that the learned *Elsner* has produced the very phrase of St Paul from *Apollodorus*, who says, Biblioth. lib. ii. that *Hercules* plagued the *Lernean Hydra* ΒΕΛΕΣΙ ΠΕΠΥΡΩΜΕΝΟΙΣ. See *Raphelius*, *Elsner*, *Wolfius*, *Wetstein* and *Kypke*.

Βελιων, ονος, ὁ, ἡ, και το—ον. An irregular comparative, according to the grammarians, of αἰσθος *good*, but really derived from βελομαι *to be willing, desirous*; or according to *Damm. Lexic. Græc.* from βελος *a dart*, q. d. “quod magis scopum attingit, *what better hits the mark*.”

Better. Whence Βελιον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So Καλλιον, *Very well*. Acts xxv. 10.

ΒΗΘΕΣΔΑ, Heb.

Bethesda, Heb. בית חסד, *the house of mercy*. So the *Syriac* version כדסח בית. The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous cures there mercifully vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see *Wolfius*. They still shew you “the pool of *Bethesda* contiguous on one side to St Stephen's gate, on the other to the area of the temple.” *Maundrell's Journey*, April 9. Comp. *Hasselquist's Voyages*, &c. p. 134.

ΒΗΜΑ, αἶος, το.

I. *A judgment-seat, a tribunal, a throne, a raised or elevated seat for a judge or king*.

I 2

Mat.

Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus *Josephus*, De Bel. lib. ii. cap. 9. § 3. Τη δὲ ἐξῆς ὁ Πιλάτος ΚΑΘΙΣΑΣ ΕΠΙ ΒΗΜΑΤΟΣ—and lib. iii. cap. 9. § 10. Ουσιπασσιανος—ΚΑΘΙΖΕΙ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ. So Ant. lib. xx. cap. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βημι to ascend, or from the Heb. במה high, elevated.

II. Βημα ποδος, *A space or room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. In this sense it is a derivative from βεβημαι, 1st perf. pass. of βαίνω, βαω, or βημι, to step, tread.

In the LXX, Deut. ii. 5, βημα ποδος answers to the Heb. מדרג כף רגל *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗΡΥΛΛΟΣ, α, ὁ, or ἡ. It may be very naturally derived from Heb. בר, pure, bright, and ללה to shine; whence, by the way, may also be deduced the French *briller*, to shine, and thence the English *brilliant*, *brilliance*.

A beryl. A kind of precious stone of a green colour, and the best sort of which are of a fine sea-green. They are found in India, but rarely any where else. So *Pliny*, Nat. Hist. lib. xxxvii. cap. 5. "Probatissimi sunt ex iis qui viriditatem puri maris imitantur.—In India originem habentes, rarò alibi reperti." occ. Rev. xxi. 20, where see *Wetstein*.

BIA, ας, ἡ, from Heb. בִּיאַ Hip. of בא to cause or make to go, to impel, the formative י being dropped.

Force, violence. occ. Acts xxi. 35. xxiv. 7. xxvii. 41. v. 26, where observe that *Polybius*, cited by *Wetstein*, uses the same phrase META BIAS.

Βιαζω, from βια.

To force, urge. Hence βιαζομαι, mid. To force one's self, to press. occ. Luke xvi. 16.

Βιαζομαι, pass. To be forced, or invaded by force. occ. Mat. xi. 12. See *Wetstein* on both texts.

Βιαίος, αια, αιον, from βια.

Violent, vehement. occ. Acts ii. 2, where *Wetstein* cites from *Philo*, ΒΙΑΙΑ ΠΝΕΥΜΑΤΑ, and from *Arrian*, ΠΝΕΥΜΑ ΒΙΑΙΟΝ.

Βιατης, α, ὁ, from βιαζω.

One who invades, or forcibly crowds or

presses. occ. Mat. xi. 12, where Eng. Marg. they that thrust men. See *Bp. Pearce*.

Βιβαζω, from βαω, to go or come, with the re-duplication βι. Comp. Διδασκω.

To cause or make to come or go. This V. occurs not uncompounded in the N. T.

Βιβλαριδιον, α, το, a diminutive of βιβλος. A little book. occ. Rev. x. 2, 8, 9, 10.

Βιβλιον, α, το, from βιβλος.

I. A book, a roll or volume, as of the Prophet Isaiah, of St John's Gospel, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp. Αναπλυσσω; and on 2 Tim. iv. 13, see Μυμδρανα II, and *Macknight*.

Βιβλιον is by no means necessarily a diminutive; for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns, whence they are derived: thus οικιον from οικος, ὄρκιον from ὄρκος, Φοβιον from Φοβος, θηριον from θηρ, have a diminutive termination indeed, but no such signification; θηριον, for instance, is not a little wild beast, but simply a wild beast, as θηρ, whence *Homer* has μείλα θηριον, *Odyss.* x. lin. 171, 180,

—μαλα γὰρ ΜΕΓΑ ΘΗΡΙΟΝ ηῖν.

So βιβλιον is not necessarily a little book, but simply a book, according to that of *Callimachus*, ΜΕΓΑ ΒΙΒΛΙΟΝ μείλα κακον. A great book is a great evil. See *Duport*, in *Theophrast.* Ethic. Char. p. 385, 6. edit. *Needham*.

II. A scroll, a bill or billet, as of divorcement, which, if we may believe the Thalmudists, was always to consist of twelve lines, neither more nor less. *Lightfoot* gives us the form of such an instrument. *Hor. Heb. &c.* on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8, where the LXX apply the word in the same sense for the Heb. ספר. So *Herodotus* uses βιβλιον for a letter of no great length. Lib. i. cap. 124, 5. comp. lib. vi. cap. 4.

Βιβλος, α, ὁ, from βυβλος the Egyptian Papyrus. "Of the many travellers into Egypt, says the Abbé *Winckelman*, *Alpinus* is the only one who has given us an exact description of this plant. It grows

grows on the banks of the Nile, and in marshy grounds. The stalk, according to *Alpinus*, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular.—This reed, commonly called the *Egyptian Reed*, was of the greatest use to the inhabitants.—But the most useful part of this plant was its delicate rind or bark, which they used to write upon.—The leaves of the papyrus were drawn from the stalk, which may be easily separated into thin layers.—This is confirmed by the inspection of the MSS of Herculaneum. They are composed of leaves four fingers in breadth, which, to the best of my judgment, shews the circumference of the plant.” Thus the Abbé, in his *Critical Account of Herculaneum*, p. 82—86, where see more. And as reeds in general are hollow, hence the Greek name βυβλος seems to be ultimately derived from the Heb. בּוּב hollow, compounded perhaps with בָּלַע to swallow, from its swallowing up the water in or near which it grows. So its Heb. name גִּמְא is from the V. גָּמַא to sup up, swallow; and *Lucian* styles the papyrus, bibula drinking, soaking.

- I. As a N. *The Egyptian Papyrus*; in which sense it is used by *Herodotus*, lib. v. cap. 58. And thus the adjective βιβλικος is applied for the Heb. גִּמְא by the LXX, Isa. xviii. 2. And because anciently books were frequently written on the rind of this plant, hence
- II. *A written volume, a book*. Mark xii. 26. Luke iii. 4. & al. And though these Jewish books were generally written on prepared skins or parchment, yet they were by the writers of the N. T. called βιβλοι; just as *Herodotus* informs us, in the passage above referred to, that the Ionians called the διφθερας or skins, on which they wrote εν σπανι BIBAΩN in a scarcity of papyrus. BIBAΟΥΣ.
- III. *A catalogue, an account*. Mat. i. 1. comp. Γένεσις. It seems a good remark of *Doddridge*, on Rev. iii. 5, “that the *Book of Life* does not signify the catalogue of those whom God has absolutely purposed to save; but rather the catalogue of those who were to be considered as heirs of the kingdom of Heaven, in consequence of their Christian profession,

till by apostasy from it, they throw themselves out of that society to which they before belonged.” Comp. Phil. iv. 3. where see *Macknight*. *Vitranga* remarks, that the expression in Rev. iii. 5, alludes, to the *Genealogical Tables* of the Jewish priests (see Ezra ii. 62. Neh. vii. 64.), as the white raiment mentioned in the same verse does to the priestly dress.

Βίος, ε, ό, from βία strength, force.

- I. *Natural life*. Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. comp. 1 John ii. 16.
- II. *Means of supporting life, living, substance, goods*. Mark xii. 44. Luke viii. 43. xv. 12. & al. comp. 1 John iii. 17. See *Raphelius*, *Elsner*, and *Wetstein* on Mark xii. 44, who shew that βίος is frequently used in this sense by the best Greek writers.

Βίωω, ω, from βίος.

To live. occ. 1 Pet. iv. 2.

Βιωσις, ιος, att. εως, ή, from βίωω.

Life, manner of life or living. occ. Acts xxvi. 4.

Βιωτικός, η, ον, from βίωω.

Of or belonging to natural life. occ. Luke xxi. 34. 1 Cor. vi. 3, 4.

Βλαβερος, α, ον, from βλάβω, 2 aor. of βλαπῶ.

Hurtful. occ. 1 Tim. vi. 9.

Βλαπῶ. It may be derived from the obsol. βλαβῶ, which in *Homer* signifies to impede, hinder, and which *Eustathius* accordingly explains by ἐμποδίζειν. See inter. al. Il. xix. lin. 82, 166. xxii. lin. 15. xxiii. lin. 387, 571, 774. And βλαβῶ may be derived from obsol. ληβῶ or λαβῶ to take hold on, prefixing β. See *Dammi Lexicon*, col. 1422.

I. *To impede, hinder*; but not thus used in the N. T.

II. *To hurt or harm*. occ. Mark xvi. 18. Luke iv. 35.

Βλασανω, from the obsolete βλασιω, whence also it borrows its tenses.

I. Intransitively, *To shoot, spring, sprout*, as a plant or seed. occ. Matt. xiii. 26. Mark iv. 27. Heb. ix. 4.

II. Transitively, *To spring, cause to shoot*, as the earth. occ. Jam. v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. נָשָׂא to bud or cause to bud.

ΒΛΑΣΤΕΩ, ω, perhaps from the Heb. יָבַשׁ a shoot, and תָּוַע infin. of תָּוַע to make.

To shoot, sprout. An obsol. V. whence in the N. T. 1st aor. ἐλάττωσα. See under Βλάττω.

Βλασφημῶ, ω, either from βλαπτεῖν τὴν φημιν, *hurting* (or, as we say, *blasting*) the reputation or credit; or from βαλλεῖν τὰς φημιας, *smiting with reports or words*. This latter derivation is given by *Eustathius*, and preferred to the former by the learned *Duport* on *Theophrast.* *Ethic.* *Charact.* cap. vi.

I. *To hurt or wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate.* Tit. iii. 2, where see *Wetstein* & al. Pass. βλασφημῆμαι, *To be reviled.* Rom. iii. 8. 1 Cor. iv. 13. x. 30.

II. *To speak with impious irreverence concerning God himself, or what stands in some peculiar relation to him, to blaspheme.* See Mat. ix. 3. xxvi. 65. xxvii. 39. Mark iii. 29. Luke xxii. 65. Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult *Campbell's Preliminary Dissertations to the Gospels*, p. 395, &c.

In Mark iii. 29. Luke xii. 10, it is construed with εἰς. So *Plato*, *De Repub.* II. Εἰς Θεοὺς βλασφημεῖν. See *Wetstein*.

Βλασφημία, ας, ἡ, from βλασφημέω.

I. *Wounding another's reputation by evil reports, evil speaking, calumny, railing.* Eph. iv. 31. Col. iii. 8. & al. Comp. *Jude* ver. 9, and *Wolffius* there.

II. *Speaking impiously concerning God, or what peculiarly relates to him, blasphemy.* Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. & al.

Βλασφημέω, ε, ὁ, ἡ, καὶ το—ον, from the same as βλασφημῶ, which see.

I. *Speaking evil, railing.* occ. 2 Pet. ii. 11, comp. 1 Tim. i. 13. 2 Tim. iii. 2.

II. *Blasphemous, a blasphemer.* occ. Acts vi. 11, 13.

Βλεμμα, αῖος, το, from βεβλεμμαι perf. pass. of βλέπω.

Look, cast of the countenance. In this sense *Wetstein* shews that it is frequently used in the Greek writers; but I cannot find that it ever signifies the act of seeing. occ. 2 Pet. ii. 8, where *Wetstein* says “βλεμμαῖς and ἀκοή are those of the Sodomites; Lot, beholding their lascivious looks, and hearing the report of their lewdness, was vexed with their unlawful

deeds.—βλεμμα are not the eyes which see, but which are seen, and which betray the affections of the mind.” Comp. Isa. iii. 9. And indeed βλεμμα, as being immediately derived from the perfect passive, should likewise have a passive signification.

ΒΛΕΠΩ, from βλεῖω (anciently used for βαλλω) *to cast*, and ὠπα *the eye*.

I. *To see, behold.* Mat. xi. 4. Mark v. 31. viii. 23. & al. freq. comp. Mat. vi. 6, 18. On Mat. xviii. 10, comp. 2 K. xv. 19. Esth. i. 14, and see *Stanhope* on the *Epistles and Gospels*, vol. iv. p. 495.

II. *To look, look at, behold attentively.* Mat. v. 28. John xiii. 22. Acts iii. 4.

III. *To perceive by the outward senses.* Mat. xiv. 30.

IV. *To perceive by the eye of the mind, to understand.* See Mat. xiii. 13, 14, 16. Mark viii. 18. Rom. vii. 23. Jam. ii. 22.

V. *To look about, be circumspect, to take heed, beware.* Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. & al.

VI. βλεπεῖν εἰς πρόσωπον, *To look at, regard, respect, the person or outward appearance of a man.* occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβάνειν πρόσωπον (which see under λαμβάνω XIX.), as appears from comparing the passages just cited with Luke xx. 21.

VII. βλεπεῖν κατὰ, spoken of a haven or harbour, *To look towards.* occ. Acts xxvii. 12. *Xenophon* in like manner applies βλεπεῖν πρὸς to a tent, and *Herodian*, to a body of soldiers, p. 214, edit. *Oxon.* See *Blackwall's Sac. Classics*, vol. i. p. 205, *Alberti* and *Kypke*.

ΒΑΛΩ

To cast. An obsolete V. whence in the N. T. we have the perf. act. βέβληκα, perf. pass. βέβλημαι, 2d aor. ἐβλήθην, imperat. βληθήτι, infin. βληθῆναι, particip. βληθείς. See under Βαλλω.

Βλήτος, α, ον, from βέβληται, 3d pers. perf. pass. of βαλλω or βλεω *to cast, put*.

To be cast or put. occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητόν is a verbal N. in the neuter gender, governing the accusative case οὖνον; for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus *Demosthenes*, *Contra Lept.* ΤΟΙΣ ΜΕΝ ὙΠΑΡΧΟΥΣΙ ΝΟΜΟΙΣ ΧΡΗΣΤΕΟΝ, ΚΑΙΝΟΥΣ δ' αἰκὴ μὴ ΘΕΤΕΟΝ.

Use

Use must be made of the laws in being, but new ones must not be rashly enacted." And to accustom the learner to this idiom of the Greek language, I shall transcribe, from *Prodicus's Hercules*, page 9, edit. *Simpson*, a passage which may on other accounts also deserve his attention. Των γὰρ οντων αἰσθων και καλων ἔδεν, ἀνευ πονος και ἐπιμελειας, Θεοι διδοασιν ἀνθρώποις· ἀλλ' εἴτε τις Θεος, ἰλεως εἴη σοι βελει, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΥΣ ΘΕΟΥΣ· εἴτε ὑπο φίλων ἐθελεις ἀπασθαι, ΤΟΥΣ ΦΙΛΟΥΣ ΕΥΕΡΓΕΤΗΤΕΟΝ· εἴτε ὑπο τινος πολεως ἐπιθυμεις τιμασθαι, ΤΗΝ ΠΟΛΙΝ ΩΦΕΛΗΤΕΟΝ· εἴτε ὑπο της Ἑλλάδος πασης ἀξίους ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα περιάλειον εὖ ποιεῖν εἴτε τὴν γῆν φερεῖν σοι βελει καρπὸς ἀφθονος, ΤΗΝ ΓῆΝ ΘΕΡΑΠΕΥΤΕΟΝ· εἴτε ἀπο βοσκημάτων οἶσι δεῖν πλουτίζεισθαι, ΤΩΝ ΒΟΣΚΗΜΑΤΩΝ ΕΠΙΜΕΛΗΤΕΟΝ· εἴτε δια πολέμου ὀρέμεις κυβεσθαι, και βελει δυνασθαι τας τε φίλας ἐλευθερεν, και τας ἐχθρας χειρεσθαι, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΑΣ αὐτὰς τε παρὰ των ἐπισταμενων ΜΑΘΗΤΕΟΝ, και οὔτως αὐταῖς δεῖ χρῆσθαι, ἀσκήλειον· εἰ δὲ και σωματι βελει δυνατός εἶναι, τῇ γυμνῇ ὑπηρετεῖν ΕΘΙΣΤΕΟΝ ΤΟ ΣΩΜΑ και ΓΥΜΝΑΣΤΕΟΝ συν πονοῖς και ἰδρόλι. The gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the gods propitious to you, *the gods must be worshipped*; or you are desirous of being loved by your friends, *your friends must be served*; or you want to be honoured by any particular city, *that city must be benefited by you*; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, *your land must be cultivated*; or if you would get rich by feeding cattle, *the cattle must be carefully tended*; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned* from those who know them, and must be practised to render you expert; or, lastly, if you would be strong in body, *your body must be accus-*

tomed to obey your mind, and *must be exercised* with labour and fatigue." It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *du*, as the Greeks do their verbal in *τιον*. Thus *Lucretius*, lib. i. line 112,

Æternas—pœnas in morte timendum.
Eternal torments must in death be fear'd.

Line 139.

Multa novis verbis præsertim cum sit agendum.
For in new terms must many things be couch'd.

Line 382,

—*Motu privandum 'st corpora quæque,*
All bodies must of motion be depriv'd.

Comp. lib. iii. line 626.

Thus also *Virgil*, *Æn.* xi. line 230.

Aut pacem Trojano ab rege petendum.
Or peace must from the Trojan king be begg'd.

and even *Cicero*, *Tuscul.* lib. ii. cap. 19.
Iterandum eadem ista mihi. Those same things must be repeated by me."

BOANEPΓΕΣ, Heb.

Boanerges. An Hebrew name, denoting *Sons of Thunder*, ὁ ἐστὶν υἱοὶ βροντῆς, says St Mark. It seems to be the * *Galilean* pronunciation of the Heb. שׁוֹרַיִם, expressed in Greek letters. Now שׁוֹרַיִם properly signifies a violent trembling or commotion, and may therefore be well rendered by βροντῆς thunder, which is a violent commotion in the air; so, vice versa, any violent commotion is figuratively, and not unusually, in all languages called thunder. When our Saviour surnamed the sons of Zebedee שׁוֹרַיִם, he seems plainly to have had an eye to that prophecy of *Haggai*, ch. ii. 6. *Yet once, and I will shake, שׁוֹרַיִם, the heavens and the earth*, which is by the Apostle to the Hebrews, ch. xii. 26, applied to the great alteration made in the economy of religion by the publication of the gospel. The name *Boanerges* therefore given to *James* and *John* imports that they should be eminent instruments in accomplishing this wondrous change, and should, like thunder, or an earthquake, mightily bear down all opposition by their inspired

* See under Γαλιλαίος.

preaching and miraculous powers *. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee, *Sons of Thunder*, so Virgil, *Æn.* vi. line 842, by a like figure, calls the two Scipios,

————— *Duo Fulmina Belli.*

————— *Two Thunderbolts of War.*

ΒΟΑΩ, ω. A word formed from the sound like *bellow, moo*, in Eng.

To cry, cry aloud. Mat. iii. 3. Mark xv. 34. Luke xviii. 17. & al.

Βοη, ης, ή, from βοαω.

A cry. occ. Jam. v. 4.

Βοηθεια, ας, ή, from βοηθειω.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent its being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments. *Stockius.* occ. Acts xxvii. 17. *Aristotle* applies it in like manner to some *things* used aboard a ship in a storm. See *Wetstein*.

Βοηθιω, ω, q. επι βοην θιω, *to run on occasion of a cry*, namely to give assistance. *To run or come to the help or assistance* of another. Acts xvi. 9. xxi. 28. See *Wetstein* on both texts.

II. *To help, assist.* Mat. xv. 25. Mark ix. 22. 24. & al.

Βοηθος, υς, ο, from βοηθειω.

A helper. occ. Heb. xiii. 6.

Βοθυνος, υς, ο, from βαθυνω *to deepen*.

A cavity, a ditch, a pit in the earth. occ. Mat. xii. 11. xv. 14. Luke vi. 39.

Βολω, ης, ή, from βεβολα, perf. mid. of βαλλω *to cast*.

A cast, a throw. occ. Luke xxii. 41.

Βολιζω, from βολις.

To cast or let down a line and plummet to try the depth of water, to plumb, sound, fathom. occ. Acts xxvii. 28.

Βολις, ιδος, ή, from βεβολα, perf. mid. of βαλλω *to cast*.

I. *A dart, a javelin, a missive weapon.* occ. Heb. xii. 20. But observe, that the words η βολιδι καλατοξευθησεται are wanting in very many MSS, three of which

ancient, in several of the ancient versions, and commentators, and are accordingly rejected by *Mill, Wetstein, and Griesbach*.

II. *A sounding-line furnished with a plummet, and cast or let down to try the depth of water.* Thus sometimes used by the profane writers.

ΒΟΡΒΟΡΟΣ, υς, ο, from βορα (which from Heb. בָּעַר *to feed*) *food, provender*, according to the Greek Etymologists, as if βορβορος, properly denoted *dung, ordure*. But may it not be rather formed from a reduplication of the Heb. בֹּר, *a pit*? Comp. Jer. xxxviii. 6, in Heb.

Mud, mire. occ. 2 Pet. ii. 22.

Βορρας, ας, ο, from βοη noise, and ρεω *to flow*.

I. *The north wind, which usually flows with violence and noise.* So *Ovid. Metam.* i. line 65, *Horifer Boreas, The boist'rous north wind*.

II. *The north country or side.* occ. Luke xiii. 29. Rev. xxi. 13.

Βοσκω, from the obsolete βοω *to feed, eat*, which perhaps from βας *an ox*, who *feeds or licks up the grass* in a remarkable manner. See Num. xxii. 4.

To feed, tend in feeding. See Mat. viii. 30, 33. Luke xv. 15. John xxi. 15, 17.

Βοτανη, ης, ή, from βολος *food*, which from βοω *to feed*.

Herb, herbage, which affords the usual food of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7.

ΒΟΤΡΥΣ, υος, ο.

A bunch or cluster of grapes. occ. Rev. xiv. 18. It is perhaps a derivative from the Heb. בָּתַר *to divide*, either because the grapes, though on the same stalk, are yet *divided or separated* from each other or because it properly denotes a bunch of grapes *gathered or separated* from the vine.

Βουλευτης, υς, ο, from βουλευω.

A counsellor or senator. occ. Mark xv. 43. Luke xxiii. 50. ; in which texts it plainly means *a member of the Jewish Sanhedrim*. Comp. Luke xxiii. 51, and Συνεδριον. *Josephus* uses βουλευτης in the same sense, De Bel. lib. ii. cap. 17, § 1.

Βουλευω, from βελη.

I. *To consult, deliberate*; whence

II. Βουλευομαι, Mid. *To consult, deliberate, take counsel* in order to a determination. Luke xiv. 31. John xii. 10. Acts v. 33.

III. *To*

* See *Lardner's Hist. of the Apostles and Evangelists*, chap. ix. § 1.: and *Suicer Thesaur.* in Βεβλη IV.

III. *To determine, purpose.* occ. Acts xv. 37. xxvii. 39. 2 Cor. i. 17.

ΒΟΥΛΗ, ης, ἡ, from Heb. *לעב* to rule, have power.

Design, purpose, decree, counsel. Luke vii. 30. xxiii. 51. Acts ii. 23. xxvii. 42. Heb. vi. 17. & al. freq.

Βουλήμα, αἰος, το, from βουλή or βουλομαι.

Purpose, will. occ. Acts xxvii. 43. Rom. ix. 19.

Βουλομαι, either from βουλή, or immediately from the Heb. *לעב* to rule, have power.

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see *Wolfius* and *Wetstein*.

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be willing or desirous.* Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βυτος, ος, ὁ,

A hill, hillock, rising ground. occ. Luke iii. 5. xxiii. 30.

The Greek Etymologists deduce βυτος from the V. *βαινω* to ascend. But *Eustathius* on *Odyss.* xix, cited by *Wetstein* (whom see), says that βυτος, though used by *Herodotus*, is a barbarous, namely, a Libyan or African, word. And if so, may it not be rather derived from Heb. *בנה* to build, build up? for hills generally are built up, as it were, of various * strata lying regularly, one above another.

The LXX have frequently used this N. twice for Heb. *במה* a high place, thrice for Heb. *גל* a heap, but most generally for Heb. *גבעה* a hill, as in *Isa.* xl. 4, cited *Luke* iii. 5.

Βες, βους, ὁ, ἡ, from βουω, ω, to bellow, which see.

A beeve, a bull or cow. *Luke* xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from *Dr. Shaw*, that the inhabitants of *Barbary* still "continue to tread out their corn after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as

they call the * *treading floors*), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." *Shaw's Travels*, p. 138, 9. Comp. under *Αλοαμ*.

Βου. See under *Βουκω*.

Βραβειον, ος, το, from βραβειν the judge of a public game who assigns the prize, which perhaps from the Heb. *בר* great, chief, principal, with β prefixed after the *Æolic* manner.

I. A prize in the Grecian games, which consisted of a crown or garland made of some kind of leaves, according to that well-known epigram,

Τισσαρις υἱὸν Ἀῶνις, &c.

which *Addison* gives us thus in † *English*, from the Latin of *Ausonius*,

Greece, in four games thy martial youth were train'd,

For heroes two, and two for Gods ordain'd
Jove bade the Olive round his Victor wave;
Phæbus to his an Apple-garland gave;
The Pine, *Palæmon*; nor with less renown,
Archemorus conferr'd the Parsley-crown.

So the *Etymologist* cited by *Wetstein* (whom see) explains βραβειον by ὁ παρὰ τῶν βραβευμένων δίδομενος στεφανὸς τῷ νικωνί, the crown or wreath given by the judges to the victor." occ. 1 Cor. ix. 24. comp. ver. 25.

II Applied figuratively to the prize of the Christian Calling, the Crown of Glory, that fadeth not away. occ. *Phil.* iii. 14. comp. 1 *Pet.* v. 4.

Βραβεινω, from βραβειν, which see under *Βραβειον*.

I. To assign the prize in a public game, to be the judge or president on such an occasion. In this its proper sense it is sometimes used in the profane authors.

II. To preside, rule, direct, occ. *Col.* iii. 15. Thus applied in the best Greek writers. See *Wolfius*, *Wetstein*, and *Kypke*.

Βραδυνω, from βραδύς slow.

To delay, make delay, be slow. occ. 1 *Tim.* iii. 15. 2 *Pet.* iii. 9.

* See *Catcott*, on the Deluge, p. 160, of the 1st edit. or p. 248 of the 2d.

* So called perhaps ultimately from the Heb. *כרע* to sever, separate, since the corn is in these places severed from the husk.

† Dialogue II. on Ancient Medals.

Βραδυπλοῖα, ω, from *βραδύς* *slow*, and *πλοῖος* *navigation, sailing*.

To sail slowly. occ. Acts xxvii. 7.

ΒΡΑΔΥΣ, εια, υ, perhaps from *βαρος* *a weight or burden*, and *δύειν* or *δυναί* *to go under*; or rather from the oriental *ברד*, which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an *intense* degree, and hence *ברדן* *to be heavy, slow*.

Slow, as opposed to *ταχύς* *swift or quick*. occ. Jam. i. 19. It is used also in a spiritual sense, occ. Luke xxiv. 25, where see *Wetstein* and *Kypke*. So in Latin, *bardus* signifies *slow, dull, heavy*, immediately perhaps from the Greek *βραδύς*, but ultimately from the oriental *ברד* *to congeal*.

Βραδύτης, ήος, ή, from *βραδύς*.

Slowness. occ. 2 Pet. iii. 9. See *Wetstein*.

Βραχίων, ονος, ό, from *βραχύς* *short*, in the comparative form.

I. Properly, *The shorter part of the arm from the shoulder to the elbow*.

II. *The arm in general*. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence,

III. Figuratively, *The strength or power of God*. occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. *עֲזָרָה*. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. lxxxix. 10, 13. & al.

ΒΡΑΧΥΣ, εια, υ, from the Heb. *פָּרַק* *to break, break off*.

I. Of distance, *Short, small, little*. occ. Acts xxvii. 28.

II. Of food, *Little*. occ. John vi. 7.

III. Of time, *Short*. occ. Luke xxii. 58. Acts v. 34. Heb. ii. 7, 9. Comp. *Ελαττω*.

IV. Of words, *Short, few*. occ. Heb. xiii. 22, where observe that *δια βραχείων* is a pure Greek phrase used for *in a few words* by the best writers. For instance, see *Wetstein*. I add from *Æschines* *De Coron.* § 5,—*ΔΙΑ ΒΡΑΧΕΩΝ ΕΙΠΕΙΝ ΒΑΛΟΜΑΙ*, *I will speak in few words*.

Βρεφος, εος, υς, το, q. *φρεβός* (by transposition), from *φρεβώ* *to feed, nourish* (which from *φρεν* *βίον* *ringing or affording sustenance*; for babes are nourished in the

womb, and when born require frequent nourishment.

I. *A babe in its mother's womb.* occ. Luke i. 41, 44.

II. *A new-born babe.* occ. Luke ii. 12, 16. Acts vii. 19. 1 Pet. ii. 2.

III. *An infant, a child.* occ. Luke xviii. 15. 2 Tim. iii. 15.

ΒΡΕΧΩ. The most probable derivation seems to be from the Heb. *ברך* *to bless*, which word is in the O. T. often applied to *rain, dew, or moisture*, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Isa. xlv. 3. Ezek. xxxiv. 26, and the N. *ברכה* signifies *a pool of water*.

I. *To wet, make wet*, as with a shower of tears. occ. Luke vii. 38, 44. So *Kypke* cites from *Pausanias* in *Phor.* lib. x. p. 628, *και ΕΒΡΕΧΕ Φαλανθῆ την κεφαλῆν, and wetted Phalanthus's head*, with the tears, namely, just before mentioned.

II. *To rain, send rain.* occ. Mat. v. 45. Jam. v. 17. This seems a hellenistical use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7, for the Heb. *מָטַר*, instead of the pure Greek *ὑεῖν*. See *Wetstein*. In Jam. Θεός is understood. So *Raphelius* and *Wetstein* on Mat. v. 45, cite from *Xenophon*, *ἐταίρ* *ΝΙΦΗ* 'Ο ΘΕΟΣ, when *God sends snow*; and from *Herodotus*, *ΥΕΙ*—'Ο ΘΕΟΣ, *God sends rain*. Comp. *Kypke*, and *Josephus*, *Ant.* lib. viii. cap. 13. § 2, and § 6.

III. Intransitively, *To rain, fall from heaven*, as fire and brimstone. occ. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet or fall as rain.* occ. Rev. xi. 6. *Βρονή*, ης, ή, q. *βρομή*, from perf. mid. *βρομα* of *βρομῶ* *to roar*, which from the Heb. *רָעַר* *to roar, thunder*, β being prefixed after the Æolic manner. *Thunder.* occ. Mark iii. 17. John xii. 29. Rev. iv. 5. & al. This word in the LXX constantly answers to the Heb. *רָעַר*, which as a V. they likewise render by *βρονῶ* *to thunder*.

Βροχή, ης, ή, from *βροχῶ*.

Rain. occ. Mat. vii. 25, 27.

ΒΡΟΧΟΣ, ος, ό, from the Heb. or Arabic *קָרַב* *to tie, bind*, by transposition.

I. *A cord*. In which sense it is often used by the profane writers.

II. Fi.

II. Figuratively, *A snare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 25, it answers to the Heb. מוקש *a snare.*

Βρω, from the Heb. בער *to feed upon, eat, consume.*

To eat. An obsol. V. whence in the N. T. we have perf. act. particip. βρωσας, John vi. 13. Comp. βρωσκω.

Βρυ[μ]ος, υ, ο, from βεβρυ[μ]μαι perf. pass. of βρυχω.

A gnashing, or crashing, as of the teeth in violent pain or agony. Mat. viii. 12. & al. freq. So *Homer* applies the participle βεβρυχως to a wounded hero *crashing his teeth in the agonies of death,* Il. xiii. line 392. Il. xvi. line 486.

ΒΡΥΧΩ.

To grind, gnash, or crash the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. *crash, gnash,* and the Heb. קרק of the same import.

ΒΡΥΩ, from the Heb. ברא *to produce.*

I. *To abound, as a tree with blossoms; or the earth with plants, animals, fountains, &c.*

II. *To send forth or issue, as a spring its waters, scaturio.* occ. Jam. iii. 11. See *Wetstein.*

Βρωμα, αλος, το, from βρωμαι, perf. pass. of βρω or βρωσκω.

Meat, solid food. Mat. xiv. 15. 1 Cor. iii. 2. & al. freq.

In Heb. xiii. 9. the Apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for *meat*, and on [the latter of] which the offerers feasted in the courts of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12. in token of their being pardoned, and at peace with God." *Mac-knight*, whom see.

Βρωσιμος, η, ον, from βρω or βρωσκω *to eat.*

Eatable, fit to eat. occ. Luke xxiv. 41.

Βρωσις, ιος, att. εως, η, from βρω or βρωσκω *to eat.*

I. *Eating, the action of eating.* 1 Cor. viii. 4. Comp. Heb. xii. 16, where see *Doddridge* and *Mac-knight*, "*A meal.*"

II. *Meat, food.* John iv. 32. vi. 27. Rom. xiv. 17, where *Wetstein* shews that βρω-

σις and βρωσις are in like manner mentioned together by the profane writers.

III. *A canker, any thing that eats into and spoils metals or corn.* occ. Mat. vi. 19, 20.

Βρωσκω, from the obsolete βρω *to eat* (which see), whence also it borrows its tenses.

To eat. occ. John vi. 13.

Βυθίζω, from βυθος.

I. *To immerse, drown.* Thus it occurs 2 Mac. xii. 4, but not strictly in this sense, as a V. active, in the N. T. Βυθίζομαι pass. *To be immersed, sink.* occ. Luke v. 7.; βυθίζεσθαι *were sinking; so* Eng. Translat. rightly "*began to sink.*" See *Glassii Philol. Sacr. lib. iii. tract 3. can. 3.*

II. *To drown, in perdition.* occ. 1 Tim. vi. 9. So *Merrick*, Annot. on Ps. xviii. 5, cites from an Epistle of *Hippocrates*, ΒΥΘΟΣ ΑΠΩΛΕΙΑΣ. See also *Wetstein's* Note on βλαβερας.

ΒΥΘΟΣ, υ, ο, from βαθος *deep, or immediately from the Heb. בת capaciousness. The deep, the sea.* occ. 2 Cor. xi. 25, where see *Wolfius* and *Wetstein*. St Paul "says he had even been a night and a day in the deep; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. *Pearce*, Note (E) on Acts xxvii. 9. So *Josephus*, in his *Life*, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming *all night*, δι' ὅλης της νυκτος ἐνηζυμεθα.

Βυρσευς, ιος, att. εως, from βυρσα *a skin or hide of a beast, when separated or flayed off from its body, which perhaps from the Heb. פרש or פרס to separate, sever.*

A tanner, one who tans the hides of beasts, coriarius. occ. Acts ix. 43. x. 6, 32.

The LXX, in one place, Job xvi. 15, use βυρσα for the Heb. בלר *a skin or hide.*

Βυσσινος, η, ον, from βυσσος.

Made of byss, or cotton, occ. Rev. xviii. 16. xix. 8, 14.

ΒΥΣΣΟΣ, υ, η, plainly from the Heb. בויץ, the same.

I. *Byss, the cotton plant, of which Pausanias, in his Eliacs, vol. v. observes, that in his days*

days it grew in the country of *Elis*, but no where else in Greece. See *Wetstein*.

II. *Cotton, cloth, callicoe*. But *Pollux*, in his *Onomasticon*, says that the *βυσσος* of *Egypt* was in his time i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. *Theocritus* mentions *Byss* as a cloathing worn by women on festive occasions, *Idyll*. ii. line 73,

—ΕΥΣΣΟΙΟ καλον συροισα χιλιωνα.
Trailing a beauteous robe of *Byss*.

ΒΩΜΟΣ, ὁ.

An altar. It seems a derivative from the Heb. *במה* *high, elevated*; either because

altars were usually built on *במות* *hills* or *rising* grounds, which are often in the O. T. mentioned as places of religious worship (see *Heb.* and *Eng. Lexicon*, under *הרה* I.); or because the altars themselves were structures *elevated* or *raised* to some height above the ground. This derivation is confirmed by *Eustathius* on *Homer*, II. viii. line 441, who observes, that *βωμοί* signify not only what they sacrificed upon, *αλλα και—αιπλως ανασημα*, εφ' ὃ εἰσι βηναι τι και τεθηναι, but also simply an *elevation*, upon which a thing may go, or be put." occ. Acts xvii. 23.

This word in the LXX several times answers to the Heb. *במה* or *במות*, though more frequently to *מזבח* *an altar*.

Γ

Γ Α Γ

Γ Α Ζ

Γ, γ, γ̄. *Gamma*. The third letter of the Greek Alphabet, so called as if *Gamla*, by a corruption from the Heb. ג, *Gimel*, to which it corresponds also in form, order, and, power; and in the forms Γ, γ̄, is evidently no other than the Samaritan or Phenician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.

Gabbatha, *A raised or elevated place*, from the Heb. V. גבה *to be high, elevated, eminent*, occ. John xix. 13; where observe, that the Evangelist does not say that *Λιθοστρωτον* is an interpretation or translation of the Heb. *Gabbatha*, but that the same place, which was called (in Greek, namely) *Λιθοστρωτον*, or the *stone-pavement*, was in Heb. denominated *Gabbatha*, or the *elevated place*.

Γαγγραιναι, ης, η̄, from γρᾶω or γρᾶινω *to eat, consume*, which from the Heb. גרע *to diminish*.

A gangrene or *mortification*, which, unless prevented by timely remedies, spreads from the place affected, *eats away* or *consumes by putrefaction* the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17, where see *Wetstein*.

ΓΑΖΑ, ης, η̄.

Treasure. occ. Acts viii. 27. *Jerome* on Isa. xxxix. informs us that *Gaza* is not an *Hebrew* but a *Persic* word; and from *Curtius*, lib. iii. cap. 13. edit. var. we learn that the *Persians* called the royal treasure *Gaza*—"pecuniam regiam, quam Gazam Persæ vocant." We also find the nouns גזניא, גזניא, used for *treasures* or *treasuries*, in the books of *Ezra*, *Esther*, and *Ezekiel*; and in the compound word גזבר *a treasurer* (*Ezra* i. 8. vii. 21.), the ג is dropt as in the *Persic* *Gaza*, and no doubt this latter is from the same root גנז (omitting the ג), which not only in *Chaldee*,

Chaldee, but in Syriac and Arabic, likewise signifies *to hide, treasure, lay up*. It may not be improper to add that the word *Gaza* was received both into the Greek and Latin languages. See *Wetstein* on Acts viii. 27.

Γαζοφυλακίον, *α, το*, from *γαζα* a treasure, and *φυλασσω* to keep.

A treasury. occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees.

ΓΑΛΑ, *ακίος, το*, from the Heb. חָלָב *to suckle*, *γ* being changed into *γ*, as usual; or rather perhaps abbreviated from the old word γάλατος, used by *Homer*, Il. ii. line 471, and Il. xvi. line 643, for *milk*, which may not improbably be derived from Heb. חָלָב *smooth*; as also the Latin name *lac*; and hence the Greek γαλα, in the gen. γαλακτός, may take its *α*.

I. Milk. occ. 1 Cor. ix. 7.

II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. occ. 1 Pet. ii. 2. Comp. Isa. lv. 1.

III.--*The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. occ. 1 Cor. iii. 2. Heb. v. 12, 13. See *Kypke*.

Γαλήνη, *ης, ή, q. γιλανη* from *γίλαω* to laugh, smile*.

A calm, tranquillity or stillness of the sea, when, according to *Ovid's* expression,

—rident æquora Ponti,

or in *Dryden's* language,

The storm is hush'd, and dimpled ocean smiles.

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See *Jortin's* Remarks on Ecclesiastical Hist. vol. i. p. 272, 2d edit.

Γαλιλαίος, *α, ό*, from Γαλιλαία Galilee, a

* It is certain that the Chaldaizing Jews used חָלָב for a calm; so I would not be positive that the Greek γαλήνη may not be a derivative from the Heb. חָלָב a mirror or looking-glass. I know not how better to explain my meaning than in those noted lines of *Addison*:

So the pure limpid stream, when foul with stains,
Of rushing torrents and descending rains,
Works itself clear, and as it runs, refines,
'Till by degrees the floating mirror shines,
Reflects each flower that on the border grows,
And a new heav'n in its fair bosom shows.

CATO:

country to the north of Judea, so called after its Heb. name גליל, Isa. ix. 1. & al. A Galilean, a native of Galilee. Luke xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at *Nazareth*, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly *Galileans* (see Acts ii. 7.), and these were generally a despised people, and particularly obnoxious to the Romans on account of their seditious disposition, which had been fomented by *Judas the Galilean* (see Acts v. 37, and *Josephus* Ant. lib. xviii. cap. 1. § 1, and § 6. lib. xx. cap. 4. § 2, and cap. 5. § 1, and De Bel. lib. ii. cap. 8. § 1.), hence the Heathen called the Christians *Galileans*, in hatred and contempt. Thus doth *Epictetus* in *Arrian*, lib. iv. cap. 7. So *Lucian*, or whoever was the author of the *Philopatris*, satirizes St Paul under the denomination of ο Γαλιλαίος, the Galilean (*Lucian*, tom. ii. p. 999.) And we are informed by *Socrates*, the ecclesiastical historian, lib. iii. cap. 12, that the emperor *Julian* usually called Christ *Galilean*, and the Christians *Galileans*. Γαλιλαίον εἰσθεὶς ὁ Ἰουλιανὸς καλεῖν τὸν Χριστὸν, καὶ τοὺς Χριστιανούς Γαλιλαίους; and by *Gregory Nazianz.* Orat. iii. p. 81, that he even made a law that the Christians should be called *Galileans*. Γαλιλαίους ἀντὶ Χριστιανῶν—καλεῖσθαι νομοθετήσας. Comp. *Suicer's* Thesaurus in Χριστιανός ii. 2. Mark xiv. 70, *Thou art a Galilean, and thy speech agreeth thereto*. Comp. Mat. xxvi. 73. The dialect of the *Galileans* seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which *Strabo*, lib. xvi. p. 1103. edit. *Amstel.* takes notice, Ταῦτα μὲν προσαρχία (i. e. of Judea), τα πολλὰ δ' ὡς ἐκαστα εἰσὶν ἀπο φυλῶν οἰκούμενα μιλῶν, ἐκ τῆς Αἰγυπτίων ἔθνεον, καὶ Ἀραβίων καὶ Φοινικῶν; whence their country is called *Galilee of the Gentiles*, Isa. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The *Thalmudists*, in the Tract עירובין, tell us, "As for the men of Judea, because they were accurate in their language (בדקוּת שְׁלֵשׁ עֲשָׂרָה פְּסָקִים), the law

law was confirmed in their hands; but as for the men of *Galilee*, because they were not accurate in their language, the law was not confirmed in their hands;” and to prove their inaccuracy, they assert in the same place, that the *Galileans* did not in speaking distinguish אִמֶּר *a lamb*, עֵמֶר *wool*, חֵמֶר *a he-ass*, and זֵמֶר *wine*. See more on this subject in *Buxtorf's Lexicon Thalmud. &c.* under גִּלְיָה, and in *Wetstein's Note* on Mat. xxvi. 73.

Γάμω, ω, from γαμος.

To marry. In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. & al. as γαμίζωμαι, pass. *to be married*, is of the woman. Mark x. 12, (where see *Wetstein*) 1 Cor. vii. 39; but γάμω in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14.

In Mark vi. 17, it is applied to an *unlawful* marriage. On Mat. xxiv. 38, comp. Gen. vi. 2.

Γαμίζω, from γαμος.

To give in marriage, as a father doth his daughter, whence in pass. γαμίζομαι *to be given in marriage*, as a daughter by her father. occ. Mark xii. 25.

ΓΑΜΟΣ, ε, δ, either from γάω *to beget*, or rather perhaps from the Heb. דָּוַע *to join together*.

I. *The matrimonial union, marriage*. Heb. xiii. 4, where, as *Wolffius* (whom see) has justly remarked, the imperatives preceding and following shew that we should rather understand εἶπω than εἶμι. See also *Hammond* and *Macknight*: and observe that the *Alexandrian* and two other MSS, for δὲ in the following sentence read γὰρ, and the *Vulg.* translates by enim *for*.

II. *A nuptial or marriage feast*. Mat. xxii. 8, 10. comp. ver. 4. John ii. 1, 2. Plur. Γάμοι, οἱ. The same. Mat. xxii. 2, 3, 9. & al. *Raphelius* on Mat. xxii. 2, cites *Arrian* using ΠΟΙΕΙΝ ΓΑΜΟΥΣ *for making a marriage feast*, as *Elsner* doth others of the Greek writers. See also *Wetstein* on ver. 1.

ΓΑΜΩ. See ΓΑΜΟΣ,

To marry. An obsolete V. whence in the N. T. we have the 1st aor. ἐγάμα. Luke xiv. 20. See under Γάμω.

ΓΑΡ. A conjunction, derived, like the Sy-

riac גַּר of the same import, from the Heb. גָּרַח *to excite, move*.

1. Causal, *For*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St Paul's Epistles, refer to what *immediately* preceded, but to what went before at a considerable distance (comp. Mark xi. 13. xii. 12. xvi. 3, 4.); yea, that sometimes in St Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenour of the discourse. Numerous instances of both these usages of γὰρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.
2. It denotes *connection* or *continuation* of the same discourse, as nam often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See *Raphelius* and *Wetstein* on Mat. and *Hutchinson's Note* 1, on *Xenophon Cyropæd.* p. 171. 8vo.
3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the * *reason* of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14, *But Pilate said unto them*, τί γὰρ κακὸν ἐποίησε; q. d. (*Why should I crucify him? or, I will not crucify him;*) *for what evil hath he done?* Comp. Acts xix. 35. See *Blackwall's Sacred Classics*, vol. i. p. 137.
4. Illative, *Wherefore, therefore*. Rom. vi. 19. xv. 2. 1 Cor. i. 26.
5. Affirmative, *Verily, truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20, where see *Macknight*, Jam. iv. 14. Rom. xv. 27, where we may observe it is thus used after the V. εὐδοκῆσαι repeated; and in this manner the learned *Hoogeveen's* note on *Vigerus De Idiotism.* chap. vii. sect. 11. reg. 6, remarks, that γὰρ is frequently applied in the Greek writers.

* “Vix ausim affirmare (says the learned *Hoogeveen* on *Vigerus De Idiotism.* cap. viii. sect. 5 reg. 3, whom see), soli servire interrogationi citra ullam causæ redditionem.”

ΓΑΣΤΗΡ, γαστρος, and by contraction γαστρος, ἡ, perhaps from the Heb. כר, or Chaldee כר, the belly.

I. *The belly.* Hence used by a figure for a person given to his belly, or gluttony. occ. Tit. i. 12. So *Hesiod*, speaking of some shepherds, *Theogon.* line 26, calls them κακ' ἐλεγχέας, ΓΑΣΤΕΡΕΣ δῖον. See *Suicer Thesaur.* in Γαστήρ, and *Wetstein* on Tit. i. 12.

II. *The womb,* whence the phrase ἐν γαστρὶ, ἔχειν to have in the womb, i. e. to be with child. Mat. i. 18. & al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρὶ, Luke i. 31, is to conceive in the womb, to become with child. Both these phrases are elliptical, γονόν or ἐμβρυόν a *fetus* or *embryo* being understood. Ἐν γαστρὶ ἔχειν, and ἐν γαστρὶ λαβεῖν, are used by the Greek writers. See *Wetstein* on Mat. i. 18, and *Bos Ellips.*

ΓΕ, an adv. perhaps from the Heb. כה thus.

1. *Indeed, truly, surely, at least.* Acts ii. 18.

Rom. viii. 32. 1 Cor. iv. 8. ix. 2. & al.

2. *Yet truly.* Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of its affirmative meaning.

ΓΕΕΝΝΑ, ας, ἡ.

Gehenna. Γαιεννα is used by the LXX for the Heb. גיהנא, Josh. xviii. 16. So Γεεννα of the N. T. is in like manner a corruption of the two Heb. words, גי a valley, and גהנא Hinnom, the name of a person who was once the possessor of it. This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech, Baal, or the Sun.* A particular place in this valley was called *Tophet*, and the valley itself the valley of *Tophet*, from the fire stove, Heb. תפת, in which they burned their children to *Molech.* See 2 K. xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35, and comp. Heb. and Eng. Lexicon, in תפת I. and מלך, and ΜΟΛΟΧ below.

From this valley's having been the scene of those infernal sacrifices, and probably too from its continuing after the time of king *Josiah's* reformation (2 K. xxiii. 10.) a place of abominable filthiness and pollution (see Sense II. below); the Jews,

in our Saviour's time, used the compound word גיהנא for *hell, the place of the damned.* This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxi. 12. Isa. xxvi. 15. xxxiii. 14. & al. and by the *Jerusalem Targum*, and that of *Jonathan Ben Uziel*, on Gen. iii. 24. xv. 17. comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. Γεεννα τῆς πυρός, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom (as the innocent victims above mentioned, see *Grotius* on Mat. or as those executed on the statutes, Lev. xx. 14. xxi. 9. see *Doddridge*); though this, as well as the other degrees of punishment mentioned in the context, must, as *Doddridge* has remarked, be ultimately referred to the invisible world, and to the future vengeance of an offended God.

II. It commonly denotes immediately *hell, the place or state of the damned*, as Mat. v. 29, 30. x. 28. comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom, Γεενναν, and to the perpetual fire there kept up to consume them. Comp. *Ecclus.* vii. 17. *Judith* xvi. 17, and see the learned *Joseph Mede's* works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ, or, as the best MSS read, ΓΕΘΣΗΜΑΝΕΙ. Undeclined, Heb.

Gethsemane. A word compounded either of the Heb. גיא a valley, and שמן fatness, as being a very fruitful valley, or rather, according to *Capellus* and *Lightfoot*, of גת a press, and שמן oil, as denoting a place of oil-presses. This latter derivation is confirmed by observing that it appears from Luke xxii. 39, that this place lay near the Mount of Olives. occ. Mat. xxvi. 36. Mark xiv. 32. See *Capellus* in *Pole Synops.* and *Lightfoot*, *Hor. Heb.* in Mat. xxvi. 36.

ΓΕΙΝΩ, or ΓΕΝΩ.

To form, make, from the Heb. כן to dispose, machinate. An obsolete V. whence in the N. T. we have the perf. mid. γέγονα, 2 aor. mid. ἐγενόμην, infin. γινοσθαι. See under Γίνομαι.

Γεῖον,

Γειῶν, ονος, ὁ, ἡ, q. γῆτων or γῆτων, from γῆ, or γῆ a land, country.

A neighbour, q. d. one of the same country, a countryman. occ. Luke xiv. 12. xv. 6, 9. John ix. 8.

In the LXX it generally answers to the Heb. יֹשֵׁב an inhabitant.

ΓΕΛΛΩ, ω, from the Heb. גָּל or גָּל to exult, or from גָּל to deride.

To laugh, be merry. occ. Luke vi. 21, 25.

Γελως, ὡς, ὁ, from γιλαω.

Laughter, mirth. occ. Jam. iv. 9.

Γεμιζω, from γεμω.

To fill. Mark iv. 37. Luke xiv. 23. xv. 16. & al.

ΓΕΜΩ, from the Heb. מָל to increase, fill; or Arabic מָל to abound, be full; or Syriac מָל To be full. Comp. Heb. and Eng. Lex. in מָל.

To be full. Mat. xxiii. 25, 27. (where see Wetstein), Luke xi. 39. Rev. iv. 6.

Γενεα, ας, ἡ, from γενος.

I. A generation, a descent, or single succession of men from father to son. Mat. i. 17. So Homer, speaking of Nestor, Il. i. line 250,

Τῷ δ' ἤδη δυο μὲν ΓΕΝΕΑΙ μεροπῶν ἀνθρώπων
Εἴθιαι, ———

Two generations now had pass'd away. POPE.

Herodotus also often uses the word in the same sense, as lib. i. cap. 3. Δεύτερη —ΓΕΝΕΗ, in the second generation; and cap. 7. Ἀρχαῖες ἐπὶ δυο καὶ εἰκοσι ΓΕΝΕΑΣ ἀνδρῶν, —παις παρὰ πατρός εκδεχομενος τὴν ἀρχὴν. Ruling for two and twenty generations—the son succeeding the father in the government." See more in Raphelius and Wetstein.

II. A generation or race of men, living at the same time. Mat. xi. 16. xii. 39, 41. xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. & seq. xvii. 25. Acts viii. 33, and see Doddridge's note on this last text. So Luke xvi. 8, The children of this world are wiser εἰς τὴν γένεαν τὴν ἑαυτῶν in their generation, i. e. in the generation of men wherein they live." Com. Acts xiii. 36.

Γενεαλοῖω, ω, from γενεα a generation, and λοῖος an account.

To reckon a genealogy, descent, or pedigree. occ. Heb. vii. 6.

Γενεαλογία, ας, ἡ, from the same.

A genealogy. occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Wetstein on 1 Tim. and Doddridge and Macknight on both texts.

Γενεσικα, ων, τα, from γενεσις. It is properly a N. adj. neut. plur. agreeing with Συμπόσια feasting understood. See Bos Ellips. p. 184.

A birth-day, or rather the feasting and other tokens of mirth observed on the birth-day. To this purpose Suidas explains it by ἡ δὲ ἐνιαυτὸς ἐπιφοίτωσα τῇ τεχνίτιος μνημῇ, the annual commemoration of one's birth. occ. Mat. xiv. 6. Mark vi. 21. We find from Gen. xl. 20, that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his birth-day (Heb. חֲדָשׁ יוֹם, LXX. ἡμερὰ γενεσιως); and from Herodotus, lib. ix. cap. 109, we learn that the Persian kings observed the same custom. Τὸ τοῦ δεῖπνον παρασκευάζειν ἅπασι τῇ ἐνιαυτῇ, ἡμερῇ τῇ ΕΓΕΝΕΤΟ Βασιλεὺς. This supper is prepared once a year on the day in which the king was born." For the sense here assigned to γενεο, comp. lib. i. cap. 133.

Γενεσις, ιος, ἡ, from γεινομαι, to be born, or more accurately from γένεσθαι 2d pers. perf. of the obsolete V. γεινομαι to be born, from the Heb. כָּן to form. See under Γενναω.

I. Scott, on Mat. i. 1, shews that in the Greek writers it signifies original extract, descent, birth. Hence in N. T.

II. Birth. occ. Jam. i. 23, τὸ πρόσωπον τῆς γενεσεως αὐτοῦ, the face of his birth, i. e. his native or natural face.

III. Successive generation, descent. occ. Mat. i. 1, βιβλος γενεσεως the book of the generation, i. e. the genealogy. It seems an hebraical expression answering to the Heb. סֵפֶר תּוֹלְדוֹת, as it does in the LXX of Gen. v. 1. See Wolfius on Mat. i. Wetstein cites from Herodotus, lib. ii. γενεαλοῖεσι δὲ αὐτῶν τὴν ΓΕΝΕΣΙΝ, they reckon their genealogy or descent."

IV. Τροχὸς τῆς γενεσεως, the wheel, course, of (our) existence seems to denote our life; so Ecumenius explains the phrase by τὴν ζωὴν ἡμῶν. occ. Jam. iii. 6. comp. Τροχός.

Γενέσθαι, ης, ἡ, from γεινομαι to be born.

A birth, a being born. occ. John ix. 1, where Wetstein shews that ἐκ γενεθῆς, from

from the birth, is a common expression in the Greek writers.

ΓΕΝΝΑΩ, ω, from γὰρ to get, obtain (which Heb. verb the LXX render by γενναω, Zech. xiii. 5.) ; see Gen. iv. 1. Or is it not rather from the Heb. כָּן or כָּבַד to form, machinate * ?

I. To get, beget, generate. Mat. i. 2. & al. freq. comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. Mat. i. 20, that which is εν αυτη γεννηθεν, begotten in her. "Γενναω, when applied to females, does not signify to conceive (that is συλλαμβανω, Luke i. 24, 31, 36.) but to bring forth." Scott. See next Sense, and Bp. Pearson on the Creed, Art. ii. p. 117. edit. fol. 1662. Note †.

II. To beget spiritually, i. e. convert to the Christian Faith. 1 Cor. iv. 15. Philem. ver. 10. where see Macknight.

III. To bring forth, as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16.

IV. In Pass. Γενναομαι, To be born. Mat. i. 16. ii. 1. & al. comp. John iii. 3—7.

V. To produce, generate, occasion. 2 Tim. ii. 23. So Plato Ep. Βλαβην ηδονη και λυπην ΓΕΝΝΑΙ, Pleasure generates hurt and grief."

Γεννημα, αλος, το, from γενημαι, perf. pass. of γενναω.

I. Offspring, brood, of animals, Mat. iii. 7. xii. 34. & al. comp. Εχιδνα II.

II. Fruit, produce, of vegetables. Mat. xxvi. 29. Luke xii. 18. Raphelius shews that Polybius several times uses γεννημα for the fruits of the ground ; and Anacreon calls wine γονον αμπελς, the fruit or offspring of the vine. Ode I. line 7. See also Wetstein and Campbell on Mat. and LXX in Hab. iii. 17.

III. Fruit, produce, effect, occ. 2 Cor. ix. 10.

Γεννησις, ιος, att. εως, η, from γενναω.

A birth, occ. Mat. i. 18. Luke i. 14.

Γεννηλος, η, ον, from γενναω.

Born, produced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 12. xiv. 1. xv. 14. xxv. 4.

Γενος, ιος, υς, το, from obsol. γενω to form, or γινομαι to become, be born.

* Whence also may be derived the Saxon oennan to beget, and hence by the way the Eng. kin, kind, kindle, (bring forth), &c. Comp. under Γυναι.

I. A kind, species, Mat. xiii. 47. xvii. 24. Mark ix. 29. 1 Cor. xiv. 10.

II. Offspring. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St Paul refers to several (τινες) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, ΕΚ ΣΟΥ ΓΑΡ ΓΕΝΟΣ ΕΣΜΕΝ. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book iv. p. 475, 433. edit. Birch.

III. A family, kindred. Acts iv. 6. vii. 13.

IV. A stock or race of men descended from a common parent. Acts vii. 19. 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5.

V. A nation, country. Mark vii. 26. Acts iv. 36. See Wetstein, who shews that the profane writers apply το γενος in the same sense.

ΓΕΝΩ. See under Γεινω.

Γερυσια, ας, η, from Γερων.

An assembly of elders or old men, a senate, in Latin, senatus, which is derived in like manner from senex, an old man. occ. Acts v. 21, where see Wolfius and Wetstein. The LXX frequently use the same phrase γερυσιαν των υιων Ισραηλ, for the Heb. לְבַיִת בְּנֵי יִשְׂרָאֵל, as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8) ; and Josephus, Ant. lib. xii. cap. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the Jewish senate γερυσια ; and he himself applies the same term to the assembly of Jewish elders at Alexandria in Egypt, De Bel. lib. vii. cap. 10. § 1. Comp. under Συνεδριον.

Γερων, οντος, ο.

An old man. occ. John iii. 4. So called, say the Greek Etymologists, q. γειαν ορων looking on the earth, for

"With downcast looks he views his place of birth, And bows his bended trunk to Mother Earth."

So the Latin silicernium signifies a stooping old man, from silex the pavement, and cerno to behold. But may not the Greek γερων, γηρας, γερας, γραια, &c. be more probably deduced from the Heb. נָצַח to waste, diminish ? It is obvious to common observation, that the body generally wastes in old age, the atrophica senilis is a natural attendant on that period of life ; and it is well known to physicians, that

In old persons the very bones themselves waste and grow less*. Hence *Homer*, with great propriety, calls an old man γεῖναι τρυφόμενον worn with age, *Odyss.* xxiv. line 232. *Comp.* II. iv. line 315. & II. v. line 153.

ΓΕΥΟΜΑΙ, Mid. It seems a derivative from the Heb. נָמַן to sup, sup up, swallow † (see *Gen.* xxiv. 17. in the Heb.); and in this instance the μ (to say nothing of the α) appears to be radical; and the active V. γεῖναι, to give a taste, is to be deduced etymologically from γεύομαι, and not vice versa.

I. To taste meat or drink with the tongue or palate. *Mat.* xxvii. 34. *Luke* xiv. 24. *John* ii. 9. *Col.* ii. 21.

II. To cat. *Acts* x. 10. xx. 11. xxiii. 14. *comp.* ver. 13, and see *Raphelius*, *Elsner*, *Wolfius* and *Kypke* on *Acts* x. 10, and *Hutchinson's* Note 4, on *Xenophon* *Cyri. Expedit.* p. 98. 8vo.

III. To taste, experience, whether good, *Heb.* vi. 4, 5. 1 *Pet.* ii. 3; or evil, *Mat.* xvi. 28. *John* viii. 52. *Heb.* ii. 9.

The word is often used in the sense of *experiencing* by the profane writers (see *Scott* on *Mat.* xvi. 28, and *Alberti* on *Heb.* vi. 4), and several times in the LXX answering to Heb. טָעַם, as *Ps.* xxxiv. 8. *Prov.* xxxi. 18. It does not however appear that *to taste of death* is a *Hebraism*, or that this expression is ever used in the Old Testament; though רָאוּת מוֹת, to see death, is, *Ps.* lxxxix. 48, or 49. But טָעַם מוֹת, to taste death, occurs not only in the *Syriac* version of *Mat.* xvi. 28. *John* viii. 52. *Heb.* ii. 9, but also in the works of *Ephraem*. See *Marsh's* Note on *Michaelis's* Introduction to N. T. vol. i. p. 403.

Γεωρῆσαι, ω, from γεωρῆσαι.

To cultivate or till the earth, whence pass. Γεωρῆσθαι, εμαι, To be cultivated, tilled as the earth. *occ.* *Heb.* vi. 7.

Γεωργίον, α, το, from γεωργός.

Husbandry, or rather Cultivated ground, Arvum. In the N. T. it is used only in

* "That the bones of old people truly waste or decay, is confirmed by the experience of many able anatomists." *Haller's* Physiology, *lect.* viii. § 234. edit. *Mihles*.

† Γεύομαι is nearly used in this very sense by *Sophocles*, γεύσθαι πάνδημα τραγῶν to swallow down a whole a. py. *Scapula*.

a figurative sense. *occ.* 1 *Cor.* iii. 9. *comp.* *John* xv. 1. *Isa.* xxviii. 23—29, and see *Bp. Lowth's* Note on ver. 23.

In the LXX γεωργίον several times answers to the Heb. תָּרַח a field. See *Prov.* xxiv. 30. xxxi. 16.

Γεωργός, α, ὁ, from γαια or γη the earth, and εργα perf. mid. of obsol. ερῶ to work. See under Ερῶν.

I. One who tilleth the earth or ground, a husbandman. 2 *Tim.* ii. 6. *Jam.* v. 7.

II. Particularly, A husbandman who cultivates vines, a vine dresser. *Mat.* xxi. 33. *John* xv. 1. & al. freq.

Γη, ης, ἡ, (in poetry Γαῖα) from γαω to generate, produce, which is from the Heb. תָּרַח to grow as a plant, because it produces, or is as it were the mother of, all terrestrial things, (see *Ecclus.* xl. 1.); or, in the poetical language of the *Orphic Hymn* to the Earth,

Ἡ λοχίαις ὠδίσι κυτὶς καρπὸν πελυνίδη,

———— Brings forth her various fruits,
With throes maternal. —————

I. The earth, land, or ground, considered as fit or unfit for producing fruit. *Mat.* xiii. 5, 8, 23. *Mark* iv. 28. *comp.* *Heb.* vi. 7.

II. The dry land or ground, as distinguished from the waters. *Luke* v. 11. *John* xxi. 8, 9, 11. & al.

III. A particular land, tract, or country. *Mat.* ii. 6, 20, 21. iv. 15. ix. 26. & al. On *Mat.* xxvii. 45, where πᾶσαν τὴν γῆν denotes all the Land of Judea, *comp.* *Luke* iv. 25, and see *Doddridge's* Note.

IV. The land, of Canaan namely, but figuratively and spiritually denoting heaven. *Mat.* v. 5. *comp.* *Ps.* xxxvii. 11, 29, and see *Campbell's* Note on *Mat.*

V. The terraqueous globe, or globe of earth and water, as distinguished either from the material or from the holy heavens. See *Mat.* v. 18, 35. vi. 10. xvi. 19.

VI. The earth or ground in general. *Mat.* x. 29. xxv. 18. & al.

ΓΗΡΑΣ, αἰος, αος, ως, το, from γηραιός an old man, or rather immediately from גָּרַע to diminish. See under Γεῖναι.

Old age. *occ.* *Luke* i. 36.

Γηρασκω, or γηραω, from γηραιός.

To grow or be old. *occ.* *John* xxi. 18. *Heb.* viii. 13.

Γίνομαι, γίγνομαι, or γένομαι, from γίνομαι or γένω to form.

I. To be made or formed, to become. Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. & al. Comp. Rom. i. 3.

Acts xii. 18, ΤΙ ἄρα ὁ Πέτρος ΕΓΕΝΕΤΟ, What was become of *Peter*. That this phraseology is used in the same sense by the Greek writers, is proved by *Raphelius, Elsner, Wolfius, and Wetstein*.

Γενεσθαι εἰς, To become or be turned into. Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is a *hellenistical* phrase, answering to the Heb. לִי הָיָה, for which it is often used by the LXX, as Gen. ii. 7. & al. freq.

II. To be created, made, or produced from nothing. John i. 3, 10. Heb. xi. 3.

III. To be eventually, that is, to happen, occur, come to pass. Mat. i. 22. xxi. 4. xxiv. 6. & al. Μη γένηται, May it not be! God forbid! Luke xx. 16. Rom. iii. 4, 6, 31. & al. It is an elegant and emphatic form of *deprecating* or *denying*, in which latter view it is frequently applied by *Arrian, Epictet.* as *Raphelius* hath shewn on Rom. iii. 4.

Followed by another verb with καί before it, To come to pass, to happen that—Εγένετο καί, It came to pass that—Mat. ix. 10. Mark ii. 15. Comp. under Καί 14. Εγένετο is very frequently thus used without καί intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 23. ii. 1. xi. 14. Both these last seem *hellenistical* forms of expression corresponding to the similar use of the Heb. הָיָה.

IV. To be, or become, in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40.

Those things are said γενεσθαι τινι to be to any one, which he hath. Mat. xviii. 12. Comp. Εἰμι VII.

In 1 Cor. xv. 20, ἐγενετο is wanting in seven MSS, five of which ancient, in the Vulg. and Coptic versions, and is rejected from the text by *Griesbach*.

V. To be done, performed. Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, To be done to. Mat. viii. 13. ix. 29. xviii. 19. On which last text *Elsner* shews that the purest Greek writers use the phrase in the same sense.

VI. To be celebrated, as a feast or public solemnity. Mat. xxvi. 2. John x. 22. So

Xenophon, Hist. Græc. lib. iv. Ἰσθμια ΓΙΓΝΕΤΑΙ, The Isthmian games are celebrated," lib. vii. Τα Ὀλυμπια ΓΙΓΝΕΤΑΙ, The Olympian games are celebrated."

VII. To be fulfilled, accomplished. Mat. v. 18. (comp. ver. 17.) vi. 10. 1 Cor. xv. 54.

VIII. Of place, followed by ἐν or εἰς, To be in or at. Mat. xxvi. 6. Mark ix. 33. 2 Tim. i. 17. Acts xx. 16. xxi. 17. In the 2d aor. with καί or ἐπὶ following, To be come to. Luke x. 32. xxii. 40. On the former text *Kypke* shews that *Herodian, Josephus* and *Plutarch*, use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense.

IX. To be born. Rom. i. 3. Gal. iv. 4, where see *Alberti* and *Raphelius*, who shew that the profane Greek writers apply the V. to the same meaning. Comp. John viii. 58, and see *Macknight* on Rom. and Gal.

X. To grow, or be formed, as fruit. Mat. xxi. 19.

XI. Γενεσθαι ἐν ἑαυτῷ, To be come to himself, i. e. to have recovered his senses or understanding. occ. Acts xii. 11, where *Raphelius* shews that *Xenophon* and *Polybius* use the phrase in the like view of recovering from rage, or terror. See also *Wolfius, Wetstein* and *Kypke*.

XII. Γενεσθαι εἰς οὐδέν, To come to nothing. Acts v. 36, where *Raphelius* cites from *Polybius* the similar phrase, εἰς τὸ μηδὲν καίανται. Comp. *Kypke*.

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. γινω to know, by prefixing the reduplication, and inserting σκ before ω, as in μιμησκω from μιναω, πιπρασκω from πρᾶω, &c.

I. To know. Mark vii. 24. ix. 30. Luke ii. 43. & al. freq.

II. To perceive, feel. Mark v. 29. Luke viii. 46.

III. To know, be acquainted with, a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10.

IV. To know, understand. Mat. xii. 7. xiii. 11. xvi. 3. Mark iv. 13. Acts viii. 30. & al. freq.

V. To know, be conscious of. 2 Cor. v. 21.

VI. To know, discern, distinguish. Mat. xii. 33. Luke vi. 44. John xiii. 25. 1 John iv. 2, where observe that eighteen MSS read γινωσκῆσαι, and this reading

is followed by the ancient Syriac and Vulg. versions.

VII. After the *hebraical* and *hellenistical* use, *To approve, acknowledge with approbation.* Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't *understand*, instead of I don't *approve*. Comp. *Heb.* and *Eng.* Lexicon in ער IV.

VIII. *To know carnally.* It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See *Elsner*, *Wetstein*, and *Kypke*.

IX. *To think, beware.* Mat. xxiv. 50. Luke xii. 46.

X. Γνωσκων, particip. *Thinking, reflecting upon, being mindful of.* Rom. vi. 6. 2 Pet. i. 20. *Raphelius* has shewn that the profane writers use this participle in the same manner.

Γλυκος, εος, υς, το, from γλυκυσ, *sweet*.

Sweet wine. occ. Acts ii. 13. The *Ety-mologist* explains γλυκος by το απο της ληνε αποσταγμα αυλοματως καλαρρεον απο της σαφυλης, εσι δε τρισ ΓΑΥΚΥΤΑΤΟΝ και λιπαρωδιστον, which distils of its own accord from the grapes, which is the *sweetest* and *smoothest*:" and to the same purpose *Hesychius*, το αποσταγμα της σαφυλης πριν παλινθη, the juice of the grape, before it is trodden." If it be asked, how there could be any γλυκος or *sweet wine*, at *Pentecost*? it may be sufficient to reply, that it appears both from the Heathen and Jewish writers, cited by *Wetstein* on Acts ii. 13, (whom see,) that the ancients had a method of preserving the *sweetness*, and by consequence the strongly *inebriating quality* of the γλυκος for a long time.

ΓΑΥΚΥΣ, εος, υ, probably from the Heb. רלח *smooth, bland, agreeable*.

I. *Sweet, as honey.* occ. Rev. x. 9, 10.

II. *Sweet, agreeable to the taste.* occ. Jam. iii. 11, 12. So in *Lucian*, Dial. Alph. and Nept. ΓΑΥΚΥ ριιδρον a *sweet stream* is opposed to what is mixed with the sea water.

ΓΛΩΣΣΑ, ης, η, perhaps from the Heb. רלח *loose, pliant, flexible*; so the Heb. name for a *tongue* רלח may be from רלח *to turn, bend about* *.

I. *The tongue of a man.* Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10. & al.

II. It is used for the *fiery tongues, or flames*

* See *Heb.* and *Eng.* Lexicon, under רלח.

resembling tongues, which appeared over the Apostles on the day of *Pentecost*. Acts ii. 3. Comp. Isa. v. 24. where we read of רלח רלח a *tongue (flame) of fire* devouring the stubble. See *Wolfius* on Acts, and Bp. *Lowth* on Isa.

III. *A tongue, language.* Acts ii. 4, 11. x. 46.

IV. *A foreign, or strange language.* 1 Cor. xii. 30. xiv. 2, 4, 5, 6. & al. Comp. Mark xvi. 17.

V. *A people speaking a particular language.* Rev. v. 9. xiv. 6. So Γλωσσαι, αι, *Men of different languages.* Rev. vii. 9. *Theodotion* uses the word in the same sense for the Chald. רלח, Dan. iii. 29, and plur. emphat. רלח, Dan. iii. 4, 7, 31, v. 19.

Γλωσσακομον, υ, το, from γλωσσα a *tongue*, and κομω *to keep, preserve*, which perhaps from the Heb. כח, *to lay, treasure up*.

I. Properly, *A case to keep the tongues of wind instruments in.* These *tongues* γλωσσαι. did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind instruments among us. See *Wetstein* on John xii. 6, and *Pearce's Note on Longinus*, sect. xlv. p. 244, edit. 3d.

II. *A purse, or rather perhaps a little case or box to put money in.* occ. John xii. 6. xiii. 29. *Josephus*, Ant. lib. vi. cap. 1. § 2, uses it for the *little chest or coffer* in which the Philistines put the golden mice and emerods, and which is called in Heb. ארנו 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8, for the Heb. רלח a *chest, coffer*. See also *Kypke* on John xii.

Γναφεις, εος, η, from γναφω or γναφω *to clear or smooth a cloth by carding or thistling*, which V. may be either from Heb. כנה * *the extremity, outermost*, or from the Greek κναω *to scrape, rub*, which from the Heb. כנא *to eat into, corrode*, as fire.

A fuller †, part of whose business it was to comb the cloth τοις γναφεις ‡ with

* Whence, it may be proper to observe, the Eng. *nap* of cloth may be ultimately deduced.

† Perhaps our Eng. word *to full* is ultimately a derivative from the Heb. רלח *to work, prepare*; whence also Lat. *polio*, and Eng. *polish*.

‡ As to the modern method of *fulling*, see *Nature displayed*. vol. vi. Dial. 11. English edit. 12mo. and *Encyclopædia Britan.* in *FULLING*. cards

cards or thistles, and so clear it of its superfluous extremities, i. e. of its nap, hairs, &c. occ. Mark ix. 3.

The LXX have several times used this word for the Heb. כֹּבֵשׁ, which also signifies a *fuller* of cloth, from כִּבֵּשׁ *to wash, rinse*, because another part of the *fuller's* business was to *rinse* and *scour* cloths from their filth, grease, &c.

Γενήσιος, ὁ, καὶ ἡ, q. γενήσιος from γενεᾶς or γενεομαι *to be born*.

I. *Lawfully born, legitimate*, as opposed to νόθος *spurious*, or a *bastard*. Thus used in *Herodotus*, lib. iii. See *Raphelius*, and *Wolffius* on 1 Tim. i. 2.

II. *Genuine, true, not degenerate from his parents*. Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.

Γενήσιον, το, used as a substantive, *Genuineness, sincerity*. occ. 2 Cor. viii. 8.

Γενήσιως, Adv. from γενήσιος.

Genuinely, naturally, sincerely. occ. Phil. ii. 20.

Γεφός, ὁ, from νεφός *a cloud* (ε being changed into ο, and γ assumed after the *Æolic* manner according to *Eustathius*), or rather perhaps from Heb. עָב *a thick cloud*.

A thick dark cloud. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22, in both which passages the Heb. word answering to γεφός in the LXX, is עָנָן *a cloud*, and in Exod. xx. 21, and in other places, the LXX use γεφός for עֲרֵפֶל *thick darkness*.

ΓΝΩΩ, ω, either from the Heb. קָנָה *to hold, contain, to comprehend* as we say, meaning *to know, understand*; or from כָּן *to prepare, machinate*.

To know, An obsolete V. whence in the N. T. we have 1st aor. ἐγνώσα, perf. ἐγνώκα, perf. pass. ἐγνώσθην, 1st aor. pass. ἐγνώσθην, imperat. γνῶσθι, 1st fut. pass. γνῶσθησθε, 1st fut. mid. γνῶσθε. See under Γινώσκω.

Γινώμη, ης, ἡ, from γινώσκω or γινω, *to know, think, determine*.

I. *An opinion, sentence, judgement*, occ. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25, *Wetstein* cites *Dio* repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for *giving an opinion, or advice*, which *Kypke* also produces from *Diodorus Sic.* and *Dionysius Halicarn.*

On ver. 40, *Wetstein* quotes ΚΑΤΑ ΓΝΩΜΗΝ ΤΗΝ ΕΜΗΝ from *Herodotus*, and ΚΑΤΑ γὰρ ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ from *Polybius* and *Ælian*.

II. *A design, purpose*. occ. Acts xx. 3.

III. *Mind, will, consent*. occ. Philem. ver. 14. Comp. Rev. xvii. 13, 17. On which latter texts *Wetstein* quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ ΕΧΕΙΝ, and ΓΝΩΜΗΝ ΠΟΙΕΙΣΘΑΙ; and on ver. 17. comp. *Kypke*.

Γινώμι, from γινω.

To know. An obsolete V. whence in the N. T. we have 2d aor. εἰδων, imperat. γινώθι, subjunct. γινῶ, γινῆς, γινῶ, infin. γινῶναι, particip. γινῶν. See under Γινώσκω.

Γινώμιζω, from γινώσκω or γινω *to know*.

I. *To make known, declare*. Luke ii. 15. John xvii. 26. 1 Cor. xii. 3. xv. 1. Phil. iv. 6. & al. freq.

II. *To know*. occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See *Wolffius*, *Whitby*, and *Scapula's* Lexicon.

Γινώσις, ἰος, att. ἰως, ἡ, from γινώσκω or γινω *to know*.

Knowledge. See Luke i. 77. xi. 52. 1 Cor. xiii. 2. 2 Pet. i. 5, 6. Rom. xi. 33. Col. ii. 3. On 1 Cor. viii. 1. *Raphelius* and *Wolffius* (whom see) think that the beginning of the parenthesis should be placed after οὐδὲν in the first verse, and the end of it after αὐτῶν the last word of the third. But Bp. *Pearce* says, "These words [namely, *we know that we all have knowledge*, as also those in ver. 4, *we know*, &c. to the end of ver. 6, and likewise the 8th verse, *But meat*, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See *Tillotson*, vol. iii. fol. p. 366."

Γινώτης, ὁ, from γινώσκω or γινω.

Knowing, skilful. occ. Acts xxvi. 3, where see *Wolffius*, *Kypke*, and *Bowyer's* Conject. who remark, that γινώτην οὐτως are here put in the accusative case absolute, which is likewise used by the Attic Greek writers. But observe, that ten

MSS, among which the *Alexandrian*, do, in one place or another of the sentence, add *επισταμενος* or *ειδως* *knowing*. And to this purpose our English translators, because *I know*. See *Wetstein* and *Griesbach*. *Επισταμενος* or *ειδως*, however, seem spurious additions to the text, made by copyists who did not understand the construction. See *Michaelis*, *Introduct.* to N. T. vol. i. p. 306. edit. *Marsh*.

Γνωστος, η, ον, from *γινωσκω*.

I. *Known*. Acts i. 19. ii. 14. xv. 18. & al.

II. Γνωστοι, οι, *Persons known to one, acquaintance*. Luke ii. 44. xxiii. 49. Comp. John xviii. 15, 16.

III. Γνωστον, το, *Neut. Knowable, which may be known*. occ. Rom. i. 19. So *Arrian*, *Epictet*. lib. ii. cap. 20. towards the beginning. Γινωσκε, οτι ουδεν εστι ΓΝΩΣΤΟΝ, αλλα παντα αλεκμαρτα, *Know that nothing is to be known or knowable, but that all things are uncertain.*"

ΓΟΓΓΥΣΩ. It seems to be a word formed from the sound, like *murmuro*, *mussito*, in Latin, and *murmur*, *mutter*, *grumble*, *growl*, in English.

I. *To murmur, mutter, speak in a low and indistinct voice*. occ. John vii. 32.

II. *To murmur from dislike or discontent, to grumble*. occ. Mat. xx. 11. Luke v. 30. John vi. 41, 43, 61. I Cor. x. 10. In this latter sense it is always used by the LXX (unless perhaps in Jud. i. 17.), and most commonly answers to the Heb. נלל *to murmur, growl*.

Γογγυσμος, υ, ο, from *γογγυσμαι*, perf. pass. of *γογγυζω*.

I. *A murmuring or muttering in general*. occ. John vii. 12.

II. *A murmuring from discontent, a grumbling*. occ. Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9.

Γογγυστης, υ, ο, from *γογγυζω*.

A murmurer, grumbler. occ. Jude ver. 16.

Γους, ηλος, ο, from *γοαω*, ησω, *to moan*, which may be either a word formed from the sound, or deduced from the Heb. נולל *to low* as an ox. So *Eustathius* derives *γους* from *γας* *moan*, *mournful sound*, saying that *γους* means τον μελα ΓΟΥΥ παδοντα, *one who utters his incantations or spells in a mournful tone*. Comp. Isa. viii. 19. xxix. 4.

I. *A conjurer, an enchanter*. In this sense

γους is used in the profane writers; thus *Æschines* in *Ctesiph.* joins *γους* and *μαγος* a *magician* together, as *Plutarch* and *Lucian* do *γοητας* and *απαλιδοντας* *cheats*; and *Plato* mentions *γους* in company with *φαρμακευς* an *enchanter with drugs*, and *σοφιστης* a *cheat*. See *Wetstein* on 2 Tim.

II. In the N. T. *An impostor, a cheat*. occ. 2 Tim. iii. 13. So *Josephus*, *Ant. lib. xx.* cap. 7. § 5. (comp. § 6.) mentions ΓΟΗΤΩΝ ΑΝΘΡΩΠΩΝ οι τον οχλον ηπαλιν, the *impostors* (meaning the *false prophets* and *false Christs*) who deceived the people," during the government of *Felix*; and, under that of *Fadus*, he particularly specifies one of them, by name *Theudas*, whom he calls ΓΟΗΣ ΤΗΣ ΑΝΗΡ, *ibid.* cap. 4. § 1. *Lucian* also has the phrase ΓΟΗΤΑΣ ΑΝΔΡΑΣ, *Reviv. tom. i. p. 396*.

ΓΟΛΓΟΘΑ. Heb.

Golgotha. Heb. תלגול, that is, as the Evangelists interpret it, *the place of a skull*. So it is a plain derivative from the Heb. תלגול *a skull*, and the Jews in our Saviour's time called the place *Golgotha* for *Golgoltha*, dropping the latter ה (h), as in the Samaritan version of Num. i. 22, תלגל, without the second ה, is used for *a skull*. "No doubt, saith *Stockius*, the place where Christ was crucified was called by this name, because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

Γομος, υ, ο, from *γεσμαι*, perf. mid. of *γεμω* *to be full*.

I. *The burden or lading of a ship*. occ. Acts xxi. 3. *Herodotus* and *Demosthenes* use the N. in the same sense. See *Wetstein*.

II. *Merchandise brought by sea*. occ. Rev. xviii. 11, 12.

Γονευς, εος, ο, from *γεσται*, perf. mid. of the old V. *γενω* *to generate*, which see.

A parent. In the N. T. it is used only in the plural number, denoting both parents, *father and mother*, as it also frequently does in the profane writers. See *Wetstein* on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1, and under Πατρις II.

ΓΟΝΥ,

ΓΟΝΥ, *υός*, and *αἶος, το*, from the Heb. *כָּנָה* to bend down, depress, humble; whence also the Lat. *genu*, Goth. *knu*, Saxon. *cneof*, Danish and Eng. *knee*.

The *knee*, which is capable of *incurvation* or *being bent* itself, and so of *humbling* or *depressing* the whole man; and to this property and use of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8, and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8, see *Wetstein*.

Γονυπίσω, *ω*, from *γόνυ* the knee, and the obsol. V. *πίσω* to fall.

To fall down on the knees or kneel to one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *γονυπι-ισα*, is used by *Polybius*, lib. xv. cap. 27.

Γραμμα, *αἶος, το*, from *γράφω*, perf. pass. of *γράφω* to write.

I. A letter or character of literal writing. occ. Luke xxiii. 38. (where see *Wetstein's* note, and comp. under *Μεσολοιχόν*) 2 Cor. iii. 7. Gal. vi. 11; on which last text, see *Whitby*, *Doddridge*, and *Wetstein*, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew (which was probably St Paul's case, comp. Phil. iii. 5. Acts xxii. 3.) would, when he attempted to write Greek, form the characters strong and large. But compare *Lardner's* History of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. Comp. under Sense V.

II. A writing. occ. John v. 47.

III. A bill, an account. occ. Luke xvi. 6, 7.

IV. The letter of the law, i. e. the literal sense and outward ordinances thereof. occ. Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. Comp. under *Πνεύμα* XI.

V. A letter, an epistle. occ. Acts xxviii. 21; where *γραμμα* may mean only a single epistle, consisting of many literal characters, as the word is used by *Herodotus*, lib. i. c. 124, and by *Josephus* in his *Life*, § 46 and 49. So 2 Cor. x. 10, where see *Macknight*.

VI. *Γραμμαία, τα*, Letters, learning, erudition gained from books. occ. John vii. 15.

Acts xxvi. 24. See *Wetstein* and *Kypke* on John, and *Xenophon*, *Memor. Socrat.* lib. iv. cap. 2. § 20.

VII. *Ἱερά γραμμάτα*, Holy Writ, the Holy Scriptures. occ. 2 Tim. iii. 15. Comp. John v. 47, and see *Wetstein* on 2 Tim. who shews that *Josephus* and *Philo* in like manner call the Scriptures *Ἱερά Γράμματα*, and the latter very frequently *Ἱεραὶ Βιβλαὶ*.

Γραμματεὺς, *ιος, ὁ*, from *γράφω*.
A scribe.

I. In the LXX this word is frequently used for a political officer, whose business it was to assist kings or magistrates, and to keep an account in writing of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. *ספר המלך*. LXX, *ὁ γραμματεὺς τοῦ βασι-λεως*, the king's scribe or secretary, 2 K. xii. 10.

II. The LXX use it for a man of learning, especially for one skilled in the Mosaic law. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Ecclus. xxxviii. 24 or 25; and thus in the N. T. it denotes either a man of learning in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly one learned in the law of Moses, and who sat in Moses' seat, Mat. xxiii. 2, 3, and explained the law to the people in the schools and synagogues; hence perhaps called *scribes*, i. e. public instructors, of the people, Mat. ii. 4, where see *Wetstein*, and comp. Neh. viii. 4, & seq. Whence also we find a scribe who was likewise a lawyer, i. e. a doctor or teacher of the law. Comp. Mat. xxii. 35, with Mark xii. 28. The scribes are frequently in the N. T. joined with the Pharisees, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. A civil magistrate of Ephesus, a town-clerk, or rather a recorder or chancellor; for he appears by the history to be an officer of considerable influence and authority. occ. Acts xix. 35. See *Wetstein*.

Γραπτός, *η, ον*, from *γράφω*.
Written, inscribed. occ. Rom. ii. 15.

Γραφή, *ης, ἡ*, from *γράφω*.

A writing, as the word is used by the Greek authors; but in the N. T. it always refers to the Holy Scriptures, and almost constantly to those of the O. T.

and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16, St Paul's Epistles are reckoned a part of the Scriptures.

Γραφω, from γρᾶω to eat, also to engrave, from Heb. גרע to diminish, or כרה * to cut.

I. To cut in, make an incision. Thus used in Homer, Il. xvii. line 599,

ΓΡΑΨΕΝ δὲ οἱ ὄστρον ἀχρεῖς
Αἰχρᾶν

And the spear ras'd him to the bone.

Comp. also the use of ἐπιγραφα, Il. iv. 139. Il. xi. 388. Il. xiii. 553. and Il. vii. 187. where see Eustathius's and Pope's Note.

II. To GRAVE, engrave. Thus Homer, Il. vi. line 169,

Πορὸν δ' ὅς τ' ΣΗΜΑΤΑ λυγρὰ,
ΓΡΑΨΑΣ ἐν πίνακι πύκτω θυμοφθόρα πολλὰ.

The fatal marks he sent,
And on a tablet GRAV'D his dire intent.

Here Eustathius explains γράφειν by ξεῖν to carve, and observes that the expression is agreeable to the custom of the ancients; that the use of alphabetical letters, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to engrave on wooden tablets various figures† to denote what they desired; that letters were afterwards invented, καὶ τὰ αἰεὶ σημεῖα διαχρωμάτων ἐκτύπον, and the method of delineating characters, not by sculpture, but by colour. To explain the expression πίνακι πύκτω, a doubled tablet, it may be necessary further to observe, that the engraved tablet was covered with another, and that both being tied together and sealed, constituted the form of an ancient epistle, or letter.

The LXX several times apply the word in this sense of engraving, carving, or cutting out, as 1 K. vi. 29, Isa. xxii. 16.

* From one or the other of which Heb. roots may also be ultimately derived the Saxon ceopran Welch kervio, Eng. carve, as likewise Saxon gnapan, French graver, and Eng. grave, engrave, &c.

† Comp. Heb. and Eng. Lexicon, in רעב IV. 1.

comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7, that the first literal writing of which we have any* precise account was of this kind. Hence

III. To write, i. e. to delineate literal characters on a tablet, parchment, paper, &c. See Luke i. 63. (where, with regard to the expression, ἐγραψεν λεγων, comp. 2 K. x. 1, 6, in LXX and Heb. and see Wolfius) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John ver. 13. If I were obliged to add my conjecture to those of others concerning what our Lord wrote on the ground, John viii. 6, 8, I should mention Jer. xvii. 13, or part of that verse. But let the reader consult Heb. and Eng. Lexicon under כתב, and judge.

IV. To describe in writing. John i. 45. Rom. x. 5.

V. To write a law, command or enact in writing, as a legislator. Mark x. 5. xii. 19. This is a classical and elegant use of the V. and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elsner and Kypke on Mark xii. 19.

Γραωδης, εως, ως, ὁ, ἡ, καὶ το—ς, from γρᾶς, γρᾶος, ἡ, an old woman, which from גרע to waste, diminish. See under Γερων.

Of or belonging to old women, old women's. occ. 1 Tim. iv. 7. So Cicero, De Nat. Deor. lib. iii. cap. 5. and Horace, lib. ii. sat. 6. line 77, mention fabellas aniles old women's stories. See Wetstein, who cites from Strabo ΓΡΑΩΔΗ ΜΥΘΟΛΟΓΙΑΝ, and from Galen ΜΥΘΟΝ ΓΡΑΟΣ.

Γρηγορειω, ω, for ἐρηγορειω, which is used by the profane writers, and which † Duport forms from ἐρηγορεω, the Attic perf. mid. of εἰρεω to rouse, by inserting ρ.

I. To watch, in a natural sense, i. e. to abstain from sleep. Mat. xxvi. 40. Mark xiv. 37.

II. To wake, be awake, i. e. alive, as opposed to the sleep of our bodies in death, occ. 1 Thess. v. 10. comp. chap. iv. 15. Rom. xiv. 8, 9.

III. To watch, be watchful or vigilant, in

* But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

† On Thcophrast. Ethic. Charact. p. 285, edit. Needham.

a spirit-

a spiritual sense. Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 18. & al.

Γυμναζω, from γυμνος.

I. Properly, *To exercise one's self naked*, as those who proposed to be champions in the Grecian games did. So γυμνασιον is a place of exercising or even of striving naked, τοπος εν ω ασκωμεναι, says Hesychius, and though this noun occurs not in the N. T. yet in 1 Mac. i. 14, we read of certain apostate Jews, who οικοδομησαν γυμνασιον built a place of exercise in Jerusalem, after the manner of the Heathen. Comp. 2 Mac. iv. 9, 12.

II. *To exercise in a mental and spiritual*, and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7, where see Wetstein, who shews that the expressions, γυμναζειν, or γυμναζεσθαι, πρως, are used by the Greek writers, particularly Arrian.

Γυμνασια, ας, η, from γυμναζω.

Exercise as of the body by ascetic severities, such as fasting, abstinence, watching, occ. 1 Tim. iv. 8. comp. col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.

Γυμνηλευω, from γυμνος.

To be naked or ill-clad, occ. 1 Cor. iv. 11.

Γυμνος, η, ον, q. * γυια μόνον εχων having his limbs alone, i. e. uncovered.

I. *Naked, stark-naked*. occ. Mark xiv. 51, 52. Comp. Rev. xvii. 16, and see Harmer's Observations, vol. ii. p. 421.

II. *Comparatively naked*, i. e. meanly, or ill clothed. occ. Mat. xxv. 36, 38, 43, 44, Jam. ii. 15. comp. 2 Cor. v. 3, and Job xxii. 6, in LXX. So in Homer, γυμνος often means not absolutely naked, but naked or stript of armour; thus Il. xvi. line 815, he calls Patroclus, ΓΥΜΝΟΝ εν δυνάμει naked in the battle, because stript, not of his clothes, but of his arms. Comp. Il. xvii. lin. 122, 693, 711 †.

III. *Naked or stript of the upper garment*. John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb ערום. See 1 Sam. xix. 24. (where Saul is said to have stript off בגדיו his † upper garments,

and to have lain down naked). Isa. xxx. 2. Mic. i. 8.

IV. *Naked, open, uncovered, manifest*. occ. Heb. iv. 13. comp. Job xxvi. 6, in the LXX. Elsner hath shewn that the profane writers use the word in the same view.

V. *Naked, bare, mere*, occ. 1 Cor. xv. 37.

VI. *Naked of spiritual clothing*, i. e. of the imputed righteousness of faith. occ. Rev. iii. 17. xvi. 15.

Γυμνότης, τητος, η, from γυμνος.

I. *Nakedness*, that is, a being destitute of convenient or decent clothing. occ. Rom. viii. 35. 2 Cor. xi. 27. Comp. Γυμνος II. and Γυμνηλευω.

II. *Spiritual nakedness*, being destitute of the spiritual clothing of the righteousness which is by faith. occ. Rev. iii. 18.

Γυναικαριον, ος, το, a diminutive of γυνη, γυναικος.

A trifling, weak, silly woman; Lat. muliercula; French, femmelette. occ. 2 Tim. iii. 6. Arrian in Epictet. several times uses this diminutive as a term of contempt.

Γυναικειος, εια, ειον, from γυνη, γυναικος.

Female, womanish. occ. 1 Pet. iii. 7.

Γυνη, γυναικος, η, q. γονη, from γεσθαι, perf. mid. of γενω or γενω to generate.

I. *A woman*, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11, where see Macknight, & al.

II. *A woman*, considered as related to a man, a wife, and that whether espoused only, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. & al. freq.

III. Γυναι, Voc. when addressed to a woman, does not of itself imply any rudeness or disrespect, any more than ανδεις when applied to men (comp. Ανη IV. but is generally equivalent to madam in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by Bishop Pearce, part iii. p. 56, 7. 12mo; and his Note on John ii. 4.

ΓΩΝΙΑ ας η, from γονυ the knee, or rather immediately from the Heb. כנע to bend

* From Heb. גוף, the body.

† See Dr. S. Chandler's Life of King David, vol. i. p. 93.

‡ See Gen. xxxix. 12—15, and Dr. Samuel

Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

- I. *An outward corner*, as of a street. occ. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely to the church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 22, *to become* εἰς κεφαλὴν γωνίας *the head-stone of the corner* (Heb. פִּנֵּה שֹׂאֵן), that is, *the upper corner-stone*, which doth not only *unite and strengthen* the whole building, but is *exalted to the summit* of it, so that *upon whomsoever it shall fall* from this elevation, *it must grind him to powder*. (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone εἰς κεφαλὴν γωνίας does not appear exactly to answer to ἀκρογωνιαίος, Eph. ii. 20. 1 Pet. ii. 6, which latter is the *foundation corner-stone*, occ. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

- II. *An inner corner*, so by a very natural figure, a *secret or private place*. So Gro-

tius cites from the *Adelphi* of Terence, “*Interea in angulum aliquod abeam*. In the mean time I may go somewhere into a corner.” See also Wetstein. occ. Acts xxvi. 6.

- III. *An extremity*. occ. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10, for the Heb. כֶּתֶף, *a side*, Exod. xxvii. 14, & al. for עֲצָע *an end, extremity*, Exod. xxvi. 24. Neh. iii. 19. As to the phrase τέσσαρες γωνίας τῆς γῆς, *the four corners or extremities of the earth*, mentioned together with the *four winds*, it evidently denotes those *four cardinal extremities* thereof, where the four winds or spirits of the earth exert their actions in producing its *diurnal and annual motion*. Comp. under Ἀνέμος II. So these four extremities are with philosophical propriety called in Heb. אַרְבַּע כְּנָפֹת דָּוָא *the four WINGS of the earth*, Isa. xi. 12. Ezek. vii. 2.



Δ Δ Ι

Δ, *Delta*. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, *Daleth*, and in the form Δ very nearly resembling the Phenician *Daleth*.

Δαιμονίζομαι, from δαίμονιον or δαίμων.

To be possessed by a demon or devil. Mat. viii. 28, 32. & al. freq. It is the same as δαίμονιον εἶναι *to have a demon or devil*, John vii. 20, for which the Heathen writers most commonly use δαιμόνα and κακοδαίμονα, as may be seen in *Lambert Bos Exercitat.* p. 61. & seq. and in *Wolffius* on John vii. 20. *Euripides Phœnis.* line 895, has δαιμονώϊας, for *persons possessed with demons*; in which sense I find the scriptural word ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ once applied by *Plu-*

Δ Δ Ι

tarch, *Sympos.* lib. 7. quest. 5. p. 706, D. edit. *Xylandri*. And see *Alberti Præf. ad observ. Phil. ad fin.* and *Kypke* on Mat. iv. 24. Those who were possessed with prophesying demons (see Acts xvi. 16.) were called by the Greeks Δαιμονοληπτοί. See *Archbp. Potter's Antiquities of Greece*, book i. chap. 12. p. 268. 1st edit.

Δαίμονιον, ὁ, το, from δαίμων, which see.

- I. *A deity, a god*, or more accurately *some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air*. Thus the word is generally applied by the LXX, who use it, Isa. lxv. 11, for דָּב, *the destructive troop, or powers of the heavens* in thunder, lightning, storm, &c.; in *Dent.*

xxxii. 17. Ps. cv. 35, for שׂוֹפֵר the pourers-forth or genial powers of nature; and as by δαίμονες μισημέρινοι the mid-day demon, Ps. xci. 6. (answering to the Hebrew שׂוֹפֵר צְהַרִּים), we may be certain they intended not a devil, but a pernicious blast of air (comp. Isa. xxviii. 2. in the Hebrew), so from this and the fore-cited passages we can be at no loss to know what they meant, when, in their translation of Ps. xcvi. 5, they say, *All the gods of the Gentiles are δαίμονια*, i. e. not devils, but * some powers or imaginary intelligences of material nature. But it must be observed that, according to the highly probable opinion of that learned Jew Maimonides†, the error of the first idolaters consisted in their maintaining, that, as the stars and planets (כוכבים וגלגלים) (to which I think we should add the circulating fluid of the heavens) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his ministers, and that accordingly men proceeded to adore them, in order to procure the good will of him who created them, thus making them mediators between man and God; and this, says he, was the foundation of idolatry. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his Apostles, and indeed long after. Most express are the words of Plato in Sympos. ΠΑΝ ΤΟ ΔΑΙΜΟΝΙΟΝ ΜΕΤΑΞΥ ΕΣΤΙ ΘΕΟΣ ΤΙ ΚΑΙ ΘΥΝΙΣ. EVERY demon is a middle being between God and mor-

* And that this is true the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning in the 2d and 4th volume of Hutchinson's Works, and in Bate's Answer to Berrington, p. 3, & seqt. See also Pridcaux Connect. p. i. book iii. anno 222. p. 177, 8, 1st edit. 8vo, and Heb. and Eng. Lexicon in שׂוֹפֵר under שׂוֹפֵר XI.

† Though I must profess in general the utmost dislike to the Rabbinical writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, since truth is truth wherever it is found, I cannot forbear recommending Maimonides De Idololatria, as affording one of the best and truest accounts of the Origin and Progress of Idolatry to be met with in any human writer. The treatise is printed, with a Latin translation, at the end of Vossius De Origine & Progressu Idololatriæ.

tal men." If you ask what he means "by a middle being? he will tell you, Θεός ἀνθρώπων ἔστιν ἡ μίσηται, ἀλλὰ διὰ δαίμονων πᾶσα ἐστὶν ἡ ὁμιλία καὶ ἡ διαλεκτικὸς θεοῖς πρὸς ἀνθρώπους. God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons." Would you see the particulars? Το Δαίμονιον ἐστὶν ἑρμηνεύον καὶ διαπορθμεύον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιλαχίας καὶ ἀμοιβὰς τῶν θυσίων. Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." The philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, teach the same doctrine*. And "this," says the learned Mede, "was the æcumenical philosophy of the Apostles' times, and of the times long before them. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicures, taught this divinity †." Now when St. Paul affirms, 1 Cor. x. 20. that what the Gentiles sacrifice, they sacrifice δαίμοσι, not to God, we may understand δαίμονια to mean either some powers or supposed intelligences of material nature in general, or in a more confined sense, according to the common opinion of the Gentiles in his time, such powers or intelligences considered as mediators between the supreme gods and mortal men.

* As may be seen in the learned Jos. Mede's Works, page 627, and in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 437, &c. 2d edit. 8vo.

† And to these reputedly learned Heathen, many more might be added from the less civilized parts of the world: for instance, the Pagan inhabitants of the Caribbee islands in the West Indies are said to have regarded their Chemens or Chemim (i. e. plainly, according to the French pronunciation of Morinus, who gives them this latter name, שׂוֹפֵר SHEMIM, or Heavens), as the messengers, agents or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them Jocanna, (יהוה כנה Jehovah the Machinator, Q?) See Picart's Ceremonies and Religious Customs, &c. vol. iii. p. 142, &c. and Heb. and Eng. Lexicon, under שׂוֹפֵר V. 1.

"For

"For this," says Mr *Mede* *, "was [then] the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only *purâ mente*, with the pure mind, and with hymns and praises; and that sacrifices were only for demons." I will not, however, take upon me positively to affirm, that St Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature*, or *some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts sacred and profane. And thus Δαίμονιον is used, 1 Cor. x. 20, 21.

II. Besides those original Δαίμονια, those *material mediators*, or the † *intelligences residing in them*, whom ‡ *Apuleius* calls "a higher kind of demons, who were always free from the incumbrances of the body, and out of which *higher order Plato* supposes that guardians were appointed unto men,—” Besides these, the Heathen acknowledged another sort, namely § "the souls of men deified or canonized after death." So *Hesiod*, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, || "that

* P. 636. from *Porphyr.* in *Euseb. Præp. Evang. Herm. Trismeg.* in *Asclepio*, *Apulei.* De *Dæmonio Socrat.* *Porphyrus*'s words, lib. iii. § 58. De *Abstinentia*, are remarkable to this purpose. 'Ουδε τοις Θεοις, ἀλλὰ Δαίμοσι, τὰς θυσίας, τὰς δια τῶν αἰμάτων προσήσαντες οἱ τὰς ἐν τῷ ΠΑΝΤΙ δυνάμεις ἀπαμαθόντες, καὶ οὐκ ἐπιπρωταὶ παρ' αὐτῶν τῶν Θεολόγων. "Nor did those who were thoroughly acquainted with the powers of the Universe (the TO ΠΑΝ, N. B.) offer bloody sacrifice to the gods, but to Demons; and this is affirmed by the Theologians themselves." *Comp. Leland's Advantage and Necessity of Revelation*, part i. chap. 5. page 138—142, 8vo.

† This notion of *Intelligences in the Heavens* is, according to *Maimonides*, very ancient; for he makes the *third stage* of the *Antediluvian idolatry* to be, "when certain impostors arose, who pretended that the *Star* or *Planet* (כוכב) itself or an *angel* had spoken to them and commanded that they should worship the *Star*, &c. in such a particular manner, and directed what in their worship was to be done, what avoided." *Maimon. De Idol.* § 4.

‡ In *Mede's Works*, and *Bp. Newton's Dissertations*, vol. ii. page 440.

§ See *Bp. Newton*, ut sup. page 439.

|| Αὐτὰρ ἐπεὶ μὲν τὸ γένος κατὰ γαίαν καλύψει,

τοὶ μὲν ΔΑΙΜΟΝΕΣ εἰσι, κ. τ. λ.

Εργ. καὶ Ἡμ. lin. 120, &c.

after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, givers of riches; and this, saith he, is the royal honour that they enjoy."

Plato concurs with *Hesiod*, and asserts, that "he and many other poets speak excellently, who affirm, that when good men die, they attain great honour and dignity, and become demons." The same *Plato* in another place maintains, that "all those who die valiantly in war are of *Hesiod's* golden generation, and are made demons, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of demons. The same also, says he, we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner." And according to this notion of Δαίμονιον, the word appears to be applied in several passages of the N. T. * Thus *Acts xvii. 18*, some of the Athenians said of St Paul, *he seemeth to be a proclaimer ξένων δαίμονιων of strange † demon-gods, because he preached unto them Jesus and the resurrection.* In the similar sense of *demon-gods*, or *souls of dead men deified or canonized*, the word is used *Rev. ix. 20*, (where see *Vitranga*, p. 417, 2d edit.) and in that expression διδασκαλίας δαίμονιων, *doctrines concerning demons*, 1 *Tim. iv. 1*, as βαπτισμῶν διδασχης, *doctrine concerning baptisms*, *Heb. vi. 2*; τῇ διδαχῇ τοῦ Κυρίου, *the doctrine concerning the Lord*, *Acts xiii. 12*. For proof I refer to Mr *Mede* and *Bishop Newton*, and to what they have adduced on this subject shall only add that *Ignat.*

* See *Mede*, p. 635.

† Where there is no necessity from the use of the plural word Δαίμονιων to suppose, as some learned men have done, that the Athenians took *Jesus* and *Ανασασις* for two distinct Δαίμονια (see *Bowyer* on *Acts*); for *Socrates* had in like manner been accused ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εισφέρειν of introducing new Demons in the plural, because he said that the ΔΑΙΜΟΝΙΟΝ singular used to forewarn him. Thus *Xenophon*, *Memorab. Socrat.* lib. i. cap. 1 § 2. Διτίθευλλήης γὰρ ὡς φησὶ Σωκράτης τὸ ΔΑΙΜΟΝΙΟΝ ἰαυτῷ σημαίνειν ὅτιν δὴ μάλιστα μοι δοκῶσιν αὐτὸν αἰμασασθαι ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εισφέρειν. For it was notorious, that *Socrates* used to say that the *Demon* warned him; whence principally indeed they seem to me to have accused him of introducing new demons."

thus,

tius, who, according to *Chrysostom*, had conversed familiarly with the Apostles, plainly uses δαίμονιον for a *human spirit* or *ghost*, and the adjective δαιμονικός for *one disembodied*, and *in the state of spirits*. Epist. ad Smyrn. § 2, 3. edit. *Russel*.

III. And most generally, *An evil spirit, a Devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and Διαβολος the Devil*; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. Jam. ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr *Campbell* (Prelim. Dissertat. to Gospels, p. 190), that *Satan* is equivalent to the *Demons* and to the *Prince of the Demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20.); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts (p. 189), *possessions* are not plainly ascribed to ὁ Διαβολος *the Devil*, in Acts x. 38.

It may be worth observing that δαίμονιον is used in this third sense in the Apocryphal Book of Tobit, ch. iii. 8. vi. 17. viii. 3; and that, according to *Plutarch*, tom. i. p. 958. E. edit. *Xylandr.* it was a *very ancient* opinion, that there are certain *wicked and malignant demons* (φauλα δαίμονια καὶ βασκανα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (ἀπώτης *unfallen*) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy." See also *Porphyry*, De Abstin. lib. ii. sect. 39, 40, 42. p. 83, 84, edit. *Cantab.* 1655.

Δαίμονιαδης, εος, υς, ὁ, ἡ, καὶ το—ες, from δαίμονιον.

Demonian, devilish. occ. Jam. iii. 15.

ΔΑΙΜΩΝ, οιος, ὁ, q. δαίμων *knowing*, according to *Plato* in *Cratylus*, which from

δαίω *to learn, know*, and this from Heb. ידע *to know*.

A Demon, an Intelligence. Its senses in the heathen writers may be seen under Δαίμονιον I. II. besides which it sometimes signifies *fortune*, sometimes an *attendant genius*. The LXX, according to the *Complutensian* edition, have once used it for the Heb. נגב, Isa. lxxv. 11. Comp. under Δαίμονιον I. The learned * *Duport* has remarked, that in no (profane) Greek writer till the time of Christ does this word occur in a *bad* sense. This, however, may be doubted; since *Plutarch*, De Vit. Ære Al. tom. ii. p. 830, F. mentions, οἱ Θηλατοὶ καὶ βρανοπιτεῖς ἐκεῖνοι τὰ Ἐμπεδοκλεῖς ΔΑΙΜΟΝΕΣ. *Those Demons of Empedocles who were cast out by the gods, and fell from heaven.*" But it is not certain whether Δαίμονες was the word used by *Empedocles*, or whether it is *Plutarch's*.

II. In the N. T. it is used only for *an evil spirit, a fallen angel, a devil*, unless perhaps in Rev. xviii. 2, which passage seems an allusion to the LXX version of Isa. xiii. 21, where the Heb. חריש, *rough, hairy creatures* (so *Aquila* τριχωνται and *Vulg.* pilosi sunt) is rendered by δαίμονια, *demons*, agreeably to the heathen notions, that their *demons*, such as *Pan*, the *Fauns*, *Satyrs*, &c. appeared in the shape of *rough, shaggy animals*. Comp. LXX, *Aquila* and *Symmachus*, in Isa. xxxiv. 14, and *Baruch* iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

Δακνω, from the obsolete δακω or δηκω the same, which from the Heb. כדך *to beat, break*; or כדך *to crush, break by crushing*. *To bite*. In the N. T. it is used only in a figurative sense. occ. Gal. v. 15. " *Plato* (Resp. ix. 274. ad fin. edit. *Massey*) uses expressions very similar to those of the Apostle, ΔΑΚΝΕΣΘΑΙ τε καὶ μαχομενα ΕΣΘΕΕΙΝ ΑΛΛΗΛΑ, *to bite, and fighting to devour one another.*" See *Blackwall's Sacred Classics*, vol. i. p. 207, *Wetstein* and *Kypke*.

ΔΑΚΡΥ, υος, το, from obsol. δακω *to bite* (see δακνω) and ῥυω *to flow*, or rather perhaps from the Heb. קרע *to pierce, pungere*.

* On *Theophrast.* Ethic. char. xvi. p. 451, edit. *Needham*.

A tear,

A tear, which flows from the eyes, and is of a briny biting or pungent taste. Luke vii. 38, 44. Heb. v. 7.

Δακρυον, ο, το, from δακρυ.

A tear. occ. Rev. vii. 17. xxi. 4.

Δακρυω, from δακρυ.

To weep, shed tears. occ. John xi. 35.

Δακτυλιος, ο, ο, from δακτυλος.

A ring for the finger. occ. Luke xv. 22.

Comp. Jam. ii. 2.

Δακτυλος, ο, ο, q. δεικτυλος, from δεικω to shew, point out, whence also the Latin name *digitus*, q. δεικίλος.

I. The finger, with which men shew or point out objects. (Comp. Isa. lviii. 9.) Mark vii. 33. Luke xvi. 24. & al. On Mat. xxiii. 4, see *Wetstein* for parallel expressions in the Greek writers.

II. The finger of God is used for his power, and as synonymous with the spirit of God. Luke xi. 20. Comp. Mat. xii. 18, and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμαζω, from δαμαω the same, which from Heb. דמך or דמך to reduce to stillness or quietness, whence also the Latin *domo*, and Eng. *tame*.

To subdue, tame. occ. Mark v. 4. James iii. 7, 8.

Δαμαλις, ιος, att. εως, η, from δαμαω to tame.

A heifer of fit age to be tamed to the yoke. occ. Heb. ix. 13.

Δανειζω, from δανειον.

I. To lend. occ. Luke vi. 34, 35.

II. Δανειζομαι, Mid. To borrow. The profane writers use it in the same sense, as *Elsner* and *Wetstein* have shewn. occ. Mat. v. 42.

Δανειον, ο, το, from δανος a gift, also a loan, somewhat lent, from Heb. נתן to give, being dropt as usual.

A loan, a debt. occ. Mat. xviii. 27.

Δανειτης, ο, ο, from δανειζω.

A lender, a creditor. occ. Luke vii. 41.

Δαπαναω, ω, from δαπλω to devour, as wild beasts * do their prey, and this perhaps from Heb. דב a bear, a very voracious animal. See Prov. xxviii. 15, in Heb.

I. To spend, properly in eating and luxury. occ. Luke xv. 14. James iv. 3. So *Hesychius*, Παμφαγος, παντα δαπανων, and

* Thus *Homer* of a lion, Il. xi. line 481, λυλαε δαπνται. So of wolves, Il. xvi. lin. 158; 9, "Οτι λαφον—ΔΑΠΝΟΥΣΙΝ, they tear in pieces and devour the stag."

Suidas explains Δαπαναν, by ο το απλως αναλιτκειν, αλλα το λαμπρως ζην και σπαθαι και δαπαναν την υσιαν, Not simply to spend, but to live splendidly and be prodigal and devour one's substance." See *Wetstein* on Luke.

II. To spend, in general. occ. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24, where see *Wolfius*, *Wetstein*, and *Doddridge*.

Δαπανη, ης, η, from δαπαναω.

Expence, cost. occ. Luke xiv. 28.

Δε, a conjunction, perhaps from δεω to bind, connect.

1. Copulative. And also. Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude ver. 8. After και in the same member of the sentence, but separated from it by one or more words, Also, likewise, moreover, yea. John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See *Raphelius* on Acts iii. 24, and *Alberti* on 2 Pet. i. 5.

2. Even, et quidem. Rom. iii. 22. Phil. ii. 8, where *Raphelius* shews that *Herodotus* applies δε in the same sense.

3. Moreover, further. Mat. v. 31. Luke xv. 11. 1 Cor. xv. 1.

4. Or, 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, Then, therefore, so. Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. Causal, For. Mark xvi. 8. Luke iv. 38. xii. 2. & al. freq. And thus it is often applied in the best Greek writers. See *Raphelius* on Mark xvi. 8, and *Elsner* on Luke iv. 38.

7. In the sacred as in the profane writers, it connects historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18, where see *Raphelius*.

8. It connects the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered then. Acts xi. 17; where see *Raphelius*, who shews that *Herodotus* and *Arrian* use δε in the same manner, as the Latin writers likewise do at and verò.

9. It is used in resuming a subject, and may be rendered, I say, however. 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, And that. Gal. ii. 4.

11. Adversative, But, sed. Mat. xxiii. 11. xxv. 9.

xxv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11. & al. freq. In this sense it is very frequently preceded by *μεν* in the former member of the sentence, as Mat. iii. 11. Comp. under *Μεν*.

12. It is used after a negative particle for *αλλα* but, Heb. iv. 15, where *Raphelius* shews that both *Xenophon* and *Polybius* apply it in the same manner.

13. *Although, though*. 1 Pet. i. 7.

Δησις, *ιος*, att. *ιος*, *η*, from *δισμαι*.

Supplication, whether petitionary or deprecatory, but generally the latter, Luke i. 13. 2 Cor. i. 11. Heb. v. 7. & al. freq.

Δει, Imperson. See under *Δειω*.

Δεισμα, *αλος*, *το*, from *δειδισμαι*, perf. pass. of *δεικω* or *δεικνυμι*.

An ensample, a specimen, properly, say *Harpocratio* and the Etymologist, *what is shewn of things sold*, i. e. *a sample*. occ. Jude ver. 7, where see *Wetstein*, and comp. 2 Pet. ii. 6.

Δεισμαλιζω, from *δεισμα*.

To make a public shew or spectacle, as the ancients, particularly the Romans, did, when they exposed their captives, and the spoil of their conquered enemies to public view in their triumphal processions. occ. Col. ii. 15.

Δεικνυμι, or *Δεικνυω*, from the obsolete V. *δεικω*, which see.

I. *To shew, exhibit, cause to be seen*, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20. Comp. John ii. 18. x. 32. —or in a divine vision. Heb. viii. 5. Rev. iv. 1. xvii. 1. xxi. 9. & al. —or by a deceitful representation. Mat. iv. 8. Luke iv. 5, where from the circumstances of the story it appears that the Devil really shewed our Saviour as great an extent of country * as was visible from the high mountain, supplying in a moment of time, an illusive view of the other

* The Abbé Mariti (Travels through Cyprus, &c. cited in the *English Review* for Nov. 1792, p. 346) in his description of the mountain mentioned in Mat. iv. 3, says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the Devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.*"

great and glorious kingdoms of the world. See Dr. Hammond's Paraphrase.

II. *To shew, teach, declare*, Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28.

III. *To shew, prove, demonstrate*. James ii. 18. iii. 15.

ΔΕΙΚΩ, from the Chald. *רָא* to see, observe, a V. often used in the Targums.

To shew, i. e. according to the Hiphil or Aphel sense of *רָא*, to cause to be seen. An obsol. V. whence in the N. T. we have 1st fut. *δειξω*, 1st aor. *ειδixa*, imperat. *δειxon*, 1st aor. pass. particip. *δειχθεις*. See under *Δεικνυμι*.

Δειλια, *ας*, *η*, from *δειλος*, which see.

Fearfulness, timidity, shrinking for fear.

So *Theophrastus*, *Ethic. char.* xxv. defines *δειλια* to be *ΥΠΕΙΞΙΣ της ψυχης εμφοδος*, a yielding or shrinking of the soul through fear." And *Andronicus*, *ΔΕΙΛΙΑ* *εστιν ΑΠΟΧΩΡΗΣΙΣ απο φαινομενης καθικοντος δια φαντασιαν δεινυς*. *Δειλια* is the withdrawing from some object coming upon us, because it appears terrible." occ. 2 Tim. i. 7.

Δειλιαω, *ω*, from *δειλια*.

To shrink for fear, as the heart. occ. John xiv. 27.

ΔΕΙΛΟΣ, *η*, *ον*, either from *δειδω* to fear (which from *διδω* or *διδω*, see under *δεινω*) or rather from Chald. *הָפַח* to shrink for fear, which from the Heb. *הָפַח* to cringe, shrink. Comp. *Δειλια*.

Shrinking for fear, fearful, timid. occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8; where see *Wetstein*.

ΔΕΙΝΑ, *ο*, *η*, *το*. Undeclined. An indefinite pronoun, plainly related to the Chald. *רָא*, *הָרָא*, *הָרָא*, *רָא*, *ה*, *he, she, it, this, that*. A certain person, such a one. occ. Mat. xxvi. 18. It is frequently thus used in the best Greek writers. See *Wetstein*.

Δεινω, Adv. from *δεινος* terrible, vehement, which from *δειος* fear (as *κλεινος*, *κλεινος* glorious, from *κλειος* glory; *αλγεινος* grievous, from *αλγος* grief, &c.) which from *διδω* or *διδω*, a V. often used in *Homer*. and signifying to fear and transitively to put to flight, drive, drive away, and this from Heb. *הָפַח* to impel, drive, drive away.

I. *Dreadfully, grievously*. occ. Mat. viii. 6.

II. *Vehemently*. occ. Luke xi. 53.

Δειπνω, *ω* from *δειπνον*.

To sup, eat a supper. occ. Luke xxii. 3. 1 Cor.

1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *To eat for supper*. Luke xvii. 8.

Δειπνον, η, το, so called from δεισθαι εις πορον, *men's wanting it for labour, or to enable them to labour*. See Suicer's Thesaurus on this word.

I. In *Homer* it generally denotes the *breakfast* or *morning-meal*, as Il. ii. lin. 381, 399, and Il. viii. line 53; (comp. lin. 1, and 66,) but sometimes *food* in general, even that which is taken towards evening, as Il. xviii. line 560. Hence

II. In the latter Greek writers, as in the N. T. a *supper, an evening meal, or feast*. Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12.

III. Κυριακον Δειπνον, *The Lord's Supper*. occ. 1 Cor. xi. 20. It appears however from this and the following verses, that the appellation does not strictly mean the Eucharist, but a *supper* in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, On the Lord's Supper, p. 151. 2d edit. where see more.

Δεισιδαιμονεστερος, ς, ον, comparat. of δεισιδαιμων which from δειδω, 1st fut. δισω, to fear, and δαιμων a demon.

Too superstitious, or rather, too much addicted to the fear and worship of demons. Comp. Δαιμων I. For "the word Δεισιδαιμων," says Mede (Works in fol. p. 635), by etymology signifies a *worshipper of demon-gods*, and was anciently used in this sense, and so you shall find it often in *Clemens Alexandrinus* his *Protrepticon* *, not to speak of others:" And thus the Etymologist explains it by ευλαβης και δειλος περι θεας *pious and fearing the gods*, and Suidas by θεοσεβης a *worshipper of God or of the gods*. occ. Acts xvii. 22; where St. Paul begins his speech in the Areopagus in a much less † *offensive* manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are ως δεισιδαιμονεστερες, somewhat, or as it were, too much addicted to the worship of demon-gods.*"

In which exordium, he also insinuates an answer to the charge brought against him, ver. 18, that he *seemed to be a pro-*

claimer of new demon-gods; namely, that since he saw them so much addicted to the worship of *demons* already, he would not introduce any *new demons* among them; but, as he goes on to declare, he would wish to recall them to the worship of that *God*, whom out of their great δεισιδαιμονια they worshipped without particularly knowing him, but who, though to them *unknown, made the world and all things therein, and is the Lord of heaven and earth*.

Δεισιδαιμονια, ας, η, from δεισιδαιμων.

Superstition, or rather, Religion, or religious worship. occ. Acts xxv. 19. "As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as *superstition*; so that this text affords a *further argument*, (comp. Δεισιδαιμονεστερος) that the word Δεισιδαιμονια will admit a milder interpretation." Doddridge. And thus Suidas explains δεισιδαιμονια by ευλαβια περι το Θεον, *reverence towards the Deity*, and Hesychius by φοβησια, *fear of God*, in which good sense it is several times used by *Diodorus Siculus* *. So *Heraclitus* says of *Orpheus*, he led men εις δεισιδαιμονιαν, and exhorted them επι το ευσεβειν, *to be pious*, where it is manifest δεισιδαιμονια must mean *religion*, not *superstition*. But what is more to our present purpose, the word is used in the like good sense in *Josephus*, not only where a Heathen calls the Pagan religion δεισιδαιμονιας, (Ant. lib. xix. cap. 5, § 3.) or where the Jewish religion is spoken of by this name in several edicts that were made in its favour by the Romans (as in Ant. lib. xiv. cap. 10. § 13, 14, 16, 18, 19.), but also where the historian is expressing his own thoughts in his own words. Thus of King *Manasseh* after his repentance and restoration he says, εσπυδαζεν—παση περι αυτον (Θεον) τη ΔΕΙΣΙΔΑΙΜΟΝΙΑ χρησθαι, that he strove to behave in the most *religious* manner towards God," Ant. lib. x. cap. 3, § 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn to-

* Et Strom. lib. vii. p. 504, Δεισιδαιμων ο διδωσων δαιμονια.

† See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 8. § 3, 7. p. 412, 413, and note, 1st edit.

* See Hammond on Acts xvii. 22, and Pole Synops.

gether on this occasion *τη ΔΕΙΣΙΔΑΙ-
ΜΟΝΙΑ*, by their *religion*, as if it had
been by an engine, *ορσαντινι*. De Bel.
lib. ii. cap. 12. § 2. Comp. cap. ix. § 3.

Δεκα, *οι*, *αι*, *τα*. Indeclinable.

The number *Ten*, from *δεχισθαι* (Ionic
δεκισθαι) *to receive, contain*, because it
contains all the *units* under it. Mat. xx.
24. xxv. 1.

Δεκαδυο, *οι*, *αι*, *τα*, from *δεκα* *ten*, and *δυο*
two.

Twelve. occ. Acts xix. 7. xxiv. 11.

Δεκαπεντε, *οι*, *αι*, *τα*. Indeclinable. from
δεκα *ten*, and *πεντε* *five*.

Fifteen. occ. John xi. 18. Acts xxvii. 28.
Gal. i. 18.

Δεκαλεισταρες, *οι*, *αι*, *και τα δεκαλεισταρα*, from
δεκα *ten*, and *τισταρες* *four*.

Fourteen. occ. Mat. i. 17. Gal. ii. 1.

Δεκαλος, *η*, *ον*, from *δεκα*.

I. *The tenth*. occ. John i. 39. Rev. xi. 13.
xxi. 20.

II. *Δεκαλη*, *ης*, *ης*, (*μοιρα*, *part*, being under-
stood) *The tenth part, tithe*. occ. Heb.
vii. 2, 4, 8, 9. See *Wetstein* on ver. 4, for
instances of the Heathen dedicating to
their gods the *tenth of spoils* taken in war.

Δεκαλω, *ω*, from *δεκαλος* *δεκαλη*, *the tenth*.

To tithe, receive tithes of. occ. Heb. vii.
6. *Δεκαλομαι*, *υμαι*, *pass. To be tithed,*
pay tithes. occ. Heb. vii. 9.

Δεκλος, *η*, *ον*, from *δεδεκλαι*, 3d pers. perf. of
δεχομαι, *to receive*.

Accepted, acceptable, agreeable. occ. Luke
iv. 19, 24. Acts x. 35. 2 Cor. vi. 2.
Phil. iv. 18.

Δελεαζω, from *δελεαζ*, *ατος*, *το*, *a bait*, from
δελω *to take with a bait*, which probably
from Heb. *להי* *to draw out*, as fish from
the water, though the V. is not so ap-
plied in the Heb. Scriptures.

To take or catch, properly with a *bait*, as
birds or fishes are caught. occ. 2 Pet.
ii. 14, 18. Jam. i. 14, *εξελκομενος*, *και*
δελεαζομενος, "These words," says *Dod-*
dridge, "have a singular beauty and ele-
gance, containing an allusion to the me-
thod of *drawing fishes out* of the water
with a hook concealed under the *bait*,
which they greedily devour." Thus also
Xenophon, Memor. Socrat. lib. ii. cap. 1.
§ 4, where disputing with *Aristippus*
about pleasure, he says some animals are
γαστρι *ΔΕΛΕΑΣΟΜΕΝΑ*, *caught by*

their belly or appetite." See *Raphelius*,
Wetstein and *Kypke*.

ΔΕΜΩ.

To build, construct. It may be derived ei-
ther from the Heb. *בנה* *to complete, finish*,
or *בנה* *to liken, assimilate*, from the *as-*
similation or adaptation of parts in the
same building. It is an obsolete V. but is
here inserted on account of its derivatives.

Δενδρον, *α*, *το*. The most probable of the
Greek derivations I have met with of this
word, is that given by the learned *Damm*,
in his Nov. Lexic. Græc. from *δινω* or
δηνω *to stretch out, extend* (which by
transposition from Heb. *ננה* the same)
and *δορ* or *δορυ*, properly *a piece of wood*
stript of the bark, and thence *the tree*
itself, from *δερω*, which see; though I
would not be positive that *Δενδρον* may
not be formed from a corruption of the
Heb. **נמר* (whence likewise Eng. *tim-*
ber), which signifies *straight, upright*,
and as a N. *a palm-tree*. See Heb. and
Eng. Lexicon in *נמר*.

A tree. Mat. iii. 10. vii. 17, 18, 19.
xiii. 32. & al. freq. In Mark viii. 24,
many MSS, five of which ancient, and
some editions read, *Βλεπω τις ανθρω-*
πος οτι ως δενδρα ορω περιπατητας, *I*
see men, because I see them as trees (con-
fusedly, like the trees which the man
knew were growing in the fields near
Bethsaida, and which he also knew could
not naturally move from the place where
they grew, whereas what he took to be
men he saw) *walking*. See *Wetstein* Var.
Lect. *Wolfus* and *Griesbach*.

Δεξιολαβος, *α*, *ο*, from *εν τη δεξιη λαβειν*, *tak-*
ing in the right hand.

A soldier who takes and carries a spear or
javelin in his right hand, a spearman. occ.
Acts xxiii. 23. The *Alexandrian* MS.
read *δεξιολαβας*; but since all the other
MSS (except one mentioned by *Erasmus*)
have *δεξιολαβος*, *Mill's* opinion seems
highly probable, that *δεξιολαβας* is no
more than a gloss, which was originally
placed in the margin, and thence crept
into the text. This gloss, however,
which signifies *those who cast darts or*
javelins with the right hand, confirms

* *η* being changed into its *media*, *δ*, and *ν* in
to *ν*, as usual, and the second *δ* inserted for
sound's sake, as in *ανδρας* from *ανηρ*.

the interpretation of *δεξιολαβος* just given.

Δεξιος, α, ον, from *δεξασθαι*, 1st aor. infin. of the deponent verb *δεχομαι* to receive, take, on account of the aptitude of the right hand for this purpose.

Right, as opposed to *left*, so applied to the eye, Mat. v. 29.—to the cheek, Mat. v. 39.—to the ear, Luke xxii. 50.—to the foot, Rev. x. 2. But properly and most generally *δεξια* denotes the right hand, and that whether joined with *χειρ*, Mat. v. 30; or not, Mat. vi. 3. xxvii. 29. Gal. ii. 9.

Δεξιαι, ται. Neut. plur. (*μερη*, parts, being understood) *The parts towards the right hand*, i. e. *the right hand side*. Mat. xx. 21, where see *Wetstein*. Mat. xxii. 44. xxv. 33. & al. *Μερεν* is expressed, John xxi. 6. On the expressions of Christ sitting on the right hand of God, being exalted to his right hand, and the like, Mark xvi. 19. Acts ii. 33, &c. see *Vitranga's* *Observ. Sacr.* lib. ii. cap. 4. and 5. edit. 3tiæ.

Δεομαι. See under *Δεω*.

Δερμα, αλος, το, from *δερω* to flay, strip off the skin.

A skin of a beast flayed off the body. occ. Heb. xi. 37. Comp. under *Μηλωτη*.

Δερμαλινος, η, ον, from *δερμα*.

Made of skin, leathern. occ. Mat. iii. 4. Mark i. 6.

ΔΕΡΩ, perhaps from Heb. *דער* to cut, split.

I. *To flay, strip off the skin*. In this its proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34, for the Heb. *שפח* to flay. It is also thus used by *Homer*, speaking of sacrificial victims, Il. i. line 459,

ΑΥ ΤΡΟΥΣΑΝ ΜΕΝ ΠΡΩΤΑ, ΚΑΙ ΙΣΦΑΖΑΝ, ΚΑΙ ΕΔΕΙΠΑΝ.
First they drew back their necks, then kill'd and flay'd.

So Il. vii. line 316,

ΤΟΝ ΔΕΡΩΝ——

The steer they flay'd,

II. *To flay by beating with rods or the like, to beat or scourge severely*. occ. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this

is a very uncommon sense of the V. yet the diligent *Kypke* on Mat. xxi. 35, produces *Aristophanes* in *Vesp.* applying the simple V. *δερειν* and *δερισθαι*, and the compound *αποδερισθαι*, to this meaning; and likewise *Arrian* *Epictet.* lib. ii. cap. 20. p. 236, *εκδερισθαι*.

III. *To beat, strike in general, as a person*. occ. John xviii. 23. 2 Cor. xi. 20.—the air. occ. 1 Cor. ix. 26; where it seems to refer to the *Σκιαμαχια* of the ancient *Athletæ*, or their exercising themselves in imaginary combats, in which they would of course strike nothing but the air. So *Virgil* of a boxer preparing for the combat,—*verberat ictibus auras*, *Æn.* v. line 377. See *Wetstein* on 1 Cor. ix. 26.

Δεσμενω.

I. From *δεσμος*, *To bind, enchain*. occ. Acts xxii. 4.

II. From *δεσμη*, *To bind together into a bundle*. occ. Mat. xxiii. 4.

Δεσμεω, ω, from *δεσμος*.

To bind. occ. Luke viii. 29.

Δεσμη, ης, η, from *δεδεσμαι*, perf. pass. Attic of *δεω* to bind.

A bundle, which Eng. word is derived in like manner from the V. *to bind*, occ. Mat. xiii. 30.

The LXX use *δεσμη*, Exod. xii. 22, for the Heb. *אבנה* a bunch, of hyssop namely.

Δεσμιος, υ, ο, from *δεσμος*.

One bound, a prisoner. Mat. xxvii. 15, 16. Acts xvi. 25, 27. & al. freq. On *Philem.* ver. 1, See *Macknight*.

Δεσμος, υ, ο, plur. *δεσμα*, ται, (but *της δεσμης*, Phil. i. 13, from *δεδεσμαι* perf. pass. Attic of *δεω* to bind.

I. *A bond or chain*, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. & al. freq. In Heb. x. 34, the *Alexandrian*, *Clermont*, and three later MSS, together with the *Vulgate*, both the *Syriac* and several other ancient versions, read *δεσμιοις* prisoners, which reading is embraced by *Wetstein*, and by *Griesbach* received into the text.

II. *The string or ligament of the tongue*. occ. Mark vii. 35. *Theognis*, Γνωμ. line 178, *Γλωσσα δε ος ΔΕΔΕΤΑΙ*, His tongue is tied."

III. It is spoken of an infirmity owing to a satanical agency. occ. Luke xiii. 16, where see *Wolfius* and *Kypke*.

Δεσμε-

Δεσμοφυλαξ, ακος, ο, q. δεσμιοφυλαξ, from δεσμιος a prisoner, and φυλασσω to keep. A keeper of prisoners, a jailor. occ. Acts xvi. 23, 27, 36.

Δεσμωηριον, η, το, from δεσμωω to bind, which from δεσμος.

A place where persons are bound and confined, a prison. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26.

Δεσμωτης, η, ο, from δεσμωω to bind, which from δεσμος.

A person bound, a prisoner. occ. Acts xxvii. 1, 42.

Δεσποτης, η, ο, from δεος fear, and ποιωω to make, occasion, or immediately from the V. δεσποζωω to have the rule or dominion, which may be either from δεος οπαζωω to occasion fear, or perhaps from the Chald. ܕܡܫܬܐ to reduce into order, which word appears in the compound ܕܡܫܬܐܐ a commander, which see in Heb. and Eng. Lexicon.

I. A sovereign lord, a sovereign. Applied to Christ and the Holy Spirit. occ. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude ver. 4. Rev. vi. 10. Dr Clarke, in his *Scripture Doctrine of the Trinity*, No. 407 *, asserts, that "Christ is no where in the New Testament styled Δεσποτης (but God the Father only, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10.)" Let us then examine these texts.

Luke ii. 26. *It was revealed to him (Simeon) υπο (not δια) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; and on seeing him, he says, ver. 29. ΔΕΣΠΟΤΑ, LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. Is not then the Holy Ghost here styled Δεσποτα?*

Acts iv. 24, 25. *They lifted up their voice to God with one accord, and said ΔΕΣΠΟΤΑ, LORD, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said— But by Acts i. 16, it was the Holy Ghost who spake by the mouth of David. It is He, therefore, who in Acts iv. 24, is styled Δεσποτα.*

In 2 Tim. ii. 21, ΤΩ ΔΕΣΠΟΤΗ the

* Comp. No. 15, and Clarke's Comment on 40 Texts, No. 15.

Master (of the house) there spoken of may most naturally be referred to Christ, who is named ver. 19. comp. Heb. iii. 6. If in Jude ver. 4, we follow the common reading, the want of the article τον before Κυριον shews that Jesus Christ is there styled τον μονον ΔΕΣΠΟΤΗΝ Θεον, the only LORD God, as well as our Lord. But if, with the Alexandrian, and another ancient MS, and eleven later ones, and the Vulg. Version (see Mill, Wetstein, and Griesbach), we omit the word Θεον, this application of μονον ΔΕΣΠΟΤΗΝ to Jesus Christ will be still more evident. And the same sort of persons, who in Jude ver. 4, are said to deny the only ΔΕΣΠΟΤΗΝ, LORD, are in the parallel text of St Peter, 2 Ep. ii. 1, described as denying the LORD, ΔΕΣΠΟΤΗΝ, who bought them. Who he is, we may learn from Gal. iii. 13, and the hymning elders in Rev. v. 9, will also inform us, for the person there addressed bought them to God with HIS OWN BLOOD †.

Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10, belongs to Christ, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22.

Grotius therefore was not mistaken, as Dr Clarke asserts he was, in saying that Christ is sometimes called Δεσποτης in the New Testament. I add further, with regard to the Holy Spirit, that Luke ii. 29, Acts iv. 24, furnish us with clear instances of His being religiously invoked by holy men, and of His having divine attributes expressly ascribed to him.

II. A human lord or master, as of servants. occ. 1 Tim. vi. 1. 2. Tit. ii. 9. 1 Pet. ii. 18.

In the LXX Δεσποτης six times answers to the Heb. אֲדֹנָי or אֲדֹנָי, as applied either to Man or God, and particularly to the divine Captain of Jehovah's Host. Josh. v. 14. Comp. ver. 15.

Δευγο. An Adv. both of place and time, signifying hither, perhaps from δυω to come, enter, as δευτε below.

I. Of place, Here, hither. In the N. T. when implying place, it is used only in calling or encouraging, and may be rendered, Come, come hither. Mat. xix. 21.

† See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

Luke xviii. 22. John xi. 43. & al. See *Wetstein* on Mat. and observe that *Homer* frequently uses this word. See *Dammi Lexic.* col. 1061.

II. Of time, with the neuter article, Ἀχρεῖς δὲυρο, *Till this time, hitherto.* occ. Rom. i. 13, where see *Wetstein*.

Δεῦτε. An Adv. of compellation or calling. *Come, come hither*, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2d pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δεῦω *to come*, ε being inserted, as if from the V. δεῖω. Comp. Δύω. See *Wetstein* on Mat. and *Dammi Lexic.* col. 1062, who shews that *Homer* often uses Δεῦτε.

Δεύτεριος, α, ον, from δεύτερος.

Doing somewhat on the second day; for these nouns in αιος denote *the day*. Comp. Τεταρταίος. occ. Acts xxviii. 13; on which texts *Raphelius* observes that *Xenophon* uses δευτεριος in the same sense.

Δεύτεροπρωτος, υ, ο, from δευτερος *the second*, and πρωτος *the first*.

The first sabbath after the second day of unleavened bread, from which day the seven weeks (called שבתות *sabbaths*, Lev. xxiii. 15. comp. Lev. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the *barley* was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which *Stockius* and *Doddridge* have embraced.

Δεύτερος, α, ον, ς. δευτερος, from δυο *two*, as αμφοτερος from αμφω. But the learned *Damm*, *Lexic.* col. 461, derives it from δευω *to fail, to fall short* (which may be from the Heb. דלה *to be faint*), and says it is properly spoken of those *who are second in a trial of skill or activity*. *Homer* certainly applies it in this sense, Il. x. line 368. Il. xxiii. lin. 265, 498. But what principally confirms this derivation is, that *Homer* uses not only the comparative Δεύτερος, but also the superlative Δευταίος *the last*, Il. xix. line 51. Odyss. i. line 286. Odyss. xxiii. line 342.

Second, Mat. xxi. 30. xxii. 26, 39, & al. Δεύτερον neut. is used as an adverb, *Secondly, a, or the, second time*. John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. Εκ δευτέρου (καίτερος *time*, namely, being understood) *A, or the, second time*. Mat. xxvi. 42. John ix. 24. & al. Comp. under Εκ 4.

Δεχομαι, perhaps from the Heb. נָתַן *the midst, middle or inner part, between* *.

I. *To receive, contain within itself*, as a place doth what is put therein. occ. Acts iii. 21.

II. *To take, receive within or between the arms*. Luke ii. 28.

III. *To receive, entertain*, as a person. Mat. x. 40, 41. Acts xxi. 17. Gal. iv. 14. Comp. Acts vii. 59.

IV. *To receive, embrace*, as a doctrine. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. & al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14.

V. *To receive, bear with, bear patiently*, as a person. 2 Cor. xi. 16. So *Demetrius* in *Plutarch De Defect.* Orac. p. 412. F. ΔΕΞΑΣΘΕ ἡμᾶς—καὶ ὅπως ἔσυναξίτε τὰς ὀφρὺς—σκοπεῖτε, *Bear with us, and take heed not to frown.* See *Elsner* and *Wolfius*.

VI. *To receive, somewhat communicated*. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4.

VII. *To look for, expect*. The verb in this sense may be very naturally derived from the Chaldee קָרַךְ *to look, look out*; so the Latin *expecto, to expect*, is from *ex out*, and *specto to look*; comp. Αποκαταδοκία. Δεχομαι is often thus applied in *Homer* as in Il. xviii. line 523, 524,

Τοισι δ' ἐπιπύ' ἀπανεύθει δὺω σκοποὶ ἐιάτῳ λαῶν,
ΔΕΓΜΕΝΟΙ ὀπποῖε μῆλα ἰδοῖατῳ καὶ ἑλικρῆς βυθῷ.

Two spies at distance lurk, and watchful seem
If sheep or oxen seek the winding stream.

POPE.

So Il. ii. line 794, and Il. ix. line 191. The simple V. however, is not in the N. T. nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives ἐκδεχομαι, προσδεχομαι, which see.

ΔΕΩ, probably from the Heb. יָתַד (Arab. يَتَد) *to fix firmly*, by transposition, and

* Whence also may be deduced our English word *take*.

dropping

dropping one of the dentals, as in the Eng. word *tie*, from the same root. It may, however, be worth observing, that, in some of the northern derivatives from the Heb. יתר, both the dentals are preserved, as in the Welsh *tid* a chain, *tidaw* to tie with a chain or rope, and in the Eng. *tidy*, *tight*.

I. *To bind, tie*, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4. & al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16. see *Wolfius*.

II. *To bind up, swathe*. John xix. 40.

III. *To bind or oblige by a moral or religious obligation*. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce or determine to be binding or obligatory*, i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23.

ΔΕΩ.

I. *To have need, to want, lack*. Thus the V. active is sometimes, though rarely, used in the profane writers, as in *Homer*, Il. xviii. line 100.—Εμειο δε ΔΗΣΕΝ, *He wanted me*." So *Plato* in *Apol. Socr.* § 18 & 27. edit. *Forster*, πολλὰς ΔΕΩ, *I want much*, i. e. *I am far from*." And *Lucian*, Rev. iv. tom. i. p. 406. B. Εἶω δε τοσούτῳ ΔΕΩ, *I am so far from*." In this sense δεῖω seems a derivative from the Heb. יתר *sufficient*; and though these two ideas of *want* and *sufficiency* seem at first sight contradictory, yet (as *Thomassinus* has ingeniously remarked) they in many expressions come to the same thing; for *what is sufficient* is what one *wants*, and what one *wants* is what would be *sufficient*; thus Prov. xxv. 16, *Hast thou found honey, eat יתר what is sufficient for thee, or, what thou wantest*. Hence

II. As a V. impersonal, Δεῖ There is need, necessity, or want (q. d. *it hath need*). *it behoveth, it becometh*. See Mat. xxv. 27, Mark ix. 11. xiv. 31. Eph. vi. 20.

Δεῖον, το. *Need, needful, becoming*. See 1 Tim. v. 13. 1 Pet. i. 6.

III. Δεομαι, pass. *To be in want or need, to want*. In this sense it is not used by the writers of the N. T. in the simple form, though the compound προσδεομαι is; but hence

IV. Δεομαι, *To pray, beseech, supplicate*,

used absolutely, Acts iv. 31. Rom. i. 10. —with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39. & al. freq.—with a genitive of the person and an accus. of the thing. 2 Cor. viii. 4, *With much entreaty requesting of us this favour and the communication of this ministration to the saints*. For the words δεξασθαι ἡμᾶς at the end of the verse seem a spurious addition, being wanting in thirty-four MSS, four of which ancient, unnoticed in the Vulg. in both the Syriac and other ancient versions, and accordingly rejected by *Wetstein*, and thrown out of the text by *Griesbach*.

ΔΗ, An Adv. from the Heb. ים *sufficient*, or perhaps from δεῖω *to bind*.

1. Of affirming, *Truly, in truth*, occ. 2 Cor. xii. 1. Comp. Mat. xiii. 23.

2. Of exhorting, *By all means*, or the like. occ. Luke ii. 15. Acts xv. 36. Comp. Acts. xiii. 2.

3. Of inferring, *Therefore*. occ. 1 Cor. vi. 20. *Blackwall*, *Sacred Classics*, vol. i. p. 145, observes, that *Plato* applies this particle in the same manner. But in this use of δη, its affirmative or hortative sense seems also to be included, q. d. *Therefore truly, or therefore by all means*.

ΔΗΛΟΣ, η, ον, from the Arab. לה *to shew* which from the Heb. הלה *to draw out*. Comp. Prov. xx. 5. in Heb.

Manifest, evident. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7.

Δηλω, ω, from δηλος.

I. *To make manifest, or evident*. occ. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest, declare, shew, signify by words*. occ. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11.

Δημηγορεω, ω, from δῆμος *the people*, and αἰσω *to speak to or harangue*.

To speak to or harangue the people to make a public oration. occ. Acts xii. 21.

Δημιουργος, υ, ό, from δῆμιος *public* (which from δῆμος *a people*), and εἶον *work*.

1. *One who worketh for the public, or performeth public works, also an architect*. So *Suidas* from the Schol. on *Aristoph.* Κοινῶς δε εἰλεον δῆμιουργος, τας τας δῆμοσια εἰραζομενας πολεις δε και τας αρχιτεκτονας.

II. It is applied to God, *the architect of that continuing and glorious city which*
L 3 Abraham

Abraham looked for. occ. Heb. xi. 10, where see *Wetstein*.

Δημος, α, ό, from δειω to bind

A people, so called because bound together, as it were, by laws and the ties of society*.

occ. Acts xii. 22. xvii. 5. xix. 30, 33.

Δημοσιος, α, ον, from δημοσ.

I. Public, common. occ. Acts v. 18.

II. Δημοσια, Publicly. It is the † dative case used adverbially by an ellipsis, for εν δημοσια χωρα, in a public place, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20.

ΔΗΝΑΡΙΟΝ, α, το, Lat.

A word formed from the Latin *denarius*, which denotes the Roman penny, so called because in ancient times it consisted, denis assibus, of ten asses. It was a silver coin, and equal to about seven-pence halfpenny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages shew, that the price of labour was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δηπολι. Adv. from δη truly, and πολι ever. —Soever. occ. John v. 4.

Δηπου. Adv. from δη truly, and που where. Truly any where, or in any manner. occ. Heb. ii. 16.

ΔΙΑ.

Jupiter. See under Ζευς.

ΔΙΑ. A preposition, perhaps from the Heb. דרר to drive, impel.

I. Governing a genitive case,

1. It denotes a cause of almost any kind, By. See John i. 3. Luke i. 70. John i. 7. Rev. v. 11. iii. 24. Acts viii. 18.

2. Of place, By, through. Mat. ii. 12. Luke vi. 1. 1 Cor. iii. 15, Δια πυρος, Through a fire. Comp. Ps. lxvi. 11, or 12. Isa. xliii. 2, in LXX. Euripides, Electr. line 1191, has a similar expression, ΔΙΑ ΠΥΡΟΣ εμολεν, I came through a fire." So Aristophanes Lysist. line 133,

—Καν με χην, ΔΙΑ ΤΟΥ ΠΥΡΟΣ
Εθελω βαδιζειν.

Though I were to pass through fire, I'd go.

*So Cicero de Repub. as preserved by Austin, lib. 2. cap. 21. De Civit. Dei, defines *populus*, a people, *Scetus multitudinis hominum juris consensu & utilitatis communione sociatus*.

† This elliptical use of the dative is very common. See Hoogeveen's Note on Vigerus De Idiotism. cap. sect. iii. 1. reg. 9.

But see by all means *Elsner's* excellent Note on 1 Cor. iii. 15, to whom I am indebted for the above citations; and comp. *Wetstein* and *Macknight*.

3. Of time, Through, throughout. Luke v. 5.

4.—After. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See *Wetstein* on Mat. and Mark, and observe that this use of δια is common in the Greek writers. Comp. *Kypke* on Mark.

5. Denoting the state, In. Rom. iv. 11. Comp. ch. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15, where comp. Sense II.

6.—The time, In, by. Acts v. 19. xvii. 10. So *Herodotus*, lib. i. cap. 62. ΔΙΑ ενδεκατης ετης, In the eleventh year." *Iucian*, *Demonax*, tom. i. p. 1010, ΔΙΑ χειματος, In winter."

7.—The adjunct, With. Rom. xiv. 20.

8. Before, in the presence of. 2 Tim. ii. 2. So *Plutarch*, cited by *Wetstein* ΔΙΑ ΘΕΩΝ ΜΑΡΤΥΡΩΝ, Before the gods (as) witnesses."

II. Governing an accusative,

1. It denotes the final or impulsive cause, For, on account of, by reason of. 1 Cor. ix. 23. Rom. i. 20.

2. Through, by means of. Luke i. 78. John vi. 57, where see *Alberti*. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11.

3. In. Gal. iv. 13. comp. 1 Cor. ii. 3.

4. For, in respect of or to. Heb. v. 12. So Rom. iii. 25, Δια την παρεσιν, As to, with regard to (quod attinet ad) the remission; where *Raphelius* clearly shews that *Polybius* uses the preposition δια with an accusative in this sense. Other expositors, however, here render it by (as in John vi. 57); or for, denoting the final cause (as in Rom. iv. 25.) See *Wolfius*, and comp. under Παρεσις.

5. With a V. in the infinitive, having the neuter article prefixed, Because. Mat. xxiv. 12. Phil. i. 7.

III. In composition.

1. It is emphatical, or heightens the signification of the simple word, as in διακαθαριζω to cleanse thoroughly.

2. It denotes separation or dispersion, as in διασπασμαι to be pulled in two. Mark v. 4. διασφωριζω to publish abroad. Luke ii. 17.

3.—Pervasion or transition, as in διαβαινω to pass through, διαδεχομαι to receive by transition. Acts vii. 45.

Διαβαινω,

Διαβαινω, from *δια* through, and *βαινω* to go.

To pass through, pass over. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβαλλω, from *δια* through, and *βαλλω* to cast.

I. *To dart or strike through*, whence

II. In a * figurative sense. *To strike or stab with an accusation or evil report, to accuse.* So *βλασφημειν* may be from *βαλλειν ταις φημαις* smiting with reports. See *βλασφημειω*. occ. Luke xvi. 1, where the V. is applied to a true accusation, as *Kypke* shews it is likewise in the Greek writers.

Διαβεβαιομαι, *εμαι*, from *δια* emphat. and *βεβαιω* to confirm.

To affirm, or assert, strongly or constantly. occ. 1 Tim. i. 7. Tit. iii. 8.

Διαβλεπω, from *δια* emphat. and *βλεπω* to see.

To see plainly or clearly. occ. Mat. vii. 5. Luke vi. 42.

Διαβλειω, from *δια* through, and obsol. *βλειω* to cast.

To cast through. An obsol. V. whence in the N. T. Luke xvi. 1, we have *διεβληθη*, 3d pers. 1st aor. pass. See under *Διαβαλλω*.

Διαβολος, *ος*, *ι*, *η*, from *διαβεβολα*, perf. mid. of *διαβαλλω*.

I. *An accuser, a slanderer.* occ. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.

II. *The Devil*, so called because he originally accused or slandered God in Paradise, as averse to the increase of man's knowledge and happiness (see Gen. iii. 5. John viii. 44.), and still slanders him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren, which accuseth them before our God day and night, Rev. xii. 9, 10. (Comp. Job i. 6.) ; whence also he is called our adversary, 1 Pet. v. 8. See *Ανιδικος*. Further, *Διαβολος* is used either for the Prince of the Devils, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for those evil spirits in general, Acts x. 38. And Christ calls Judas *Διαβολος*, John vi. 70, because "under the influence of that malignant spirit he would turn his accuser

and betrayer," says *Doddridge* in Paraphrase. But as it does not appear that Judas did, strictly speaking, accuse our Lord, it might be more proper to render *Διαβολος* in this text by *spy* or *informer*, as Judas truly proved. See *Campbell's* Prelim. Dissertat. to Gospels, p. 185, 188.

By this word *Διαβολος*, the LXX constantly render the Heb. *יָשׁוּעַ*, when meaning *Satan* or the Devil (see Job, ch. i. ii.), and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs. *Wisd.* ii. 24.

Διαγγελω, from *δια* denoting dispersion or emphasis, and *αγγελω* to tell, declare.

I. *To tell, declare, or publish abroad, to divulge.* occ. Luke ix. 60. Rom. ix. 17.

II. *To declare, or signify plainly.* occ. Acts xxi. 26, "To give notice to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple) : after which they were to offer ——" Mr. *Clark's* note. Comp. under *Αφνιζω* II. and Num. vi. 13, &c.

Διαγινομαι, from *δια* through, and *γινομαι* to be.

Of time, *To pass, pass over.* occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See *Wetstein* on Mark.

Διαγινωσκω, from *δια* denoting separation or emphasis, and *γινωσκω* to know, discern.

To discuss, examine thoroughly. occ. Acts xxi. 15. xxiv. 22. See *Wetstein* on both texts.

Διαγνωριζω, from *δια* denoting dispersion, and *γνωριζω* to make known.

To make known, or publish abroad. occ. Luke ii. 17.

Διαγνωσις, *ις*, att. *εως*, *η*, from *διαγινωσκω*.

Discussion, examination, cognizance. occ. Acts xxv. 21.

Διαβογυζω, from *δια* emphat. and *γογυζω* to murmur.

To murmur very much. occ. Luke xv. 2. xix. 7.

Διαγρηγορειω, *ω*, from *δια* emphat. and *γρηγορειω* to awake.

To awake thoroughly. occ. Luke ix. 32.

Διαγω from *δια* through, and *αγω* to lead.

To lead or pass, as one's life or time. occ. 1 Tim.

* *Διαβαλλειν semper metaphoricè quasi verbis trajicere, calumniis transfigere, transfodere, calumniari.* Duport in *Theophrast.* Char. Ethic. cap. xvi. p. 462. But see *Scapula's* Lexicon.

1 Tim. ii. 2. Tit. iii. 3. See *Wetstein* on both texts for similar expressions in the Greek writers, and comp. *Kypke* on Tit.

Διαδεχομαι, from *δια* denoting *transition*, and *δεχομαι* to *receive*.

With an accusative of the thing. *To receive by succession*, or *by passing from one to another*. occ. Acts vii. 45, where *Kypke* produces the Greek writers using it in the same manner.

Διαδημα, *αλος*, *το*, from *διαδεω* to *bind round*, which from *δια* about, and *δεω* to *bind*.

A *diadem*, a *tiara*, i. e. not a crown properly so called, but a *swathe*, or *fillet of white linen bound about the heads of the ancient eastern kings*, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12.

Διαδιδωμι, from *δια* denoting *transition* or *dispersion*, and *διδωμι* to *give*.

I. *To distribute, divide*. occ. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.

II. *To give from hand to hand*, i. e. *from one's self to another, to deliver*. occ. Rev. xvii. 13, where the verb fut. *διαδιδωσας* is formed with the reduplication *δι*, as the Infin. *διδωσεν* is in *Homer Odyss.* xxiv. line 313, and fut. *διδωσομεν*, *Odyss.* xiii. line 358: But observe, that in Rev. xvii. 13, the *Alexandrian* and fourteen latter MSS read *διδωσιν*. See *Wetstein* and *Griesbach*.

Διαδοχος, *ς*, *ο*, *η*, from *διαδεχομαι*.

A *successor*. occ. Acts xxiv. 27.

Διαζωννυμι, from *δια* *emphat.* and *ζωννυμι* to *gird*.

To gird, gird about. occ. John xiii. 4, 5. xxi. 7.

Διαθηκη, *ης*, *η*, from *διαθηκα* 1st aor. of *διατιθημι*.

A *disposition*, *institution*, *appointment*.

“ * It signifies, saith *Junius*, neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God.” The Heb. word in the Old Testament, which almost constantly answers to *διαθηκη* in the LXX, is *ברית*, which properly denotes a *purification* or *purification-sacrifice*, never, strictly

“ Neque Testamentum, neque Fœdus, neque Pactionem significat, sed prout simpliciter notatio vocis postulat. *Dispositionem* vel *Institutionem* Dicit.” *Junii Loc. parall. apud Leigh, Crit. Sacra.*

speaking, a *covenant*, though *כרת ברית* *cutting off*, or *in pieces*, a *purification-sacrifice* be indeed sometimes equivalent to *making a covenant*, because that was the usual *sacrificial rite* on such occasions, and was *originally*, no doubt, an emblematical expression of the parties staking their hopes of *purification* and *salvation* by the *great sacrifice* on their performing their respective conditions of the covenant on which the *כרת* or *sacrifice* was offered †. Comp. under *Ασπονδος*.

I. A *disposition*, *dispensation*, *institution*, or *appointment* of God to man. Heb. ix. 16, 17, 20. (Comp. under *Βεβαιος*.) In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. The *religious dispensation* or *institution* which God appointed to (*διατίθετο προς*) Abraham and the Patriarchs, Acts iii. 25. Comp. Luke i. 72. Acts vii. 8.

2. The *dispensation from Sinai*. Heb. viii. 9. Comp. Gal. iv. 24.

3. The *dispensation of faith*, and *free justification* of which Christ is the Mediator, Heb. vii. 22. viii. 6, and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8. 13. ix. 15. And hence *Ἡ Καινή Διαθηκή* became the title of the books in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. *Ἡ Παλαια Διαθηκή*, The *old dispensation*, is used for the *Books of Moses*, containing that *dispensation*, by St Paul, 2 Cor. iii. 14.

I am well aware that in most of the preceding passages our translators have rendered the word *Διαθηκή* by *Covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted guilty* man could ‡ *covenant* or *contract* with God for his salvation, or

† See *Heb.* and *Eng. Lexicon* under *כרת* V.

‡ *Grotius* judiciously remarks, that what Moses and the other sacred writers call *ברית* (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by *διαθηκή*) is generally of that sort as to require no consent from one of the parties; since its obligatory force arises solely from the command and authority of the superior, as of God suppose, who doth however sometimes oblige himself of his own accord by promise. *Pole Synops.* vol. iv. p. 1.

had any thing else to do in this matter, but humbly to submit, and accept of God's dispensation of purification and salvation through the all-atoning sacrifice of the real ברית, or Purifier, Christ Jesus.

II. As ברית in the Old Testament (Isa. xlii. 6. xlix. 8.), so Διαθηκη in the N. T. may be understood * as a personal title of Christ. Both St Mat. ch. xxvi. 28. and St. Mark ch. xiv. 24, render the Hebrew words spoken by our Saviour at the institution of the Eucharist by the Greek Τὸ εἶ το αἷμα ΜΟΥ, ΤΟ ΤΗΣ ΝΕΥΗΣ ΔΙΑΘΗΚΗΣ, and the most natural construction of these is to refer Διαθηκης to με, This is the blood of ME, (namely) that of the new Διαθηκη or ברית †. These expressions plainly allude to the dedication of the old dispensation, Exod. xxiv. 8, where the blood of the sacrifices is in like manner called the blood of ברית, LXX Διαθηκης; so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20, The blood of Christ is called the blood Διαθηκης αιωνος of the eternal Διαθηκη, in Heb. ברית. Comp. Heb. x. 29. Gen. xvii. 7, in Heb.

III. A solemn disposition or appointment of man. occ. Gal. iii. 15, where, saith Grotius, διαθηκη denotes a promise.

Διαίρεσις, ιος, att. εως, η, from διαίρειω.

A distinction, diversity, difference, occ. 1 Cor. xii. 4, 5, 6.

Διαίρειω, ω, from δια, denoting separation, and αἶρειω to take.

To divide, distribute. occ. Luke xv. 12. 1 Cor. xii. 11.

Διακαθαρίζω, from δια emphat. and καθαρίζω to cleanse.

To cleanse thoroughly. occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαρίζει is the 3d pers. sing. 1 fut. indicat. of the verb διακαθαρίζω, Attic for διακαθαρισει.

Διακατέλεγχομαι, from δια emphat. and

κατέλεγχω to confute, which from κατὰ against, and ελεγχω to argue.

To confute strenuously, or thoroughly. occ. Acts xviii. 28.

Διακονέω, ω, from δια emphat. and κονέω to minister, which from Heb. כָּהֵן to minister, officiate.

I. With a dative. To minister unto, wait upon, Mat. iv. 11. viii. 15. xx. 28. & al. Comp. Acts vi. 2.

II. With a dative. To minister to another in his necessities, to relieve or assist him. Mat. xxv. 44. Comp. Mat. xxvii. 55. Rom. xv. 25. 2 Cor. viii. 19. Heb. vi. 10.

III. To minister in the church of God, either as deacons 1 Tim. iii. 10, 13; or as others, 1 Pet. i. 12. iv. 10, 11. Comp. 2 Cor. iii. 3.

Διακονία, ας, η, from the same as διακονέω.

I. A ministering, serving, waiting. Luke x. 40. Comp. Heb. i. 14.

II. A ministration, or ministering to the necessities of others. Acts vi. 1. 2 Cor. ix. 1. 12, 13. Rev. ii. 19.

Relief given. Acts xi. 29, where observe that the dative αδελφοις is governed by the N. substantive διακονιαν. Comp. under Τατίω V.

III. Ministry, or service in the church of God, by preaching the Gospel, &c. Acts i. 17, 25. vi. 4. xx. 24. Rom. xi. 13. xii. 7. 2 Cor. v. 18. Eph. iv. 12. & al. freq. Comp. 2 Cor. iii. 7, 8, 9, where see Suicer, Thesaur. in Διακονία I.

Διακονος, ος, ο, δ. See Διακονέω.

I. A minister, servant, properly at table. (See Wetstein on Mat. iv. 11.) Mat. xx. 26. xxii. 13. John ii. 5, 9.

II. A minister, or servant of God. Thus it is applied to the civil magistrate. Rom. xiii. 4.

III. A minister, or servant of God or Christ in his church, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called, Rom. xv. 8, διακονον περιτομης a minister of the circumcision, "as he was a Jew by birth, and received circumcision himself, in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy (Mat. xv. 24.) to the lost sheep of the house of Israel *."

* Doddridge's Paraphrase.

IV. A

* Thus also the abstract words Αναστασις resurrection, Ζωή life, John xi. 25; Ειρήνη peace, Eph. ii. 14; Σοφία wisdom, Δικαιοσύνη righteousness, Ἀσiasmos sanctification, Απολύτρωσις redemption, 1 Cor. i. 30, are used as personal titles of Christ Jesus. All of which, let it be observed, except Ἀσiasmos, are feminine nouns.

† No doubt, says Grotius, our Lord did, on this occasion, use the word ברית, for which the Greek writers, in imitation of the LXX, have put Διαθηκης. Pole Synops. vol. iv. p. I. on Διαθηκης.

IV. *A particular sort of minister in Christ's church, a deacon* whose especial business it was to take care of, and minister to the poor. (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

V. Διακονος, α, η. *A deaconess, a stated female servant of the church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. Pliny, in his famous 97th Epist. to Trajan, styles the deaconesses of the Bithynian Christians, "*Ancillis, quæ ministræ dicebantur, Female attendants, who were called ministers or servants.*" See more in Suicer's Thesaurus under Διακονισσα, and in Lardner's Collection of Testimonies, vol. ii. p. 42, and Macknight on Rom. xvi. 1. Διακροτοι αι, α, from δις twice, and εκατον a hundred.

Two hundred. Mark vi. 37. & al. Acts xxvii. 37, *We were in all in the ship two hundred threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. Josephus, who a very few years before namely in the procuratorship of Felix, was sent from Judea to Rome, tells us in his *Life*, § 3, that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about *six hundred* men, περι εξακοσις τον αριθμον αντες.

Διακωω, from δια emphat. and ακωω to hear. Διακωομαι, Mid. *To hear thoroughly.* occ. Acts xxiii. 35. The V. in the Greek writers is sometimes emphatic, sometimes not. See Raphelius.

Διακρινω, from δια denoting separation, and κρινω to judge.

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction or difference.* Acts xv. 9. So Διακρινομαι, mid. or pass. Rom. xiv. 23, (where see Whitby) Jude ver. 22. Jam. ii. 4. Και ο διεκριθη εν εαυτοις; *Do ye not then make a partial distinction (comp. ver. 1.) among, or "within," (Macknight) yourselves?* See Wolfius, and observe that if this 4th verse, were according to Wetstein and Bowyer, to be read without an interrogation, διεκριθη and εγενεσθε should have been in the subjunctive mood.

III. *To distinguish, make to differ,* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29.

V. Διακρινομαι, Pass. *To contend, dispute with another, q. d. to be distinguished or divided from him in discourse,* Acts xi. 2. Jude ver. 9.

VI. Διακρινομαι, Pass. *To hesitate, doubt, to be distinguished (as it were) or divided in one's own mind,* Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. Jam. i. 6.

Διακρισις, ιος, att. εως, η, from διακρινω.

A discerning, distinguishing, dijudication. occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1,—*not to dijudication of (his) thoughts, i. e. without presuming to judge his private thoughts.* See the following context, Wolfius, Wetstein, and Bowyer. But comp. Macknight.

Διακωλυω, from δια emphat. and κωλυω to hinder.

To hinder earnestly. occ. Mat. iii. 14.

Διαλαλιω, ω, from δια denoting dispersion, or transition, and λαλιω to speak.

I. *To speak abroad, publish, divulge,* occ. Luke i. 65.

II. *To speak one with another, to commune.* occ. Luke vi. 11.

Διαλεγομαι from δια denoting separation, and λεγω to speak.

I. *To discourse, reason.* Acts xx. 7, 9. xxiv. 25.

II. *To dispute.* Mark ix. 34. Acts xxiv. 12. Jude ver. 9.

Διαλειπω, from δια denoting separation, and λειπω to leave.

With a participle, *To leave off, cease, intermit,* namely the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45. where see Wetstein.

Διαλεκτος, ος, η, from διαλεγομαι to speak, discourse,

Speech, manner of speaking peculiar to a particular people or nation, a language. Acts ii. 6, 8; in which passages διαλεκτω is plainly used as synonymous with γλωσσαις, ver. 11, (comp. ver. 4.); and, as Stockius hath justly remarked, denotes not a different dialect (as we call it) of the same language, but a different language; and in this sense only, I apprehend with the same learned writer, διαλεκτος is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14, as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as

St.

St Luke has τη ἑβραϊδὶ ΔΙΑΛΕΚΤῶι for the Hebrew language, so Josephus uses την ἑβραίων ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΛΩΤΤΑΝ την των ἑβραίων. See Ant. lib. i. cap. 1, § 1, 2. So Cont. Apion. lib. i. § 22. p. 1345, where speaking of the word Κορδαῖν, he says, δηλοῖ δ' ὅς ἂν εἴποι τις ἐκ τῆς ἑβραίων μεθερμηνευομένου ΔΙΑΛΕΚΤΟΥ, Δωρον Θεοῦ. This means, "if one would translate it out of the language of the Hebrews, the gift of God." And in the same section Clearchus, the disciple of Aristotle, introduces that philosopher speaking of one who was ἑλληνικός—τη ΔΙΑΛΕΚΤῶι, "a Grecian in language," as opposed to a Jew*. Comp. Cont. Apion. lib. ii. § 2. To all which we may add, that in the N. T. another word, namely λαλιᾷ, is evidently used for a different dialect of the same language. See Mat. xxvi. 73. Mark xiv. 70.

Διαλλάσσω, from δια denoting transition, and ἀλλάσσω to change.

I. To change, exchange.

II. Διαλλάσσομαι, Pass. To be reconciled to another, i. e. to be changed from a state of enmity to one of good-will. occ. Mat. v. 24. The best Greek writers use the V. active for reconciling. See Wetstein.

Διαλοφίζομαι, from δια emphat. or denoting separation, and λοφίζομαι to reckon, reason.

I. To reason, discourse, and that whether in silence with one's self, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See Kypke on Mat.

* Since writing the above, I am glad to find the interpretation here given of διαλεκτός, confirmed by Wolfius on Acts ii. 6, and by Raphelius, who, on Acts ii. 8, observes, that not only St Luke uses διαλεκτός for a language, but that Polybius does the same, lib. i. cap. 67, where that Historian, speaking of the mercenary troops in the Carthaginian army, some of whom were Spaniards, others Gauls, others of Liguria or the Balearic Islands, not a few Greeks, but the greatest part Africans, says, τον μὲν γὰρ ἑρατῆσον εἶδναι τὰς ἑκάστη ΔΙΑΛΕΚΤΟΥΣ ἀδυνάτων, for it was impossible for the General to know the languages of each." So Plutarch in Apophthegm. (says he) speaks of Περσικὴν ΔΙΑΛΕΚΤΟΝ, the Persian language; to which I add, that Strabo, likewise, lib. xiv. p. 997, plainly uses ἡμῶν ΔΙΑΛΕΚΤῶι for our, i. e. the Greek language," and Dionysius Halicarn. Ant. Rom. lib. i, p. 5. edit. Sylburg. has Ἑλληνικὴ ΔΙΑΛΕΚΤῶι, the Greek language."

II. To consider. occ. John xi. 50.

III. To dispute. Mark ix. 33.

Διαλοφισμός, & ὁ, from διαλοφισμαί, perf. of διαλοφίζομαι.

I. Reasoning, ratiocination, thought. Mat. xv. 19. Mark vii. 21. Luke ii. 35. 1 Cor. iii. 20.

On Luke ix. 46, Kypke, whom see, observes that the word should be rendered thought, which is expressed in the next verse by διαλογισμὸν τῆς καρδίας.

Jam. ii. 4, Κεῖται διαλοφισμῶν πονηρῶν, Judges of evil thoughts, i. e. who think or reason ill. So Luke xviii. 6, Κεῖται ἀδικίας, A judge of injustice, is an unjust judge; Ἀπροσλήτης ἐπιλητμονῆς, A hearer of forgetfulness, a forgetful hearer, Jam. i. 25. It is well known, that this kind of expressions are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers.

II. Doubtful reasoning, doubt. occ. Luke xxiv. 38. 1 Tim. ii. 8; but comp. Sense III.

III. Discourse, dispute, disputation. Phil. ii. 14.

Διαλύω, from δια denoting separation, and λύω to loose.

To dissolve, dissipate, disperse. occ. Acts v. 36, where see Wetstein.

Διαμαρτυρομαι, Mid. from δια emphat. and μαρτυρομαι to witness, bear witness; or from δια in the presence of, and μαρτυρῶ a witness.

I. To bear earnest witness, testify earnestly, or repeatedly. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23. —and with a dative of the person to whom, Acts xviii. 5. xx. 21.

II. To charge, as it were, before witnesses, obtestor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See Raphelius on 1 Tim. v. 21, and Hutchinson's Note 2, on Xenophon's Cyropæd. p. 369. 8vo edit.

Διαμαχχομαι, from δια emphat. and μαχχομαι to contend.

To contend, or dispute earnestly. occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See Wetstein.

Διαμένω, from δια emphat. and μένω to remain.

To remain, continue. occ. Luke i. 22.

xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4.

Διαμερίζω, from *δια* denoting separation and *μερίζω* to divide.

To divide, part. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe that, in Mat. xxvii. 35, almost all the ancient and later MSS omit all the words from *κληρον* to *κληρον*, which therefore, agreeably to the opinion of *Wetstein*, seem an addition to Mat. from John xix. 24. *Griesbach* accordingly omits them in his edition; and *Campbell*, in his Translation, marks them as spurious. See his Note.

Διαμερισμός, *ος*, *ο*, from *διαμεμερισμαι*, perf. pass. of *διαμερίζω*.

Division, dissension. occ. Luke xii. 51. Comp. ver. 52, 53.

Διανέμω, from *δια* denoting dispersion, and *νέμω* to give.

To distribute, disperse, divulge, spread abroad. occ. Acts iv. 17.

Διανυνώ, from *δια* emphat. and *νυνώ* to nod, beckon.

To intimate or signify by nodding or beckoning. occ. Luke i. 22. So in mid. Lucian, Bis Accusat. tom. ii. p. 320, Τί σιγᾶς καὶ ΔΙΑΝΕΥΗ; Why are you silent, and beckoning?

Διανοημεα, *αἶος*, *το*, from *διανοεω* to agitate in the mind, which from *δια* emphat. or denoting separation, and *νοεω* to think.

A thought, reflection. occ. Luke xi. 17.

Διανοια, *ας*, *ἡ*, from *διανοεω*.

I. *Understanding, intellect, intellectual faculty.* Mat. xxii. 37. Eph. i. 18. iv. 18. Heb. viii. 10. Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20.

II. *An operation of the understanding, thought, imagination.* Luke i. 51.

Διανοίω, from *δια* through, and *ανοίω* to open.

I. *To open*, as the first-born doth the womb. occ. Luke ii. 23.

II. *To open*, as the ears, the eyes, the understanding, the heart. occ. Mark vii. 34, 35. Luke xxiv. 31, 45. Acts xvi. 14. Comp. *Ανοίω* II.

III. *To open, explain.* occ. Luke xxiv. 32. Acts xvii. 3.

Διανυκτερεύω, from *δια* through, and *νυκτερεύω* to pass the night, which from *νυκτερος* nightly, acting in the night, and this from *νύξ*, *νύκτος*, the night.

To pass the whole night. occ. Luke vi. 12. So *Hesychius* explains *διανυκτερευόντες* by *αἰρεπνεύεις πᾶσαν τὴν νύκτα*, watching the whole night. See also *Wetstein*.

Διανύω, from *δια* emphat. and *ανύω* to perform, which may be from the Heb. *עָנַן* to act, produce effects upon.

To complete, finish entirely. occ. Acts xxi. 7, where *Wetstein* cites from *Xenophon*, ΔΙΑΝΥΣΑΝΤΕΣ ΤΟΝ ΠΛΟΥΝ *εις Σαμὸν* KATHNTHSAMEN. See also *Bowyer's* Conject. on the text.

Διαπάνητος, Adv. for *δια* *πάνητος* through all, *χρόνου* time namely.

Always, continually. Mark v. 5. Luke xxiv. 53. & al.

Διαπίττω, *ω*, from *δια* denoting transition, and *πίττω* to pass, from *πιττω* the same which see.

To pass, pass through, pass over. Mat. ix. 1. Luke xvi. 26. & al. See *Wetstein* on both texts.

The LXX have twice used this verb for the Heb. *עָבַר* to pass over.

Διαπλέω, *ω*, from *δια* through, and *πλέω* to sail.

To sail through, or over. occ. Acts xxvii. 5.

Διαπονέω, *ω*, from *δια* emphat. and *πονέω* to labour.

I. *To labour, elaborate*, whence

II. *Διαπονέομαι*, *μαι*, Pass. *To be exercised, or fatigued by labour, also to be wearied, or grieved at the continuance of any thing.* occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9, this word in the pass. answers to *עָבַד* to labour, grieve.

Διαπορεύομαι, from *δια* through, and *πορεύομαι* to go.

To go, or pass through. Luke vi. 1. Rom. xv. 24. & al.

Διαπορέω, *ω*, from *δια* emphat. and *απορέω* to be in perplexity and doubt. See under *Απορέομαι*.

To doubt exceedingly, to be in great doubt or perplexity. occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17.

Διαπραγματεύομαι, Mid. from *δια* emphat. and *πραγματεύομαι*, to negotiate, trade, gain by trading, from *πράγμα*, *αἶος*, business, which see.

To gain by negotiating, or business. occ. Luke xix. 15.

Διαπρίω, from *δια* through, and *πρίω* to saw, cut with a saw.

I. *To saw through or asunder, to divide by a saw.*

saw. In this sense it is used by the LXX, 1 Chron. xx. 3, for the Heb. יָשָׁה, which see in *Heb.* and *Eng. Lexicon*, under יָשָׁה I.

II. Διαπριμομαι, Pass. Figuratively, *To be cut or sawn*, as it were, to the heart. occ. Acts v. 33. vii. 54. See *Suicer Thesaur.* in Διαπριμομαι.

Διαρπαζω, from δια emphat. or denoting separation, and αρπαζω to snatch, seize. *To plunder, spoil*. occ. Mat. xii. 29. Mark ii. 27.

Διαρρηγνυμι, from δια denoting separation, and ρηγνυμι to break, tear. *To break, tear*, as a net. occ. Luke v. 6, Διαρρηγνυλο was breaking. See *Elsner* and *Wolffius*. Comp. Διαρρησσω.

Διαρρησσω, from δια denoting separation, and ρησσω to break, rend.

I. *To break, rend*, as chains. occ. Luke viii. 29.

II. *To rend, rent, or tear*, as a garment. occ. Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14. For other instances of the *High Priests' tearing their garments*, see 1 Mac. xi. 71, and *Josephus*, De Bel. lib. ii. cap. 15. § 2, 4.

Διασαφειω, ω, from δια emphat. and σαφειω to manifest, declare, from σαφης manifest, which perhaps from the Heb. הָבַיִן to look round, or on all sides. *To declare plainly, or fully*. occ. Mat. xviii. 31.

Διασειω, from δια emphat. and σειω to shake. *To use violence to, to treat with insolent violence*, or, according to *Grotius*, *To extort money, or goods by force or violence*, which was expressed by the correspondent Latin word *concutere*, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19, we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ ΤΩΝ ΎΠΑΡΧΟΝΤΩΝ, *violently deprived of their goods*. See *Elsner*, *Wolffius* and *Wetstein* on Luke, and *Suicer Thesaur.* in Διασειω.

Διασκορπιζω, from δια emphat. or denoting separation, and σκορπιζω to scatter.

I. *To scatter abroad, strow*, as seed in sowing. occ. Mat. xxv. 24, 26.

II. *To scatter, disperse*. occ. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37.

III. *To dissipate, waste*. occ. Luke xv. 13. xvi. 1.

Διασπαιω, ω, from δια denoting separation, and σπαιω to draw, pull.

To draw, pull, or pluck asunder, or in pieces. occ. Mark v. 4. Acts xxiii. 10.

Διασπειρω, from δια denoting separation, and σπειρω to sow, scatter seed.

To disperse, scatter. occ. Acts viii. 1, 4. xi. 19.

Διασπορα, ας, η, from διασπορα perf. mid. of διασπειρω.

Dispersion. It is applied to the dispersion of the Jews into various and distant countries. occ. John vii. 35. Jam. i. 1. See *Macknight*, Preface to James, § 3. I, and comp. Deut. xxviii. 64. xxx. 4. Neh. i. 9. Jer. xxxiv. 17. & al.—to that of the Christian converts, whether Jews or Gentiles. occ. 1 Pet. i. 1. Comp. ch. i. 14. 18. iii. 6, with ch. ii. 10. iv. 3. v. 14, and see *Wolffius*, and *Macknight*, Pref. to 1 Pet. § 3.

Διασελλω.

I. From δια denoting separation, and σελλω to contract, repress, *To separate, distinguish*. In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. Διαστολη.

II. From δια denoting transition, and σελλω to send, Διασελλομαι, Mid. *To give in charge, to command, charge*. Mark v. 43. Acts xv. 24. In Pass. *To be given in charge, commanded*. occ. Heb. xii. 20.

Διασημα, αλος, το, from διασημι to part, separate, which see.

Intervention, distance, space. occ. Acts v. 7.

Διαστολη, ης, η, from διαστολα perf. mid. of διασελλω.

Distinction, difference. occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7.

Διαστρεφω, from δια denoting separation, and στρεφω to turn.

I. *To turn out of the way, pervert*. See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8, and *Kypke* on Mat. and Luke.

II. *To pervert, or make crooked the way itself*. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only.

Διασωζω, from δια through or emphat. and σωζω to save.

I. *To save, preserve*. occ. Acts xxvii. 43. 1 Pet. iii. 20. where see *Wolffius*, *Doddridge*, *Wetstein* and *Macknight*.

II. *To carry or convey safe*. occ. Acts xxiii.

xxiii. 24. Διασωζομαι, Pass. *To be carried, or conveyed safe, i. e. To escape safe.* occ. Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. *למנוח* *to be delivered, escape.* And, as in Acts xxiii. 24, we have Παυλον ΔΙΑΣΩΣΩΣΙ προς Φηλικα', *Might bring Paul safe to Felix; so Raphelius and Wetstein cite from Diogenes Laert. ΔΙΕΣΩΣΕΝ ΕΙΣ Αθηναις, He brought him safe to Athens;* and from Polybius, ΔΙΕΣΩΖΟΝΤΟ ΠΡΟΣ την πολιν, *They escaped to the city.* To the passages they have produced I add what Josephus, De Bel. lib. i. cap. 6. § 2, says of one Antipater, Εις την καλυμμενην Πελρα ΔΙΑΣΩΖΕΤΑΙ, *He escapes to a place called Petra;* so of Herod, cap. xiii. § 8, Εις το φρεγιον ΔΙΑΣΩΖΕΤΑΙ, *He escapes to the castle;* and of Titus, lib. v. cap. 2. § 2, Τίλος ΕΠΙ το Σιβαλοπεδον ΔΙΑΣΩΖΕΤΑΙ *escapes to the camp;* where observe the V. is constructed with the preposition *επι* and an accusative, as in Acts xxvii. 44, where see Wetstein.

III. *To save, or deliver from some present bodily disorder, to heal, cure.* occ. Mat. xiv. 36. Luke vii. 3.

Διαλαση, ης, η, from διαλασαι perf. mid. of διαλασσα.

A disposition, ordinance, appointment. occ. Rom. xiii. 2. Acts vii. 53, *who have received the law, ες διαλασας αγγελων, by, or through, the dispositions of angels.* We read of no other *angels* being present at the giving of the law but the *material* ones, in the form of *fire, light, darkness, cloud, and thick darkness.* See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2. *Jehovah came ממיני* from, or at, *Sinai, and his light arose משיעיר* at Sier; *he shined out מזהר פארן* at mount Paran, *ואתה מרבבך קדש* and came forth * at Rabbath Kadesh; *למו דת* ממיניו *at his right hand* (comp. Hab. iii. 4.) *the fire* (accompanied with the cloud and thick darkness, comp. Deut. v. 26, with ver. 22.) *was placed, διαλαση, or stood, by him, as a servant ready to execute his pleasure.* comp. Ps. ciii. 20. civ. 4. So these, and particu-

* Comp. Heb. and Eng. Lexicon in רבב, under רבב; and see the learned Bate's Integrity of the printed Heb. Text, p. 74, 5, and his Enquiry into the Similitudes, p. 62, 3.

larly the *fire*, as being the immediate instruments of his agency, see Deut. v. 25, were properly his *αγγελοι, agents or ministers;* and it is well worth our observation, that the LXX accordingly render the Heb. words cited from Deut. xxxiii. 2, *שמניו מימינו דת* by *Εκ δεξιων αυτου ΑΓΓΕΛΟΙ μετ' αυτου, On his right hand the angels, or agents, with him.* Through the *dispositions or ranges, διαλασας, of these terrible agents* (see Exod. xix. 16. Deut. v. 24, 25. Heb. xii. 18, 21.) * *on the right hand, and on the left of Jehovah* (for *he spake unto them out of the midst of the fire, of the cloud, and of the thick darkness, Deut. v. 22.*) it was that the Israelites received the law, which was in this sense only *διαλασαις ordained, Gal. iii. 19, or λαληθεις spoken, Heb. ii. 2, δι' αγγελων, among, by, or with the ministry of, angels:* for it was the *Aleim, or Jehovah himself, though attended indeed by his material agents, who ordained or spake the law.* See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of *Jehovah's power and majesty* on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St Stephen in the text, though they kept it not. See Deut. iv. 9—12. v. 22—26.

Διαλασμα, αλος, το, from διαλασαι perf. pass. of διαλασσα.

An order, commandment. occ. Heb. xi. 23, where see Wetstein.

Διαταραττομαι, Pass. from δια emphat. and ταραττομαι *to be disturbed.*

To be disturbed, or troubled, exceedingly. occ. Luke i. 29, where Wetstein cites Dionysius Halicarn. using the participle διαταραττομενος in this sense. So Josephus, Ant. lib. xiii. cap. 11. § 2, ad fin. ΔΙΕΤΑΡΑΞΕΝ *greatly disturbed.*

Διαλασσα, or —τιω, from δια emphat. and τασσα *to appoint, order.*

I. *To dispose, regulate, set in order.* occ. 1 Cor. xi. 34.

II. *To order, ordain, appoint, command.* Mat. xi. 1. Luke iii. 13. viii. 55. Acts xviii. 2. & al. On Acts see Suetonius

* So the Targum of Jonath. Ben Uziel on Exod. xx. 2, describing the awful delivery of the law, says, *למפר a blaze of fire flamed at his right hand, and a blaze of fire at his left.*

in Claudio, cap. xxv. and *Lardner's Collection of Testimonies*, vol. i. chap. 8. p. 364.

Διάλασσομαι, Pass. and Mid. The same. Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13. *Wetstein* cites *Strabo* using the verb διέλακτο in an active sense, *had appointed*. And thus ἐνέταλαι is applied, Acts xiii. 47.

Διάλεω, ω, from δια emphat. or through, and τελω to finish.

To continue, persevere. occ. Acts xxvii. 33, where see *Wetstein*.

Διάτηρω, ω, from δια emphat. and τηρω to keep.

To keep, or preserve carefully, or exactly. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in *Theodotion's* version of Daniel, chap. vii. 28, το ῥημα ἐν τῇ καρδίᾳ μου διήτηρησα (Chald. בלבי נטרתי מלתא) is plainly parallel. Comp. LXX in Gen. xxxvii. 11.

Διάτι. Adv. from δια for, and τι what?

For what, why? Mat. ix. 14. xv. 2. & al. freq.

Διάτιθημι, from δια emphat. and τιθημι to place.

I. Διατίθεμαι, Mid. To dispose, appoint. occ. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. Διαθήκη.

II. Διαθεμενος, Particip. 2 Aor. Mid. occ. Heb. ix. 16, 17. "Mr *Pierce* would render it, *of that sacrifice which is appointed by God to pacify*; and he brings a remarkable instance from *Appian*, where διαθεμενος signifies **pacifier*. He saith the scope of the writer requires it should be so translated here (ver. 16.), and accordingly in the next verse he renders it, *the pacifier can do nothing as long as he liveth*. But I think if διαθεμενος be rendered, *that by which it is confirmed*, the argument will be clearer." *Doddridge*. Comp. under Βεβαιος.

Διάτρω, from δια emphat. or through, and τρωω to wear, spend, which see.

I. To consume, wear out. Thus sometimes used in the profane writers, but not in the N. T.

II. Both in the sacred and profane writers it denotes, *to spend time*, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6, or such

words being understood, it may be rendered, *to tarry, continue*, or the like, as John iii. 22. (where see *Wetstein*) xi. 54. & al.

Διάτροφις, ης, ἡ, from διατρέφω, perf. mid. of διατρέφω to nourish, which from δια emphat. and τρέφω to nourish.

Food, nourishment. occ. 1 Tim. vi. 8.

Διαυαζω, from δια through, and αυαζω to shine.

To dawn, q. d. to shine through the darkness. occ. 2 Pet. i. 19.

Διαφανής, εος, υς, ό, ἡ, και το—ες, from δια through, and φαινω to shew.

Transparent, pellucid, diaphanous. occ. Rev. xxi. 21, where the *Alexandrian* and sixteen later MSS have διαυγής, which reading is accordingly embraced by *Wetstein*, and by *Griesbach* received into the text, but the sense is the same.

Διαφερω, from δια denoting transition or separation, and φερω to carry.

I. To carry through. occ. Mark xi. 16.

II. To carry through, or abroad, to publish throughout. occ. Acts xiii. 49.

III. Διαφερομαι, Pass. To be carried, driven, or tost different ways, or hither and thither, or up and down. occ. Acts xxvii. 27. So in *Lucian's* *Hermotimus*, tom. i. p. 558, we have ΕΝ τῷ πελάγῃ ΔΙΑΦΕΡΕΣΘΑΙ, *To be tost up and down in the sea*. Comp. *Kypke*.

IV. Governing a genitive, To differ. occ. Rom. ii. 18. (where see *Elsner* and *Wolffius*), 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. Impersonally, Διαφέρει, *It maketh a difference, it is of consequence, it importeth*. occ. Gal. ii. 6; where see *Wetstein*.

V. Governing a genitive, To excel, be of more importance, or value than. occ. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus used likewise in the profane writers, as may be seen in *Wetstein* on Mat. vi. 26.

Διαφύω, from δια emphat. and φυω to fly.

To escape. occ. Acts xxvii. 42.

Διαφημιζω, from δια denoting dispersion, and φημιζω to report, which from φημι to speak.

To report, or publish abroad, to divulge. occ. Mat. ix. 31. xxviii. 15. Mark i. 45.

Διαφθειρω, from δια emphat. and φθειρω to corrupt.

I. To corrupt, spoil entirely, destroy, in a natural

* See *Scapula Lexic.* in Διατίθεμαι.

natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.

Διαφθειρομαι, *To be destroyed, decay, perish.* occ. 2 Cor. iv. 16, where see *Wolfius*.

II. *Διαφθειρομαι*, *To be corrupted, or corrupt*, in a spiritual sense. occ. 1 Tim. vi. 5. For similar expressions in the Greek writers see *Wolfius*, *Wetstein* and *Kypke*.

Διαφθορα, ας, ἡ, from *διαφθερα* perf. mid. of *διαφθειρω*, which see.

I. *Corruption, dissolution*, as of the flesh in the grave. Acts ii. 27, 31. & al.

II. *The grave, the seat of corruption*, as the correspondent Heb. word *קבר* likewise signifies. Acts xiii. 34, where see *Doddridge*.

Διαφορος, ος, ο, ἡ, from *διαφερω*.

I. *Different, diverse.* occ. Rom. xii. 6. Heb. ix. 10.

II. *Excellent.* In this sense, however, the positive form occurs not in the N. T.; but *Wetstein* on Heb. i. 4, cites from *Plutarch*, ΔΙΑΦΟΡΟΣ πρὸς σωτηριαν, *Excellent for saving.*"

Διαφορωμενος, Comparat. of *διαφορος*.

More excellent. occ. Heb. i. 4. viii. 6.

Διαφυλασσω, or —τιω, from *δια* emphat. and *φυλασσω* to keep.

To keep, or preserve carefully. occ. Luke iv. 10.

Διαχειριζομαι, Mid. from *δια* emphat. and *χειριζω* to handle, which from *χειρ* the hand.

To kill, or dispatch, properly with the hand. occ. Acts v. 30. xxvi. 21. For instances of the like use of the V. in the Greek writers, see *Wetstein* and *Kypke* on Acts v.

Διαχωριζω, from *δια* denoting separation, and *χωριζω* to part.

To separate. occ. Luke ix. 33.

Διδακλικος, ος, ο, ἡ, from *διδασκω* to teach.

Apt to teach, well qualified, and willing to teach. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδακλος, ος, ον, from *διδασκω* to teach.

Taught. occ. John vi. 45. 1 Cor. ii. 13. *Grotius* remarks, that in this latter passage we have *διδακλοις* twice joined with a genitive case signifying the cause, as in John vi. 45, where in like manner we read *διδακλοι Θεοῦ* taught by God; an expression used by the LXX in Isa. liv. 13, the text referred to, for the Heb.

הוֹדוּ יְהוָה. Not that these phrases are merely *hellenistical*, as is evident from the following passage of *Pindar*, Olymp. ix. towards the end, cited by *Wetstein* on 1 Cor.

Τὸ δὲ φῶς ἡράτιστον ἄπαν.

Πολλοὶ δὲ ΔΙΔΑΚΤΑΙΣ

ΑΝΘΡΩΠΩΝ ἀρεταῖς κλισ

ὤρυσαν ἱλισθαί.

All that is natural, is best.

Many howe'er by virtues taught by men
Have aim'd to purchase glory—

Διδασκαλία, ας, ἡ, from *διδασκαλος*.

I. *A teaching, the act or office of teaching.* Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction, information, conveyed by teaching.* Rom. xv. 4. 2 Tim. iii. 16.

III. *The subject of teaching, doctrine, precepts, delivered or taught.* Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1.

Διδασκαλος, ος, ο, ἡ, from *διδασκω* to teach.

A teacher, master, instructor. See Mat. ix. 11. x. 24. Luke ii. 46. iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11, and *Campbell's Preliminary Dissertations to the Gospels*, p. 321. & seqt.

Διδασκω, either from *δαιω* or *δαω* to know or teach (which from Heb. ידע to know), whence Ionic *δασκω*, and, with the reduplicate syllable *δι*, *διδασκω*; or else it may be from **δεικω* to shew, with the reduplication *δι*.

I. *To teach, instruct by word of mouth.* Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. & al.

II. *To teach, by internal and spiritual illumination.* John xiv. 26. Comp. 1 John ii. 27.

III. *To teach by facts, as Nature, i. e. the constitution of God in the natural world, teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; because*

* This derivation may be confirmed by observing with the learned *Junius* (Etymol. Anglic. in *teach*), that the Lacedæmonians for *διδασκω* used *διδασκω*, as appears from a decree of their senate preserved by *Boeth.* lib. i. cap. 1. Artis Musicæ. To which we may add, that the fut. *διδάξω*, aor. 1. *εδίδαξα*, and the derivatives *διδάχη*, *διδάκλος*, &c. point to the same theme *διδασκω*, or *διδάχω*. Comp. *Maittaire's Dialects*, p. 209. From the V. *δεικω* may also, with great probability, be deduced the Latin *docco*, the Saxon *tæcan*, and Eng. *teach*, all of which are of similar import. Comp. *Δεικνυμι*.

the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering*. This *Milton* has remarked in his comparative description of *Adam* and *Eve*, *Paradise Lost*, book iv. line 301, &c.

—*His hyacinthine locks*

Round from his parted fore-lock manly hung
Clust'ring, but not beneath his shoulders broad:
She, as a veil down to the slender waist
Her unadorned golden tresses wore
Dishevel'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8. and see *Wolffius* on 1 Cor. xi. 14.

Διδάχνη, ης, ἡ, from διδάχα, perf. act. of διδάσκω.

I. A teaching, the art of teaching. See Acts ii. 42. 2 Tim. iv. 2.

II. Doctrine, taught or delivered. Mat. xvi. 12. John vii. 16. Acts v. 28. & al. freq.

III. “Any truth of the Gospel concerning faith or manners.” *Locke*. occ. 1 Cor. xiv. 6. comp. ver. 26. See *Macknight*, and on Eph. iv. 11.

Διδραχμον, ος, το, from δις, twice, and δραχμη a drachm, which see.

A didrachmon, or double drachm, equal to two Roman denarii, or about fifteen pence English. * *Josephus* has informed us, that every Jew used to pay yearly to God a didrachmon into the temple at Jerusalem. Now *Jehovah*, in Exod. xxx. 12—16, commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, half a shekel. And we find the same tax required for the repair of the temple in the reign of *Joash*,

* Ant. lib. xviii. cap. 10, § 1. Το, τι διδραχμον τῷ Θεῷ καταβαλλειν ὁ ἐκαστος πατριον, The didrachmon which it was the custom (among the Jews) for each person to pay to God.” (Comp. *Cicero*, Orat. pro L. Flacco, § 28, and *Middleton's* Life of *Cicero*, vol. i. p. 303, 4to.) And De Bel. lib. vii. cap. 6. § 6. Φορον δι τοις ὅτε δηποτ' ἔσιν Ἰουδαίοις ἐπιβαλε, δυο δραχμας ἑκάστον κειλευσας ἀνα παν ἔτος εἰς το κασιγῶλιον φρειν, ὥσπερ πρότερον εἰς τον ἐν Ἱερουσαλὺμοις νεων συνῆλθεν. *Vespasian* (after the destruction of Jerusalem) imposed a tribute on the Jews wheresoever residing, ordering each of them to pay two drachms annually into the capitol, as they formerly used to pay them into the temple at Jerusalem.” Comp. *Suetonius* in *Domitian*, cap. xii. and *Lardner's* Collection of Testimonies, &c. vol. i. p. 379.

2 Chron. xxiv. 6, 9. But after the return from the Babylonish captivity this tax in the days of *Nehemiah* was reduced to one third of a shekel, Neh. x. 32. If, according to *Josephus's* assertion, Ant. lib. iii. cap. 8. § 2, the Hebrew shekel be reckoned equal to four Attic drachms, two such drachms, or one didrachmon, will be equal to half a shekel, the tribute enjoined by Moses. But the same historian, in another place, Ant. lib. ix. cap. 11. § 1, compared with 2 K. xv. 20. makes the shekel equal only to one drachm, or 7½ pence English; and it may be doubted whether the shekel was much more in value than eleven pence †. And if it was not, every Jew's paying of a didrachmon for the sacred tribute in our Saviour's time must be deemed an increase of the sum ordered by Moses and king *Josiah*, even as that ordained in *Nehemiah's* days was a diminution of it. occ. Matt. xvii. 24, where observe, that the collectors of the didrachmons, τὰ διδραχμα, ask, Does not your master pay τὰ διδραχμα? By which they do not mean that Christ should pay more than one didrachmon for himself; but either the expression is indefinite, or rather it intimates a question, whether he would not pay for his disciples also, as we find he in fact did for *Peter*; for he paid σάτρηα a stater, a coin equal to two didrachmons, or four Roman denarii, for himself and his Apostle together, ver. 27.

The LXX frequently render the Heb. שֶׁקֶל a shekel by διδραχμον; the reason of which, according to *Grotius*, is that the Alexandrian drachm, by which those translators constantly reckon, was double of the Attic or common drachm. See *Prideaux*, Preface to his Connections, p. 21. 1st edit. 8vo.

Διδυμος, ος, ὁ, from δυο † two, by reduplication of the first syllable, and changing υ into ι.

Didymus, or *The Twin*. It has the same signification in Greek as *Thomas*, from תאם or תאום a twin, hath in Hebrew. Perhaps, says *Lightfoot* on John xx. 24, *Thomas* was a native of some place inha-

† See *Michaelis* Supplem. and Lex. Heb. under תאם, p. 367, Heb. and Eng. Lexicon, in שֶׁקֶל IV.
‡ So the English twin is related to two.

M

bited

bited both by the Jews and Greeks, such as was the region of *Decapolis*, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Δίδωμι and δίδω (whence εἰδέναι, εἰδέναι, and imperat. δίδε, Luke xi. 3.), formed by reduplication from the obsolete δώω, which is perhaps a derivative from the Heb. כִּי sufficiency, enough. In Mark xiv. 44, the 3d pers. sing. pluperf. δίδωκε without the ε is used for εἰδωκε, after the Ionic manner; so John xi. 57, δίδωκεσαν for εἰδωκεσαν; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16, we have the Attic δῶν for δῶν 3d pers. sing. 2 aor. optat. in John xvii. 2, δῶσιν 3d pers. 1 fut. subjunct. Doric, used likewise by *Theocritus*, *Idyll.* xxvii. line 21.

I. *To give, "bestow, confer without price or reward."* Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. & al. freq.

II. *To give, deliver into the hands of another.* Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. & al.

III. *To give up, deliver.* Rev. xx. 13. 2 Cor. viii. 5, where see *Kypke* for similar expressions in the Greek writers.

IV. *To commit, intrust.* Mat. xxv. 15. Mark xii. 9. Luke xix. 23, where *Kypke* shews that *Demosthenes* likewise uses it for *lending*.

V. Διέναι ἐαυτὸν εἰς—*To venture one's self into a place.* Acts xix. 31. *Polybius*, *Diodorus Sic.* and *Josephus* cited by *Wetstein*, use the same phraseology.

VI. *To give, inflict.* John xix. 3. 2 Thess. i. 8.

VII. *To give, injoin, appoint.* John vii. 22. xvii. 8.

Δίδοναι ἐργον, Mark xiii. 34, *To appoint a work, assign a task*, as a master to his servants. *Xenophon*, in *Æcon.* uses the phrase in the same sense, where a mistress of a family is said, ΕΡΓΑ ταλασσια δειραπαιναίς ΔΙΔΟΝΑΙ, *to assign a task of spinning, carding, &c. to her maid-servants.* See *Raphelius*.

VIII. *To give, attribute, ascribe.* John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit.* Mat. xiii. 11. Mark iv. 11. (where see *Wetstein*) x. 37. John xix. 11. Acts ii. 27. Comp. Ps. xvi. 10, in the LXX. *Herodotus* applies

the verb in the same sense. See *Raphelius* on Acts xiii. 35.

X. *To give, yield fruit*, as vegetables. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. נתן, Ezek. xxxiv. 27. Zech. viii. 12. & al.

XI. Δίδοναι φωνήν, *To yield, utter a sound.* occ. 1 Cor. xiv. 7, 8, where *Wetstein* cites *Pindar* applying the same phrase to a person, *Nem.* v. line 192.

XII. *To propose, promise.* Mat. xxiv. 24. Mark xiii. 22. "Our Lord does not intend to say, that any of those false prophets would exhibit or perform great wonders. The original word is δώσουσιν, *they will give*; the same word that is in the Septuagint version of Deut. xiii. 1, *If there arise among you a prophet, or a dreamer of dreams, and he giveth thee a sign, or a wonder*, καὶ Δώσει σοι σημεῖον ἢ τέρας, that is, *shall propose, or promise some sign or wonder, as the sequel shews.*" *Lardner's Large Collection of Testimonies*, &c. vol. i. p. 67, where see more, and comp. 1 K. xiii. 3, 5, in LXX, and see *Kypke* in Mat.

XIII. *To place, appoint, constitute.* Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Isa. lv. 4. Jer. xxix. 26, answering to the Heb. נתן. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5, in the Heb. and see *Gusset.* *Comment.* Ling. Heb. p. 544.

XIV. *To place, put.* Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. נתן, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. & al.

XV. Δίδοναι ἐκδίκησιν, *To inflict punishment.* 2 Thess. i. 8.

XVI. Δίδοναι ῥαπισμα, *To give a slap on the face.* occ. John xviii. 22. xix. 3. So *Scapula* cites from *Plato*, Πληγὰς ΔΙΔΩΜΙ, *I give strokes.*

Διείρω, from δια emphat. and εἰρω *to raise, rouse.*

I. *To raise, excite*, as the sea by a violent wind. occ. John vi. 18.

II. *To raise, or rouse from sleep, to awake.* occ. Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up, to rouse*, in a spiritual sense. 2 Pet. i. 13. iii. 1.

Διελυθῶ. See Διερχομαι.

Διελθω. See Διαίρω.

Διενεγκω, An obsolete V. from δια through, and obsol. ενεγκω to carry.

To carry through. occ. in 1 aor. subjunct.

Mark xi. 16. Comp. under Διαφερω.

Διέξοδος, ε, η, from δια through, and έξοδος a way out.

An outlet, a passage outwards. Thus applied by Thucydides and Dionysius Halicarn. occ. Mat. xxii. 9. See Scott's Note.

Διερμηνεύης, ε, ο, from διερμηνευω.

An interpreter. occ. 1 Cor. xiv. 28.

Διερμηνευω, from δια emphat. and ερμηνευω to explain, interpret.

I. To explain clearly and exactly. occ. Luke xxiv. 27.

II. To interpret, translate, explain, out of one language into another. occ. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.

Διέρχομαι, from δια through, and ερχομαι to come, go.

I. To go, or pass through. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38.

II. To pass over. Mark iv. 35.

III. To go, or be spread abroad. Luke v. 15, Διηρχέτο—ὁ λόγος, The report or rumour was spread abroad. Raphelius shews that Xenophon applies the verb διέρχομαι in like manner.

Διερωτάω, ω, from δια emphat. and ερωτάω to ask, enquire.

To enquire diligently, or repeatedly. occ. Acts x. 17.

Διέλης, εος, ες, ο, η, και το—ες, from δις twice and ελος a year.

Of two years continuance, or two years old. Hence

Διέλης, το, The age of two years. occ. Mat. ii. 16, where απο διέλης means, I think, from the beginning or entrance into their second year. Aristotle uses the word in this sense, when he says, Hist. Anim. lib. ix. 5, stags διέλης of the second year begin first to produce horns. But it is certain, that stags do this at the beginning of their second year. Further, Herod is said, Mat. ii. 7, to have accurately learned of the Magi the time of the star's (first) appearance, τον χρόνον τῶ φαινομένου αστερος. and ver. 16, ο have slain all the children απο διέλης and under, according to the time which he had of

them learned by accurate enquiry. But it is improbable that the Magi, whether they were of Arabia or Persia (comp. under Μα[ος]), should spend more than a year in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of απο διέλης here given *.

Διέλια, ας, η, from δις twice, and ελος a year. The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διη[σομαι, εμαι, from δια through, and η[σομαι to tell, declare; which from the Heb. הִגִּיתִּי to bring forth, utter, words, (though I do not find that the simple verb η[σομαι is used by the Greek writers in the sense here assigned; but comp. Εξη[σομαι.)

To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 30. ix. 10. & al.

Διη[ησις, ιος, att. εως, η, from διη[σομαι.

A narration, history. occ. Luke i. 1.

Διηνεκής, εος, ες, ο, η, και το—ες, from δια emphat. or through, and ηνικής extensive, prolonged, which from ενεχω to extend, from εν in, and εχω to have.

Continual, perpetual. Hence

Διηνεκες, το, used as a substantive. Εἰς το διηνεκες, For a continuance, continually. occ. Heb. x. 1. During life. Heb. vii. 3. Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein and Macknight. Also, For perpetuity, for ever. occ. Heb. x. 12, 14, in ver. 12, "connect εἰς το διηνεκες with what precedes: After he had offered one sacrifice for ever, not, sat down for ever, for then it would have been SITTETH DOWN for ever." Bowyer. But Qu? and see Macknight.

Διβαλασσος, ε, ο, from δις twice, and θαλασση a sea.

Where two seas meet, or rather, Washed on each side by the sea, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502, says, This Isthmus is shewn to this day on the north-eastern part of the island of Malta, and is called by the inhabitants La Cala di S. Paolo, The landing-place of St Paul.

Διικνιόμαι, εμαι, from δια through, and ικνιόμαι to come. See under Αφικνιόμαι. To go through, pierce, penetrate. occ. Heb. iv. 12.

* See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

Διςημι, from *δια* denoting *separation*, and *ισημι* to *stand*.

I. *To part, be separated.* occ. Luke xxiv. 51.

II. *To part, depart, remove, proceed.* occ. Acts xxvii. 28.

III. It denotes *distance* or *interval of time*. occ. Luke xxii. 59, *και διασπασης ωρου μιας*, and about the space of one hour after; literally, and about one hour separating or intervening. So *Montanus*, *interstante*. Comp. *Διαστημα*.

Διισχυριζομαι, from *δια* *emphat.* and *ισχυριζομαι* to *corroborate, confirm, affirm*, which from *ισχυρος* *firm, strong*.

To affirm, or assert strongly or vehemently. occ. Acts xii. 15. Luke xxii. 59, where *Wetstein* and *Kypke* shew that the Greek writers use the *V.* in the same sense.

Δικαιοκρισια, *ας, η*, from *δικαιος* *just*, and *κρισις* *judgment*.

Just or righteous judgment. occ. Rom. ii. 5.

Δικαιος, αια, αιον, from *δικη* *right, justice*.

I. Of persons, *Just, acting conformably to justice and right, without any deficiency or failure*. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. I Pet. iii. 18. James v. 6. 1 John ii. 1.—to mere men, of whom in this sense it is said *there is not one just*. Rom. iii. 10. In Mat. xxvii. 24, Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was *δικαιος* in the *forensic* sense, i. e. *innocent, or not guilty*, of the crime whereof he was accused. Comp. Luke xxiii. 14, and see *Campbell's* Note on Mat.

II. The Pharisees trusted that they were *δικαιοι* (see Luke xviii. 9. Mat. ix. 13.) not *absolutely without sin*, but *righteous of themselves by the works of the law*, i. e. they thought themselves *righteous or just* in the sight of God, by their own external, or at best partial observation of what is called the *moral law*, and by great scrupulosity and zeal with respect to the *ceremonial*; the *outward expiations* enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3, and *Doddridge* there. See also Luke xv. 7, and Bp. *Pearce* on that text.

III. *Just, upright, righteous*, though not in

the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7. & al. *Stockius* remarks, that *δικαιος* is never thus applied by any of the heathen Greek writers, who, to express this meaning (saith he), would use *χρηστος, ασαθος, καλος, κ'α'αθος*; and therefore he is of opinion, that we must say with *Vorstius* (*Philol. cap. ii.*) that in the N. T. *δικαιος* answers to the Heb. word *צדיק*, which, according to him, signifies not only a *just*, but also a *good, upright man*, as Gen. vi. 9. xviii. 23. For my own part, I much doubt whether *צדיק* ever hath this latter sense in the Old Testament. In the two passages referred to by *Stockius*, and indeed in all others where it is applied to men, it seems to denote, not a *just*, but a *justified person*, one who hath obtained justification in the sight of God through faith in the promised Redeemer. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9, with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in all the passages of the N. T. where *δικαιος* has been supposed to be used for what we commonly call a *just, upright, or good man*, it does not more properly import a man *justified by faith, and shewing forth his faith by his works*, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of *δικαιος* here mentioned, but by no means insisted on, will coincide with the following one.

IV. *Just or righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith*; (Phil. iii. 9.) or *justified through faith*, (Rom. v. 19.) and *bringing forth the fruits of righteousness or justification*, (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.

V. Of things, *Just, right, righteous, conformable to justice or righteousness*. John vii. 24. Rom. vii. 12.

Δικαιον, το, *What is just or right, justice*. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.

This word in the LXX most commonly answers

answers to the Heb. קָדַךְ or קָדַךְ, which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures, Comp. Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10, and see *Heb.* and *Eng. Lex.* in קָדַךְ.

Δικαιοσύνη, ης, ἡ, from δίκαιος.

I. *Justice, righteousness*, as of God, in judging the world. Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins. Rom. iii. 25, 26.

II. *Righteousness of man, inherent and proper*, which consists in performing the commands and works of the law of God. Phil. iii. 6, 9. Tit. iii. 5. Comp. Rom. vi. 13, 18, 19. 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *Thus it becometh us to fulfil all righteousness*, i. e. to perform all the works, and submit to all the ordinances, appointed by God. Macknight, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks that "The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin; but as it prefigured his dying and rising again from the dead, and because he was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6, and Macknight on those texts.

Mat. xxi. 32, *John came in the way of righteousness*. He was a Nazarite even from his mother's womb (Luke i. 15. comp. Num. vi. 3. Jud. xiii. 4, 5.), a strict observer of legal righteousness, and a zealous preacher of repentance and righteousness to others.

III. *Righteousness imputed* to sinful man through faith in Christ, by which his past sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, as *righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *Evangelical* or *Gospel righteousness* is opposed to that last mentioned, Rom.

ix. 30, 31. x. 3. & al. It is several times called Δικαιοσύνη Θεοῦ, *The Righteousness of God*, Rom. * i. 17. iii. 21, 22. x. 3. (comp. Mat. vi. 33.) as being that *method*, which God hath exhibited in the Gospel, of man's justification, or *being made righteous through the merits and death of Christ*, whence it is once termed *the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1. †: and Christ is styled *our righteousness*, as being the procurer of righteousness to us through his merits and sufferings, 1 Cor. i. 30.; for he is **JEHOVAH OUR RIGHTEOUSNESS**, Jer. xxiii. 5, 6. (comp. Isa. xlv. 24.): *He clothes the church with the garments of salvation, and covers her with the robe of righteousness*, Isa. lxi. 10; and of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear, Rev. iii. 18. For, further, He is *the Sun or light of Righteousness*, קָדַךְ שֶׁמֶשׁ, Mal. iv. 2, (comp. Wisd. v. 6.) with which the church is represented as clothed, περιεβόλημεννη clothed all over, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God made Him, who knew no sin, to become sin (or a sin-offering, to which the sin was imputed, or on which it was laid, see Lev. i. 4. iv. 4, 15. xvi. 21. Isa. liii. 6, 10, 12. 1 Pet. ii. 24.) for us, that we might be made the righteousness of God in Him, 2 Cor. v. 21, i. e. *righteous* in that manner which God hath ordained through faith in him. (See Whitby on this text.) For as by one man's disobedience, **THE** many (or multitude of mankind, οἱ πολλοί) were made or constituted (κατασθῆσαι) sinners, so by the obedience of one shall **THE** many (οἱ πολλοί) be made or constituted (κατασθῆσαι) righteous. Rom. v. 19. Comp. Isa. liii. 11. 1 Cor. i. 30, 31; and on this

* See Clark and Doddridge on this text. I add from Occumenius on Rom. iii. p. 269. Δικαιοσύνη Θεοῦ, ἡ παρὰ Θεοῦ δίδομένη ἢ ἡ ἀπὸ Θεοῦ δικαιοσύνη, καὶ ἀθώωσις καὶ ἀπαλλαγὴ τῶν ἁμαρτιῶν. *The righteousness of God, that which is given by God, or justification from God, acquittal, and absolution from sins;* and from Theodoret on Rom. x. 3. p. 82, Θεὸς δικαιοσύνην προσφέρει τὴν κατὰ χάριν διὰ τῆς πίστεως γινόμενην. He calls that the righteousness of God, which is according to grace through faith. † ΠΙΣΤΙΝ ΕΝ—Faith in—Comp. Rom. iii. 25. 1 Tim. iii. 13. 2 Tim. i. 13. iii. 15.

whole subject see *Whitby's Discourse* on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.

In Jam. i. 20, putting the effect for the cause, *the righteousness of God* seems to be used for "*the faith which God counts to men for righteousness.*" Macknight.

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit.* Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "*Honest industry* is fitly termed *righteousness*, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves." Macknight. Comp. ver. 9, where *righteousness* signifies *beneficence*. This word in the LXX answers most usually to the Heb. צדק or צדקה.

Δικαιωω, ω, from δικαίος.

I. *To justify, acknowledge, or declare to be just or righteous.* Mat. xi. 19, (where see *Bonyer* and *Wolfius*) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16, where it is said of *God incarnate*, Εδικαιώθη εν Πνεύματι, *He was justified by the Spirit*, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were *justified*, or *proved to be true*, by the descent of the *Holy Spirit* upon him at his baptism, by those miracles which he wrought by the *Spirit* of God, by his being declared or marked out as the Son of God with power, according to the operation of the *Spirit of Holiness*, or *Holy Spirit*, by the resurrection from the dead, Rom. i. 4, (comp. 1 Pet. iii. 18.) and lastly, by the *Holy Spirit* shed forth on his disciples in miraculous gifts and sanctifying graces.

II. Δικαιώνει εαυτόν, *To justify one's self, to shew, pretend, or feign one's self to be just or righteous.* Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

III. It is most usually applied to *evangelical justification*. *To justify, to esteem, pronounce, or declare just or righteous*, i. e. to acquit or absolve from past offences, and accept as just to the reward of righteousness. In this view it is plainly a forensic term, answering to the Heb. צדק, for

which the LXX have used it, Deut. xxv. 1. 1 K. viii. 32. 2 Chron. vi. 23. Isa. v. 23. & al. Comp. Prov. xvii. 15. It is in the N. T. applied either to *present justification* in this life, Acts xiii. 39. Rom. v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25. & al. or to *final justification* at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See *Suicer Thesaur.* on this word.

IV. Δικαιοομαι, εμαι, *To be, or continue inherently just or righteous, or perhaps in a justified state.* occ. Rev. xxii. 11. If indeed δικαιωθήτω be the true reading in this text; for the *Alexandrian*, and sixteen later MSS, with several printed editions, instead of δικαιωθήτω have δικαιοσύνην ποιησάτω, *let him do righteousness still*, an expression very agreeable to St John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the *Syriac* in *Walton's Polyg.* נְקִיּוֹתָא עֲבֹד, *let him do righteousness*, and is accordingly embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*. It should, however, be observed, on the other hand, that the V. active δικαιοω is used by the LXX in the sense of *making just, righteous, pure, holy*, for the Heb. כִּבֵּשׁ *to cleanse, purify*, Ps. lxxiii. 13. Comp. Rom. vi. 7, where *Basil*, cited by *Suicer*, *Thesaur.* under Δικαιοω I. explains διδικαιώσαι απο της αμαρτίας by απηλλακσαι, ηλευθερωσαι, κκαθαρισαι πασης αμαρτίας, *is released, is freed, is cleansed from all sin.*" Comp. 1 Pet. iv. 1.

Δικαιωμα, αλος, το, from διδικαιωμαι, perf. pass. of δικαιοω.

I. *Righteousness.* occ. Rom. viii. 4. v. 18. But in this latter text ενος δικαιωμαλος, as being opposed to ενος παραπιωμαλος, *one single act of disobedience in Adam*, seems to denote *one single righteous act*, namely, *the obedience of Christ unto death.* Comp. ver. 9, 10. Phil. ii. 8.

II. *Righteous judgment, or appointment.* occ. Rom. i. 32. Rev. xv. 4.

III. *Justification, a being esteemed just, a being acquitted from past offences, and received to the reward of righteousness.* occ. Rom. v. 16.

IV. Δικαιωμαλα, τα, *The precepts or ordinances of the law, whether moral,* occ. Rom. ii. 26; *or ceremonial,* occ. Luke i. 6. Heb. ix. 1, 10.

V. Δι-

V. Δικαιοσύνη, τα, *Righteousness*. occ. Rev. xix. 8, where it seems to include both *imputed* and *inherent righteousness* (see *Wolffius* and *Wetstein*), and to answer to the Heb. צדק, Isa. xlv. 24.

Δικαιώς, Adv. from δικαίος.

I. *Justly, conformably to justice*. occ. 1 Pet. ii. 23.

II. *Justly, honestly, without injuring any one*. occ. 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly, jure, meritò*. occ. Luke xxiii. 41.

IV. *As it is fit, proper, or right, ritè, debitè*. occ. 1 Cor. xv. 34, Εκνηψάτε δικαίως, *Awake from your drunken sleep, as it is fit you should*. So *Castalio*, ut æquum est. *Arrian* and *Meander* use δικαίως in this sense, as may be seen in *Alberti* on the text.

Δικαιώσεις, ιος, att. εως, ή, from δικαίω.

Justification, a being esteemed, or adjudged just or righteous. occ. Rom. iv. 25. v. 18, in which latter passage it is opposed to κατάκριμα *condemnation*.

The LXX have once used this word for the Heb. משפט *law, judgment*, Lev. xxiv. 22.

Δικαστής, υ, ό, from δικάζω *to judge*, which from δικη.

A judge. occ. Luke xii. 14. Acts vii. 27, 35.

ΔΙΚΗ, ης, ή, from the Heb. צדק or צדקה *just, or the fem. צדקה justice*, the צ being dropt by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin *judex, judico*, and in the Eng. *judge, judicial, judicature*, &c. which may be from the same root צדק.

I. *A judgment, a judicial sentence*. occ. Acts xxv. 15.

II. *Judicial punishment, vengeance*. occ. 2 Thess. i. 9. Jude ver. 7.

III. *Vindictive justice*, of which the heathen made a * goddess. In this sense it is used by the pagan inhabitants of *Melita* or *Malta*, Acts xxviii. 4.

Δικύων, υ, το, *Eustathius* deduces it from δικω *to cast, cast down*, which seems an evident derivative from the Heb. דחק *to impel, thrust forth*.

* See *Pole Synops. Alberti, Wetstein* and *Bowyer* on Acts, *Bochart. Opera*, vol. iii. 371, 2. the *Orphic Hymn* to ΔΙΚΗ, and *Hesiod Op. et Dies*, lin. 218, &c. 254, &c.

A net for fishing. Luke v. 4, 5. John xxi. 6. & al.

Διλόγος, υ, ό, ή, from δις *twice*, and λόγος *speech*.

Double-tongued, varying, or deceitful in one's words. occ. 1 Tim. iii. 8. So *Chrysostom* explains διλόγος by ὑπελάς, δολεγός, *deceitful, fraudulent*; and *Theodoret*, by ἑτέρα μὲν τῷ, ἑτέρα δὲ αὐτῷ λεγόντας, *saying one thing to this man, and another to that*.

Διό, a conjunction, from δια *for*, and ό (neut. of ός) *which*.

For which, wherefore, therefore. See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

Διοδεύω, from δια *through*, and οδύνω *to journey*.

To journey, travel, or pass through. occ. Luke viii. 1. Acts xvii. 1.

Διοπερ, A conjunction from διο and περ an emphatic particle.

Wherefore truly, wherefore by all means, or especially. occ. 1 Cor. viii. 13. x. 14. xiv. 13.

Διοπέτης, εος, υς, το, from Διος (gen. of Δις or Ζευς) *Jupiter*, and πέτω (obsol.) *to fall*. *An image which fell from Jupiter*, αἶμα being understood. occ. Acts xix. 35. So *Numa* persuaded the Romans, that a certain shield fell from heaven, to which *Plutarch* in *Numa*, p. 68, E, applies the same word ΔΙΟΠΕΤΗΣ, as he also doth (*Parall.* p. 309, F) to the famous Trojan *Palladium*, or image of *Pallas* which protected Troy, and was supposed to have fallen from heaven; and *Euripides*, speaking of the image of *Diana Taurica*, says, *Iphig.* in *Taur.* line 86,

Λαβὼν τ' αἶμα θεας, ό φασιν ἐνθάδε

Εἰς τὰς δὲ ναὺς ἤραν πρὶς αὐτὰ.

And th' image of the Goddess take, which fell, They say, from heav'n into this holy fane.

And afterwards calls it ΔΙΟΠΕΤΕΣ ΑΓΑΛΜΑ *the image which fell from Jupiter*. So *Herodian*, lib. i. cap. 35, edit. Oxon. calls the image of the mother of the gods, ΑΓΑΛΜΑ ΔΙΟΠΕΤΕΣ. Comp. also *Wetstein* on Acts.

In the apology which the town-clerk makes for the Apostle and his followers, Acts xix. 35, &c. there is an artfulness beyond what has been commonly observed. *Demetrius* had accused Paul, ver. 26, of

teaching that they were no gods *which were made with hands*; and he had thence inferred, that there was danger that the *Great Diana of the Ephesians*, and her temple should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the *Ephesian Diana*, and to the image *which fell down from Jupiter*, and consequently was *not made with hands*; and that therefore Paul and his companions were *not blasphemers of the goddess*.

Διορθωσις, ιος, att. εως, ή, from διορθω to correct, amend, which from δια emphat. and ορθω to make right, which from ορθος right.

An amendment, reformation. occ. Heb. ix. 10.

Διερυσσω from δια through. and ορυσσω to dig.

To dig, or break through, as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. *Thucydides* uses the word in the same sense, lib. ii. cap. 3, ΔΙΟΡΥΣΣΟΝΤΕΣ τοὺς κοινούς τοίχους, *digging through the party-walls*. *Xenophon* in *Conviv.* Εφοδωμένην μὴ τις μὲν τὴν οἰκίαν ΔΙΟΡΥΞΑΣ—I was afraid that some one *digging through* (i. e. breaking into) my house—"And *Aristophanes*, *Plut.* 565, ΚΛΕΠΤΕΙΝ καὶ τὰς τοίχους ΔΙΟΡΥΤΤΕΙΝ. Comp. *Kypke* on Mat. 6.

In the LXX it answers to the Heb. דַּחַח to dig through, Job xxiv. 16. Ezek. xii. 5, 7, 12, which see; as the N. διερυσμα does to the Heb. דַּחַח a digging through, Exod. xxii. 2. Jer. ii. 34.

Harmer in his *Observations*, vol. i. p. 175—8, remarks a peculiar propriety in the expression of *digging through houses*, Job xxiv. 16, by observing, that the *Arabians*, *Egyptians*, and inhabitants of *Damascus*, still build of mud and slime, or of unburnt brick, and that their walls are of great thickness.

Διοσκαυροι, ων, οἱ, from Διος, (gen. of Δις, or Ζευς) Jupiter's, and καυρος a young man.

Castor and Pollux, Jupiter's sons by *Leda*, according to the fabulous mythology of the heathen. They were usually represented under the form of *two young men* armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or

seated on horseback *, and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See *Wetstein*.

Διότι, A conjunction, from δια for, and τι what, which.

1. Illative, *Wherefore, therefore*. Rom. iii. 20.

2. Causal. *For, because*. Luke i. 13. ii. 7. xxi. 28. Acts x. 20. & al.

Διπλοος, υς; ση, η; οον, εν; from δις twice, and πλοος a termination denoting, like πλασιον, times or—fold, from πλω to be, or rather from Heb. שָׁבַב in the sense of accretion or accession.

Double. occ. 1 Tim. v. 17. Rev. xviii. 6, where see *Wetstein*, and on 1 Tim. *Macknight*.

Διπλόηρος, ε, το, Comparat. Neut. of διπλος, used adverbially.

Twofold more, twice as much again. occ. Mat. xxiii. 15.

Διπλω, ω, from διπλοος.

To double. occ. Rev. xviii. 6, where see *Daubuz*. Comp. Jer. xvi. 18, and *Lomth* there.

Δις, Adv. from δυω two.

Twice, two times. Mark xiv. 30. & al.

On Luke xviii. 12, we may observe, that *Herodotus*, lib. ii. cap. 37, uses a similar phraseology. Δυνάμει—ΔΙΣ ΤΗΣ 'ΗΜΕΡΗΣ ἑκάστης—καὶ ΔΙΣ ἑκάστης ΝΥΚΤΟΣ.

Δισαζω, from δις twice (two ways), and ζαω to stand.

To doubt, waver. It is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one, and now the other scale seems to preponderate and fix the beam. The French verb balancer very exactly answers to δισαζειν in this latter view. occ. Mat. xiv. 31. xxviii. 17, where see *Bowyer's* Conject.

Δισομος, ε, ο, ή, either from δις twice, and σωμα (in the hellenistical style) an edge, (comp. Στομα V.); or rather from δις twice (two ways) and τομος cutting, sharp, from τέτομα perf. mid. of τέμνω

* See *Montfaucon Antiquité Expliquée*, tom. i. part 2. p. 295. pl. 194.

to cut; for *Elsner* on Heb. iv. 12, cites from *Euripides* Orest. line 1303, ΔΙΣΤΟΜΑ φασάνα, swords cutting on both sides, or two-edged; and from his *Helen*, line 989, ΔΙΣΤΟΜΟΝ ξίφος a two-edged sword.

Having two edges, two-edged, or cutting on both sides. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So *Ecclus.* xxi. 3.

The LXX use the word in the same sense for the Heb. פיוט edges, Prov. v. 4; for פיוט several edges, Ps. cxlix. 6; and for פיוט שני two edges, Jud. iii. 16.

Δισχιλιοι, αι, α, from δις twice, and χιλιοι a thousand.

Two thousand. occ. Mark v. 13.

Διύλιζω, from δια denoting separation, and ύλιζω to filter, percolate, strain, which from ύλη matter, also dregs, or perhaps from the Heb. לִיחַ to loose, disengage.

To separate from liquor by filtering, to strain off. So *Vulg.* excolantes. occ. Mat. xxiii. 24, where see *Bowyer's* Conject. and *Genleman's Magazine* for January 1779, p. 26. The text alludes to a custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. * *Maimonides*, in his *Treatise of forbidden meats*, cap. i. art. 20, affords a remarkable illustration of our Saviour's proverbial expression: "He who strains wine, or vinegar, or strong drink, says he, and eats the gnats, or flies, or worms, which he hath strained off, is whipped." That the Jews used to strain their wine appears also from the LXX version of *Amos* vi. 6, where we read of ΔΙΥΛΙΣΜΕΝΟΝ οινον, strained or filtered wine.

Διχαζω, from διχα severally, separately, which from δις twice.

To divide, set at variance. occ. Mat. x. 35.

Διχοσασια, αις, η, from διχα separately, and σασια a faction, sedition.

A separate faction, division, separation, occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20.

Διχολομειω, ω, from διχα separately, in two, and τελομα perf. mid. of τεμνω to cut.

I. To cut in two or asunder. If this word be understood in its primary and literal sense, it must denote that most horrible

punishment of being cut in sunder whilst alive, by which there is a tradition that the prophet *Isaiah* suffered; and to this the Apostle is thought to allude, Heb. xi. 37, ἐκτεθῆσαν they were sawn asunder. There are many instances in ancient writers, of this manner of executing criminals (see *Wetstein* on Mat. xxiv. 51. and *Comp.* 1 Chron. xx. 3.), and it is still practised by some nations, particularly by the western *Moors* in *Barbary*, as we are assured by *Dr Shaw* †. But in the N. T. Διχολομειω seems rather to denote,

II. Figuratively, To scourge with the utmost severity, to cut asunder, as it were, by scourging. occ. Mat. xxiv. 51. Luke xii. 46 ‡. This seems the true sense of the word in these passages; for scourging was usually inflicted upon idle and negligent servants among the Jews (see *Ecclus.* xlii. 5.) and in Matthew the servant is represented as surviving his punishment; and in the verse following the text of Luke, express mention is made of the many stripes with which the wicked servant should be beaten, δαρευεῖται πολλας. *Comp.* Δερω.

Διψω, ω, from διψα thirst, which may be from the Heb. שֶׁבַע adhesiveness, clamminess, as of the tongue and fauces in thirst. See Lam. iv. 4. Ps. xxii. 15, or 16. John xix. 28.

I. To be dry or athirst, to thirst. Mat. xxv. 35, 37, 42, 44. & al.

II. To thirst in a figurative sense, to desire ardently. Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. *Comp.* Isa. xli. 17. lv. 1. Ps. xlii. 2. lxiii. 1, in the LXX, and see *Campbell's* Note on Mat. v. 6, and *Wolffius* on John vii. 37. The Greek writers likewise use διψω for vehement desire. Thus *Xenophon*, 'Ουτως εἶπα ὑμῖν ΔΙΨΩ χαρίζεσθαι, So much do I thirst to oblige you." *Cyropæd.* lib. iv. ad fin. In *Josephus* De Bel. lib. i. cap. 32. § 2. Διαφευξέσθαι δ' ἔδειξ ΔΙΨΗΣΑΣ τ' οὐμον αίμα, No one (says *Herod*) shall escape who thirsts for my blood; where observe the V. is followed by an accusative, as in Mat. But in lib. iv. cap. 11. § 4, he

† *Travels*, p. 254, 2d edit. *Comp.* *Harmer's* Observations, vol. iv. p. 468.

‡ See *Whitby* and *Doddridge* on these texts.

says.

* See *Bochart*, vol. iii. 565.

says, the emperor *Vitellius* was ΔΙΨΩΝ αἰμαῖος εὐγενής, *thirsting for noble blood* ;” thus joining διψων with a genitive, according to the more usual Greek construction. Comp. under Πειναω. In *Homer*, Il. iv. line 171, πολυδιψιον, from πολυς *much*, and διψος *thirst*, means *much desired or longed for*.

III. *To be athirst, thirsty, unsatisfied.* occ. John iv. 14. vi. 35. Rev. vii. 16.

See *Swicer Thesaur.* on this word.

Διψος, εος, υς, το. See Διψαω.

Thirst. occ. 2 Cor. xi. 27.

Διψυχος, υ, ο, η, from δις *twice*, and ψυχη *the mind*.

Double-minded, having the mind divided, or having as it were, two minds tending opposite ways. occ. Jam. i. 8. iv. 8.

ΔΙΩΓΜΟΣ, υ, ο, from διω[ι]μαι, perf. pass. of διωκω.

Persecution, hostile prosecution. Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11.

Διωκτης, υ, ο, from διωκω.

A persecutor. occ. 1 Tim. i. 13.

ΔΙΩΚΩ, plainly from the Heb. דָּרַס to press upon, distress. See Joel ii. 8. Jud. ii. 18. in Heb.

To press upon, pursue, prosecute, and that whether in a bad, an indifferent, or a good sense.

I. *To prosecute, persecute, pursue with repeated acts of enmity.* Mat. v. 10, 11, 12, x. 23. Acts xxvi. 11. & al. freq.

II. *To follow after.* Luke xvii. 23.

III. *To follow, or press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining.* Rom. ix. 30, 31. Phil. iii. 12, 14, where comp. *Wolffius*, *Kypke* and *Macknight*, & al.

IV. *To follow after, endeavour after, in order to practise, or exert.* Rom. xii. 13. xiv. 19. 1 Cor. xiv. 1.

Δογμα, ατος, το, from διδο[μ]αι perf. pass. of the old verb δοκω, the same as δοκεω, *to think good, determine, decree.*

A decree, ordinance, whether divine, occ. Eph. ii. 15. Col. ii. 14, where see Whitby and Macknight, and comp. Acts xvi. 4;—or human, occ. Luke ii. 1. Acts xvii. 7.

Δογματιζω, from δογμα, ατος.

To decree, impose a decree or ordinance; whence in the pass. Δογματιζομαι, To have decrees or ordinances imposed upon

one, to be subject, or submit, to ordinances. occ. Col. ii. 20, where see *Welstein* and *Kypke*.

ΔΟΚΕΩ, or obsol. ΔΟΚΩ, from Chal. קוּד to look, observe, consider. So we find ΔΩΚ used as the name of a fort, or watch-tower, 1 Mac. xvi. 15.

I. *To think, imagine, judge.* Mat. vi. 7. Luke xvii. 9. John v. 39. & al. freq. On 1 Cor. vii. 40, *Wolffius* remarks, that the V. δοκω imports not an uncertain opinion, but conviction and knowledge, as John v. 39. So in *Xenophon* *Cyropæd.* at the end of the proem. Ησθησθαι ΔΟΚΟΥΜΕΝ, expresses *assurance*, not doubt. See *Hutchinson's* Note, and *Macknight* on 1 Cor. vii. 40.

II. *To think proper, determine, be disposed.* occ. 1 Cor. xi. 16. Comp. Mat. iii. 9. Phil. iii. 4. So the profane writers say, ΔΟΚΩ μοι ποιησεν τέλος, *I think proper, or determine to do this.* See *Scapula's* Lexic. and *Wolffius* on 1 Cor. xi.

III. *To seem, appear, be thought, or judged.* Mat. xvii. 25. xviii. 12. xxii. 42. Acts xvii. 18. xxv. 27.

IV. Δοκει, Impers. *It seemeth good, or right; videtur, visum est.* Acts xv. 22, 25, 28, 34. Δοκουν, το, particip. pres. neut. *What seemeth good.* occ. Heb. xii. 10.

V. It imports *dignity or eminence.* Thus Δοκυντες, οι, *Persons of eminence, note, or reputation.* Gal. ii. 2, 6. *Euripides*, *Heracled.* line 897, and *Troad.* i. 608. *Herodian*, lib. vi. cap. 1. and *Xenophon* in *Hiero* use this particle in the same sense (see *Grotius*, *Elsner* and *Kypke*, on Gal. ii. 2.); and the Apostle explains his meaning, ver. 6, by δοκυντων ειναι τι, *those who appeared to be somewhat, i. e. who really were eminent, considerable.* Comp. ver. 9, and under Τις III. *Theophylact* explains Τοις δοκωσι, Gal. ii. 2, by τοις μεγαλοις, τοις ενδοξοις, *the great, the eminent*; adding, εκ αναιρει το ειναι αυτους, αλλα την κοινην απαντων ψηφον τιθησι, *he does not deny their being (i. e. what they seemed), but declares the common suffrage of all.*

And in the like view I think, and not as a mere expletive, it is joined with the V. αρχειν *to rule*, Mark x. 42, as it often is in the Greek writers with other words expressive of *dignity or authority.* So *Epicetetus* *Enchirid.* cap. 51, speaks, των ΕΝ

ΥΠΕΡΟΧΗ

ΥΠΕΡΟΧΗ ΔΟΚΟΥΝΤΩΝ, of those who are elevated in rank or dignity." Herodian, lib. vii. cap. 15, των—πρωτων ΔΟΚΟΥΝΤΩΝ, who were the principal persons." Josephus, De Bel. lib. i. cap. 5. § 3. & al. οἱ ΠΡΟΥΧΕΙΝ ΔΟΚΟΥΝΤΕΣ, those who were most eminent." And lib. iv. cap. 3. § 12, he has the very phrase ΤΩΝ ΑΡΧΕΙΝ ΔΟΚΟΥΝΤΩΝ. Comp. Kypke in Mark.

Δοκιμαζω, from δοκιμη.

I. To try, prove, assay, as refiners do metals by fire, in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonicus, cap. 12, Το μιν γαρ ΧΡΥΣΙΟΝ εν τῷ ΠΥΡΙ ΔΟΚΙΜΑΖΟΜΕΝ, τας δε φίλους εν ταις αβυστοις διασινωσκομεν. For we try gold in the fire, and distinguish our friends in adversity." Ovid has expressed the same thought, Trist. lib. i. eleg. 4. line 25, 6,

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.

See Wolfius. Comp. Ps. lxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμαζειν for the Heb. בִּדּוּן to try, prove, and in the last, for the Heb. מִצְרָה. See also Wisd. iii. 6. and Eccclus. ii. 5.

II. To try, prove, as oxen, whether they will bear the yoke. Luke xiv. 19.

III. To try, prove, examine. 1 Cor. iii. 13. xi. 28, where see Wetstein. 2 Cor. viii. 8. xiii. 5. 1 Thess. v. 21. 1 John iv. 1. 1 Tim. iii. 10, where see Macknight.

IV. To prove, experience. Rom. xii. 2. Eph. v. 10.

V. To discern, distinguish. Luke xii. 56. (Comp. Mat. xvi. 3.) See Rom. ii, 18. Phil. i. 10.

VI. To approve, like. Rom. i. 28. 1 Cor. xvi. 3. 1 Thess. ii. 4. The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28, and on 1 Cor. xvi. 3. I add from Xenophon's Memorab. lib. i. cap. 2. § 4, Το μιν εν υπερεσθιονια υπερπονειν απεδοκιμαζε, το δε οσα η ψυχη δεχεται, ταυτα ικανως εκπονειν ΕΔΟΚΙΜΑΖΕ. He (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but approved of digesting moderate food by labour."

VII. To allow, choose. Rom. xiv. 22, where see Wetstein.

Δοκιμη, ης, η, from δοκιω to approve.

I. Proof, trial, properly of metals by fire, to examine their purity. So Symmachus uses ΔΟΚΙΜΗΝ αργυρου, proof of silver, Ps. lxxvii. or lxxviii. 31.

II. Proof, as of our faith by afflictions and patience. occ. Rom. v. 4. 2 Cor. viii. 2. (comp. under Δοκιμαζω I.)—or of other things or persons. occ. 2 Cor. ii. 9. ix. 13. xiii. 3. Phil. ii. 22.

Δοκιμιον, ος, το, from δοκιμος.

A proof, criterion, test, that by which any thing is proved, or tried, as faith by afflictions. occ. Jam. i. 3. 1 Pet. i. 7. See Wolfius and Wetstein on both texts, and comp. 1 Pet. iv. 12.

The LXX use this word, Prov. xxvii. 21. for the Heb. מִצְרָה a refiner's crucible.

Δοκιμος, ος, ο, η, from δοκιω to approve.

I. Proved, tried, as metals by fire. In this sense it is used by the LXX for the Heb. מְרֻדָּה refined, 1 Chron. xxviii. 18. xxix. 4; for מְרֻדָּה pure, purified, 2 Chron. ix. 17; for מְרֻדָּה solid, 1 Kings x. 18.

II. Proved, approved, as acceptable men in the furnace of adversity. (See Eccclus. ii. 5.) occ. Jam. i. 12. Comp. Rom. xvi. 10.

III. Approved, accepted. occ. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19.

Δοκος, ος, η, from δεχεσθαι, Ionic, for δεχισθαι, to receive, because in building beams are received at their ends into other pieces of timber. So the Heb. name קֶרֶן or קֶרֶת, to which δοκος several times answers in the LXX, is from the V. קָרָה to meet.

A beam, or rafter in building. But in the N. T. it is only used figuratively, for a great fault, or vice *, according to the Jewish proverb applied by our Saviour, Matt. vii. 3, 4, 5. Luke vi. 41, 42.

Δολιος, ια, ιον, from δολος.

Deceitful. occ. 2 Cor. xi. 13.

Δολισω, ω, from δολιος.

To use deceit. occ. Rom. iii. 13, where observe εδολισαν, which the Apostle seems to have taken from the LXX version of Ps. v. 9, is the third pers. plur. imperf. according to the Boeotic or

* See Stockii Clavis on the word, and Pole Synops. and Wetstein on Mat. vii.

Dorig

Doric dialect for *ιδολισαν*. Verbs of a similar form in the imperf. and 2d aor. are very common in the LXX. Thus Exod. xiv. 9, we have *ευροσαν* for *ευρον*; Deut. i. 24. *ηλθοσαν* for *ηλθον*; ver. 25. *ελαβοσαν* for *ελαβον*. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under *Alexander*, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add from *Maittaire's* *Dialects* some other instances of the 3d pers. plur. imperf. of *contracted* verbs being formed in—*σαν*, like *ιδολισαν*.

1st, then, of verbs in *αω*, we have in the LXX *εγενωσαν*, Gen. vi. 4; *εωσαν*, Jer. xxxiv. 10.

2dly,—In *εω*, *καλεινοσαν*, Exod. xxxiii. 8; *επηξονσαν*, Num. i. 18; *ωκοδομωσαν*, Neh. iv. 18; *εποιωσαν*, Job i. 4.

3dly,—In *οω*, *ηνομωσαν*, Ezek. xxii. 11.

Δολος, *ος*, *ος*, from *δελω* to take with a bait, which see under *Δελεαζω*.

Deceit, fraud, guile, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16, *αλλ' υπαρχων παντεςος δολω υμας ελαβον*, but being crafty I caught you by guile, seems plainly an objection or insinuation put by the Apostle into the mouth of his opposers.

Δολωω, *ω*, from *δολος*.

To corrupt, falsify, falsare. occ. 2 Cor. iv. 2, where observe, that *Wetstein* cites *Lucian*, in *Hermotim*. applying the V. to vintners adulterating wine; and comp. 2 Cor. ii. 17, and under *Καπηλευω*.

Δομα, *αλος*, *το*, from *δομαι*, perf. pass. of *διδωμι* to give.

A gift. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17.

Δοξα, *ος*, *ος*, from *δοκω* to seem, think, esteem.

I. Esteem, glory, honour, as of men. Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.

Δοξαι, *αι*, *Dignities*, an abstract term used

for the concrete. occ. 2 Pet. ii. 10. Jude ver. 8. In both which texts *Vitringa*, *Obs. Sacr. lib. iv. cap. 9. § 36*, explains *Δοξας* of the Gentile, i. e. the Roman, magistrates, but *Whitby* on 2 Pet. ii. 10, (whom see,) of the angelical powers, or angels.

II. *Glory, honour, praise*, as of God. Luke ii. 14. xvii. 18. Acts xii. 23. Rom. xi. 36. xv. 7. & al. freq. John ix. 24, Give glory to God, i. e. Glorify God by confessing ingenuously the truth. Comp. Josh. vii. 18, 19, 20, and see *Doddridge* and *Campbell* on John.

In 1 Pet. iv. 14, there “is an allusion to Isa. xi. 2. The spirit of glory, which rested on the persecuted disciples of Christ in the first age, was a spirit of fortitude enabling them to suffer the greatest evils, without shrinking, a virtue which the heathens greatly admired.” *Macknight*, in whom see more.

III. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29.—or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. *Ἡ Δοξα* seems to denote that supernatural light, splendour, or glory, constantly accompanying the ark of the covenant, (which is therefore called the Glory, Ps. lxxviii. 61. 1 Sam. iv. 21, 22.) and the Cherubim, which are therefore styled by St Paul Cherubim of Glory, Heb. ix. 5. Comp. 1 K. viii. 10, 11.

I do not find that *Δοξα* is ever used for light or splendour by the profane Greek writers (though *Plutarch*, in *Nicias*, tom. i. p. 538. F. speaks of *Ἡ Πλατωνος ΕΚΛΑΜΨΑΣΑ ΔΟΞΑ*, The glory of Plato shining forth); but very frequently by the LXX, answering to the Heb. כבוד. See inter al. Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Isa. lx. 1, 2. This illd sense of the word therefore I apprehend to be *hellenistical*.

IV. As the divine nature in Christ is in the O. T. styled כבוד יהוה The Glory-Jehovah, or—of Jehovah (see Hab. ii. 14. Isa. xl. 5. lx. 1, 2), so in the N. T. this is expressed, Rom. vi. 4, by της Δοξης τε Πατρος, the Glory of the Father (i. e. of the Essence, for Christ raised himself from the dead, John ii. 19 — 21. x. 18.) and

and by της Δοξης, Jam. ii. 1. Comp. Rev. xxi. 11, 23.

V. *The glory, or state of glory and blessedness, reserved for true believers.* See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1. This is called, Rom. v. 2, Δοξης τῆ Θεοῦ, *The glory of God*, Rom. iii. 23, *All have sinned, και ὑστερεῖται της δοξης τῆ Θεοῦ, and fall short of, or fail of attaining, the glory of God, i. e. "that glory which God hath appointed, for the righteous," Locke; or "the fruition of God in glory without a free act of justification by grace."* Whitby. "But since John v. 44, *δοξαν παρ' ἀλλήλων* praise from one another is opposed to *δοξαν τῇ παρὰ τῆ Θεοῦ* the praise which cometh from God; and the loving of *τὴν δοξαν* the praise of men more than *τὴν δοξαν τῆ Θεοῦ* the praise of God is mentioned John xii. 43, the words *δοξης τῆ Θεοῦ* in this passage [Rom. iii. 23.] may very well be translated, *the praise or approbation of God.*" Macknight.

Δοξαζω, from δοξα.

- I. *To glorify, make glorious or honourable, or to cause to appear so.* John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the glorious resurrection of Christ, and his ascension to the right hand of God. John vii. 39. xii. 16.
- II. *To glorify, honour, magnify, praise.* Mat. v. 16. vi. 2. ix. 8. & al. freq. Comp. Rom. xi. 13.
- III. *To glorify, admit to the eternal state of glory and blessedness.* Rom. viii. 30. Comp. under Sense I. and Δοξα V. and 1 Cor. xv. 40—43.

Δορκας, αδος, ἡ, from δορξ the same, which from διδορκα, perf. mid. of δειρνω to see, behold, of which see under Δρακων.

A gazelle, or antelope, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its fine eyes, which in those countries are even proverbial. Οξυδερκεις γαρ το ζων και νομμαλον, For it is a sharp-sighted and fine-eyed animal," says the Etymologist in Δορκας. See *Shaw's Travels*, p. 414, and *Heb. and Eng. Lexicon*, under צב V. occ. Acts ix. 36, 39.

This word in the LXX constantly answers to the Heb. צב, or fem. צבצב *an antelope.*

Δοσις, ιος, att. εως, ἡ, from διδοσαι 2d pers. perf. pass. of διδωμι to give.

I. *A giving.* occ. Phil. iv. 15.

II. *A gift.* occ. Jam. i. 17.

Δοσης, ε, ο, from διδοσαι 3d pers. perf. pass. of διδωμι to give.

A giver. occ. 2 Cor. ix. 7.

Δουλα[ω]σω, ω, from δουλος a servant, or slave, and α[ω] to lead, carry.

To bring, or carry into servitude or subjection. occ. 1 Cor. ix. 27, where Deylingius in Wolfius observes, that this is a word taken from the boxers, who dragged off their conquered antagonists, like slaves. Longinus uses this uncommon verb, De Sublim. sect. xlv. towards the middle, p. 246, edit. 3tiæ, Pearce.

Δουλεια, ας, ἡ, from δουλος a servant or slave. *Servitude, slavery, bondage, as opposed to liberty.* In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. Heb. ii. 15.

Δουλειω, from δουλος a servant, or slave. It is construed with a dative.

I. *To serve, in a civil sense, as a servant; or slave.* 1 Tim. vi. 2. Comp. Mat. vi. 24. Luke xv. 29.

II. *To serve, be in subjection, in a political sense, as a conquered nation.* John viii. 33. Comp. Acts vii. 7. Rom. ix. 12.

III. *To serve, be serviceable to one another, even by the reputedly meanest or most servile acts of charity.* Gal. v. 13.

IV. *To serve, or be in bondage to, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts.* See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xenophon Apol. Socrat. § 16, we have ΔΟΥΛΕΥΟΝΤΑ ταῖς τῆ σαρκὸς ἐπιθυμίαις, *serving or enslaved to the lusts of the body;* and in Lucian's Hermotimus, tom. i. p. 537, ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΗ. See more in Wetstein and Kypke on Tit. iii. 3.

"Several MSS have τῷ κυρίῳ δουλεύοντες for τῷ κυρίῳ δουλεύοντες, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS in general, and that of Gottingen in particular, abbreviate very frequently κυρίῳ into κῶ, which might be mistaken by a later transcriber

transcriber for an abbreviation of *καίρω*, which he would therefore write in the copy that he was taking; *καίρω*, on the contrary, was written at length in the ancient MSS, which a transcriber would hardly mistake for *Κυρίω*. Hence we may conclude, that *καίρω* is the false reading, because this might arise through error from *Κυρίω*, not *Κυρίω* from *καίρω*," *Michaelis*, Introduction to N. T. vol. i. p. 284, edit. *Marsh.*

Δουλη, ης, ή. See Δουλος.

A female servant, a hand-maid. occ. Luke i. 38, 48. Acts ii. 18. Comp. Δουλος IV.

ΔΟΥΛΟΣ, ου, ό, and neut. plur. δουλα, τα, from the Heb. *יָרַע* poor, exhausted, reduced to poverty.

I. *One in a servile state, a servant, or slave.* Mat. x. 24. xxi. 34, 35, 36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Phil. ver. 16. & al.

Of the wretched condition of *slaves*, according to the laws and customs of the *Romans*, a late * learned writer gives us the following delineation.

"The common lot of *slaves* in general, says he, was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held *pro nullis, pro mortuis, pro quadrupedibus, for no men, for dead men, for beasts*; nay, were in a *much worse* state than any cattle whatsoever—They had no head in the state, no name, tribe, or register—They were *not capable of being injured*; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever*;—were not entitled to the rights and considerations of *matrimony*, and therefore had no relief in case of adultery; nor were they the proper objects of *cognation or affinity*;—they could be *sold, transferred, or pawned* as goods, or *personal estate*; for goods they were, and

* Dr John Taylor, Elements of Civil Law, p. 428, 9. See also *Potter's Antiquities of Greece*, book i. ch. 13. p. 56. 1st edit. *Le Clerc's Note* on Exod. xxi. 20. *Leland's Advantage*, &c. of Christian Revelation, part ii. ch. 3, 4. vol. 2. p. 44, 60, 8vo.

such were they esteemed;—might be tortured for evidence; punished at the discretion of their lord, and even *put to death* by his authority; together with *many other civil incapacities*, which I have not room to enumerate." So truly deplorable was the *legal* state of these unhappy persons under the *Roman* government, far different from that of *Hebrew* servants among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Lev. xxv. 39—55. Deut. xv. 12—18, which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of *slavery* according to the Roman law, because by it we shall be the better enabled to enter into the full meaning and spirit of several passages of the N. T. particularly in the epistles of St Paul. See 1 Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 16. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. *μορφην δούλου λαβών*, *to have taken the form of a servant*, because he truly served his Father (comp. Isa. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.), not only in declaring his will to men, (see Mat. xv. 24. Rom. xv. 8.) but in submitting to the most servile offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. *A servant of God*, whose ministry he uses in declaring his will to men, as *Moses* and the *Prophets*, Rev. xv. 3. x. 7, and *Apostles*, Acts xvi. 17. (where see *Elsner*) Tit. i. 1, who also call themselves, in the same view, *the servants of Christ*. See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. Jam. i. 1. Jude ver. 1. Rev. i. 1.

IV. *A servant of God, or Christ*, i. e. one who worships, serves, and obeys him. See Luke ii. 29. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16.—of righteousness, who earnestly conforms himself to it. Rom. vi. 19.—of sin, who is enslaved to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19.

Δουλω, ω, from δουλος.

I. *To reduce to servitude or slavery, to enslave*, in a civil or political sense. occ. 2 Pet. ii. 19. Acts vii. 6.

II. In pass. *To be enslaved, or in bondage*, in a figu-

a figurative sense, occ. 1 Cor. vii. 15.
Gal. iv. 3. Tit. ii. 3.

III. *To make one a servant, or slave, in a figurative sense.* occ. 1 Cor. ix. 19.

In pass. *To be made, or become a servant.* occ. Rom. vi. 18, 22.

Δοχὴ, ης, ἡ, from δέχισθαι *receiving*, namely, the guests.

An entertainment, a feast. occ. Luke v. 29. xiv. 13.

Δρακὼν, ὄντος, ὁ, from ἰδρακον (Homer Odyss. x. line 197.) 2 aor. of δρᾶν *to see*, which perhaps from the Heb. דָּרַךְ *to proceed, go forwards*; for the sight, or, more philosophically speaking, the rays of light, by which we see any object, proceed only in straight lines.

A dragon, i. e. a large kind of serpent, so called from his sight, which is very acute, (comp. ὄφης); but in the N. T. it is used only in a figurative sense for the devil, that old serpent. Rev. xii. 9. xx. 2. & al. Comp. Gen. iii. 1.

Δρασσω, from Chald. דָּרַע the arm, or, according to others, from דָּרַע (which from Chal. דָּרַע) *to make*, and ἄσσω *near*. *To take, take fast hold on*, properly with the hand. occ. 1 Cor. iii. 19, where it answers to the Heb. לָכַד *to take, catch*, in Job v. 13, for which the LXX use καὶ λαμβάνω *to take hold of*.

ΔΡΑΧΜΗ, ης, ἡ, from δειδραψμαι, perf. pass. of the preceding δρασσω *to hold, clutch in the hand*.

A drachm, so called according to Eustathius in Il. iii. (whom see in Dammi Lexic. col. 261.) because anciently equal in value to six ὀβολοὶ or bars of iron, of such a size that six of them were as many as a man could clutch in his hand, ὅσων ΕΠΙΔΕΔΡΑΧΘΑΙ ἰδυναίτο χεῖρ. And hence the name being retained after the use of iron money ceased, the Attic drachm of silver was equal to the Roman denarius, or about seven-pence three farthings of our money. occ. Luke xv. 8, 9.

ΔΡΕΜΩ, An obsolete verb, derived from the oriental דָּרַם, which in Arabic denotes * *to proceed by close and short steps, and generally with an accelerated pace*, as the hedge-hog, &c. whence the Arabic N. دَرَامَةٌ signifies a hare. دَرِم, in the

above sense, seems a dialectical corruption of the Heb. דָּרַם *to run violently, flow, overflow* as water, ד being changed into δ, as usual.

To run. Hence in the N. T. we have in the 2d aor. δρεμεν, Mat. xxviii. 8. Mark v. 6. & al. and particip. δρεμεν, Mat. xxvii. 48. Luke xv. 20. & al.

Δρεπανον, οὗ, τό, from δρεπω *to crop, cut off*, which from the Heb. טָרַף *to pluck, tear off*; or else δρεπανον may be derived immediately from the Heb. דְּרֵבֶן a sharp instrument, which the LXX render by δρεπανον, 1 Sam. xiii. 21.

A sickle, a reaping or pruning-hook. Mark iv. 29. Rev. xiv. 14. & al.

Δρομος, οὗ, ὁ, from διδρῶμα, perf. mid. of δρεμω.

A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. & al. for the Heb. מָרוּצָה; but in the N. T. it is only used figuratively for a course of action or ministration. occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7. In which last passage, as in many others, the Apostle alludes to the Grecian games, and particularly to that of running in a race. See Alberti.

ΔΥΝΑΜΑΙ, most probably from the Heb. דָּן or דָּן *to judge, distribute*, whence אֲדֹנָי a lord, master.

I. *To be able, to have power.* Mat. iii. 9. ix. 28. xvii. 19. & al. freq.

Δυνασθαι ἀκρῶν *to be able to bear*, Mark iv. 33. This phrase, Raphelius has justly observed, means the same as δυνασθαι βαρύνειν *to be able to bear*, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. lib. i. cap. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. *To be capable, have a capacity.* Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50.

Our Eng. word *can* comprehends both the above senses.

III. *To be able, or capable, justly, reasonably, or lawfully.* Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies propriety, or fitness, as Luke xvi. 2, Οὐ γὰρ δυνήσῃ εἰς οἰκονομεῖν, *For you cannot (i. e. with propriety) be any longer steward.*

Δυναμὶς, ἰσος, ἂν, from δυναμῆαι.

I. *Power, energy, strength, ability to act*, as of God, Mat. xxii. 29. Rom. i. 20. & al.

* "Propinquis brevibusque passibus incessit, ac fere accelerando, ut lepus, echinus." Castelli Lexicon Heptaglott.

—of Christ, Luke iv. 36. Heb. i. 3. & al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. On 2 Cor. viii. 3, *Wetstein* cites from *Polybius* *καὶ δυνάμιν*, and from *Plutarch* *ὑπὲρ δυνάμιν*, used in the same senses as by the Apostle.

II. It is used as a title.

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10*.

2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) *Grotius* remarks on Luke i. 17, that as often as the word *δυνάμις* is mentioned together with *πνεῦμα* spirit, a power of the Spirit greater than usual is intended. He instances in Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5, where see *Macknight*.

In 1 Pet. iv. 14, the *Alexandrian* and eleven or twelve later MSS after *δοξῆς* add *καὶ δυνάμεως*, and this reading is favoured by several ancient versions, and received into the text by *Griesbach*.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69. in which passages the expressions of *sitting at the right hand of power*, or *of the power of God*, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that *royal sceptre*, which was in the *right hand* of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by *Vitranga*, *Observ. Sacr.* lib. ii. cap. 4, 5.

III. *Abundance*, as *vis*, *power*, is used in Latin, and *כֹּחַ* in Heb. Job xxxi. 25. Ezek. xxviii. 4, and *power* vulgarly in English. occ. Rev. xviii. 3.

IV. *Force*, *import*, of a language. 1 Cor. xiv. 11.

V. *Δυνάμεις*, *ἑσὼν*, *αἱ*, Attic, for *δυνάμεις*, *ἡσὼν*, *αἱ*, *Angelical powers*, *angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21.

VI. *Δυνάμεις*, *αἱ*, *Mighty*, i. e. *miraculous powers*. Mat. xiv. 2. Mark vi. 14, 'Αἱ

δυνάμεις ἐνεργεῖσιν ἐν αὐτῷ, *The or these mighty, or miraculous, powers operate in him*.

VII. *Δυνάμεις*, *αἱ*, *mighty*, i. e. *miraculous works*, or *miracles*, effected by a supernatural and divine power. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. Heb. vi. 5.

Δυναμοῶν, *ω*, from *δυναμαι*.

To make strong or powerful, to strengthen. Pass. *Δυναμοομαι*, *υμαι*, *To be strengthened*. occ. Col. i. 11.

Δυναστες, *ε*, *οἱ*, from *δυναμαι*.

A mighty, or powerful one.

I. *A potentate, a sovereign*, spoken of men. occ. Luke i. 52.—of God. occ. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. *Ecclus.* xlvi. 5.

II. *A man of power, though not sovereign, a great man, a grandee*. occ. Acts viii. 27.

Δυναστεῶν, *ω*, from *δυναλος*.

To be powerful. occ. 2 Cor. xiii. 3.

Δυναλος, *η*, *ον*, from *δυναμαι*.

I. In an active, or neuter sense, *Powerful, mighty, able, strong*. Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. & al.

II. *Δυναλον*, *το*, used as a substantive, *Power*. Rom. ix. 22.

III. In a passive sense, *Possible, capable of being done*. Mat. xix. 26. Mark ix. 23. Acts ii. 24. xx. 16. & al.

Δυνω, from *δυνω*, which see.

To go off, or set, as the sun. occ. Luke iv. 40.

ΔΥΟ, att. ΔΥΩ, *οἱ*, *αἱ*, *τα*, from the Chald. *ܕܝܢܐ* two, which perhaps from Heb. *שְׁנַיִם* sufficient.

A noun of number, *Two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. & al. freq. In the N. T. *δύο* is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the dual form (of which there are none either in the N. T. or in the LXX version of the Old), employ the poetic *δύοι* or *δυσὶ* for the dative of *δύο*. Mat. vi. 24. xxii. 40. & al. *Δυσὶ* however is used by *Thucydides* †, as well as by the LXX, Jud. xv. 13. See *Wetstein* on Mat. vi. 24. Luke xvi. 13.

ΔΥΣ,

A particle used only in composition. It

† See *Maittaire's Dialects*, p. 34. B.

* See *Allix's Judgment*, p. 133, 4. and *Enfield's Hist. of Philos.* vol. ii. p. 161—163.

is the opposite to *eu* well, and denotes *badly, grievously, hardly, difficultly*, and may be derived from the Heb. *חַלַּו* to be weak, faint, languid, sick, which last is sometimes the import of *δυσ*, as in *Δυσεν-τερια*, below.

Δυσεσασκίος, υ, ό, ή, from *δυσ* hardly, and *βασκίος* borne, carried, which from *βασταζω* to bear, carry.

Hardly borne or carried, grievous to be borne. occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. *לִבְיָדָה* burdensome. Prov. xxvii. 3.

Δυσεντερια, ας, ή, from *δυσ* denoting illness, or sickness, and *εντερον* a bowel, intestine, which from *ενος* within."

A dysentery, "a diarrhœa, or flux, wherein the stools are mixed with blood, and the bowels miserably tormented with gripes," a bloody flux.* occ. Acts xxviii. 8.

Δυσεξημενυίος, υ, ό, ή, from *δυσ* hardly, and *εξημενυίος* explained, which from *εξημενυω* to explain.

Hardly, or with difficulty, explained, hard to be explained. occ. Heb. v. 11.

Δυσκολος, υ, ό, ή, from *δυσ* importing difficulty, and *κολον* food, a derivative from the Heb. *כָּלַל*, which in the reduplicate form *לִלְכֹל* signifies, to nourish, support with food.

I. Properly, *Difficult in taking food, squeamish.*

II. It is applied to any thing that is *difficult or disagreeable.* occ. Mark x. 24, where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling and mortifying* doctrines of the Gospel, which are indeed far from being suited to the *taste* of a proud, a covetous or a luxurious worldling.

Δυσκολως, Adv. from *δυσκολος*, which see. *Hardly, with difficulty.* occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24.

Δυσμη, ης, ή, from *δυνω* or *δυναω* to go off, set, as the sun, or solar light.

I. *The going off, or setting of the sun*, though I do not find that the N. in the singular is used in this sense; but hence

II. *Δυσμαι*, ων, αι, *The setting of the sun.* Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. & al.

* New and Complete Dictionary of Arts.

III. *The western parts* of the earth or heavens where the sun sets, *the west.* occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54, on which text comp. 1 K. xviii. 43—46, and *Shaw's Travels*, p. 329, to which I add from Mons. *Volney's Voyage en Syrie*, tom. i. p. 297, "*L'ouest & le soud-ouest, qui regnent [en Syrie & Palestine] de Novembre en Fevrier, sont, pour me servir de l'expression des Arabes, les pères des pluies, The west and south west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers.*"

Δυσνοήτος, υ, ό, ή, from *δυσ* hardly, and *νοη-τος* understood.

Hardly understood, hard to be understood. occ. 2 Pet. iii. 16.

Δυσφημία, ας, ή, from *δυσ* badly, and *φημη* fame, report.

Evil report, infamy. occ. 2 Cor. vi. 8.

ΔΥΩ, *δυνω*, or *δυνμι*, perhaps from the Heb. *תָּרַח* or *תָּרַח* to thrust, impel.

It seems properly to denote, in general, to go in, or under. So *Scapula*, subeo, ingredior.

I. *To go under*, i. e. the enlightened hemisphere, to go off, set, (subeo, ingredior, occido, *Mintert.*) as the *ήλιος* or solar light doth, of which *Homer*, Il. i. line 605,

—Καίδ' αὖ λαμπρὸν φάος ἠέλιος.

The sun's resplendent light was set.

occ. Mark i. 32. Luke iv. 40.

In the LXX the verb is frequently used in this sense for the Heb. *† נָסַח* to go off.

II. *To invest, put on clothes*, i. e. to go into, or under them, as it were. Thus *Homer* says not only *δυναί τευχία*, but *δυναί εν τευχέσσι*, literally to go into, i. e. to put on, armour. The simple V. occurs not in this latter sense in the N. T. but hence *ενδυνω*, *εκδυνω*, &c.

Δωδεκα, όι, αι, τα. Undeclined, from *δύω* two, and *δέκα* ten.

Twelve Mat. ix. 20. x. 1. & al. fr-q. As the Greek name is derived from *δύω* two, and *δέκα* ten, so the Eng. *twelve*, Saxon *twelf* is from *τρεῖς* two, and *belpan* to leave, i. e. two left, or remaining above the first ten. Comp. under *Ένδεκα*.

† Com. Heb. and Eng. Lexicon in *נָסַח* and *נָסַח*.
N *Ανδρ.*

Δωδεκάριος, η, ον, from δωδεκα.

The twelfth. occ. Rev. xxi. 20.

Δωδεκαφυλον, ε, το, from δωδεκα *twelve*, and φυλη *tribe*.

Twelve tribes. occ. Acts xxvi. 7. Comp. under Ισθαιος.

Δωμ αλος, το, q. δομημα, which from δομω *to build*, and this from διμω the same, which see.

I. *A house.* Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which it is well known in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely *hellenistical*, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. דָּגָל *a flat roof*; but the most usual meaning of δωμα in the Greek classics, on the other hand, is *a house* or *chamber*. (See *Wolffius* on Mat. x. 27.) *Eustathius* however (and, I think, justly) explains δωματι in *Homer's* Odys. x. line 554, to mean a *flat roof*, and *Alberti*, p. 504, shews that *Herodian* applies the N. in the same sense. It may be worth adding, that *Josephus* likewise uses it for a *flat roof*. Ant. lib. xiii. cap. 5. § 3. Των δε Ιουδαιων απο ΔΩΜΑΤΟΣ επι ΔΩΜΑ διαπηδωντων, But the Jews leaping from *roof* to *roof*—” So De Bel. lib. iv. cap. 1. § 4. αποπιπτοντες—των ΔΩΜΑΤΩΝ, falling from the *roofs*.” And to illustrate what our Saviour says, Mat. x. 27, we observe that *Josephus*, De Bel. lib. ii. cap. 21. § 5, tells us, that he himself harangued the Jews at *Tarichæa*, αναβας επι το τερος, *having got upon the roof*; and that the modern eastern houses are commonly low, not more than two stories high*.

On Luke v. 19, see under Αποσελίζω.

* See *Sharr's Travels*, p. 207. *Busbequii* Epist. Turc. iii. p. 150, l. “The houses (says Dr. *Ruswell*) consist of a ground floor, which is generally

Δωρεα, ας, η, from δωρον.

A gift, a free gift. See Acts ii. 38. Rom. v. 15, 17. John iv. 10, where *Campbell*, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25.

Δωριαν, Adv. It is properly the accusative case of δωρεα, used adverbially, q. d. παλα δωριαν *for a gift*.

I. *Freely, gratis, as a free gift.* Mat. x. 8. Rom. iii. 24, 2 Cor. xi. 7.

II. *Undeservedly, without cause.* occ. John xv. 25. This seems a *hellenistical* sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52, for the Heb. בְּיָדִי.

III. *In vain, without cause,* occ. Gal. ii. 21.

Δωρω, ω, from δωρον.

Δωρομαι, εμοι, Mid. and Pass. *To give freely.* occ. Mark xv. 45. 2 Pet. i. 3, 4, in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20.

Δωρημα, αλος, το, from δεδωρημαι perf. pass. of δωρομαι. *A gift, a free gift.* occ. Rom. v. 16. Jam. i. 17.

Δωρον, ε, το, from the obsolete V. δωω *to give*, which see under Διδωμι.

I. *A gift, of God to man.* occ. Eph. ii. 8.

II. *A gift, present, of man to man.* occ. Rev. xi. 10.

III. Most usually, *A gift, or offering, of man to God.* Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11, where see *Suicer Thesaur.* in Δεσπονος. On Mat. xxiii. 18, we may observe that *Josephus*, in his 1st book against *Apion*, § 22, expressly mentions the oath by the *Corban* or Δωρον, as peculiar to the *Jews*, and observes from *Theophrastus*, that their *Tyrian* neighbours were by their own laws prohibited from using it. Comp. Κορβαν below.

arched, and an upper story which is flat on the top, and either terraced with hard plaster, or paved with stone.” Nat. Hist. of Aleppo, p. 2.

E.

E A N

E, 1. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He*, but its form is that of the Samaritan or Phenician *He* turned to the right hand; and there is little doubt but its ancient name in Greek was nearly the same as in Hebrew or Phenician, though the latter Greeks call it *Epsilon* (Ε ψιλόν) i. e. *E slender*, or *short*, to distinguish it from their Η *Eta* or *E long*, just as they called their Ο *μικρόν*, or *small*, in contradistinction to their long Ο named Ω *μέγα*, or *great*. See *Thomassinus's* Preface to his *Glossarium Heb.* p. 87.

EA. Interj.

It may be understood as a natural exclamation of *indignation* or *grief*, like *Ah!* *Hah!* as it is often used by the Greek writers (see *Wetstein* and *Raphelius*), and thus *Grotius* makes it parallel to the Heb. particles הִנֵּה, הִנֵּנּוּ; or else it may be taken as the 2d pers. sing. imperative of the V. *εἶω* to *suffer*, *let alone*. So the Vulg. renders it in Luke *sine*, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

Eav, A conjunction, from *av*, or immediately from the Heb. אם *if*, to which this word, when used in the LXX, generally answers; or else *εἰ* may be from the Chald. אִם *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 6; or from the Heb. הִנֵּה *behold*, to which it corresponds in the LXX of Job xl. 23, or 18,

1. Conditional, *If, on condition that, supposing that*. Mat. iv. 9. vii. 10. viii. 2. & al. freq.

2. Concessive, *Though, although*. 1 Cor. iv. 15. 2 Cor. x. 8. Comp. Mark viii. 36.

3. Repeated, *Eav—Eav Whether—or*. Rom. xiv. 8.

4. *When*. 2 Cor. v. 1. 1 John iii. 2. John

xii. 32, where see *Whitby* and *Doddridge*. So *Clement*, 1 Cor. § 44, EΑΝ κοιμηθῶσιν, *When they were dead*."

5. Indefinite, answering to the Eng.—*so-ever*, and Lat.—*cunque*. See Mat. v. 19. viii. 19. x. 14, 42. xviii. 19. 1 Cor. vi. 18. Comp. Αἰ 2. That this use of *εἰ* is not peculiar to the LXX, and the sacred penmen of the N. T. but frequent also in the purest Greek writers, may be seen in *Zeunius's* edition of *Vigerus*, De Idiotismis, cap. viii. sect. 6. reg. 14. p. 516.

6. *Εἰ μὴ*, *If not, unless, except*. Mat. v. 20. Rom. x. 15. But, in an adversative sense. Gal. ii. 16. Comp. Εἰ μὴ under Εἰ 8.

Εἰς τι, A conjunction, from *εἰς* *if*, and *τις* *emphat.* perhaps from the Heb. פָּאֵר *glorious*.

If indeed, if truly. occ. Heb. iii. 6, 14. vi. 3.

Εαυτοῦ, ης, &, A pronoun wanting the nominative case, and compounded of the Ionic εἰς, for εἰ, *of his own*, and αὐτός *him*.

I. *Himself, herself, or itself*. See Mat. xii. 26. ix. 21.

This pronoun is properly of the *third person*, but is sometimes used for the *second*, as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Thess. v. 13, and *Wolffius* there; and for the *first*, Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as *Schmidius* hath shewn on Mat. iii. 9. (see *Pole Synops.*); and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9, eleven MSS, three of which ancient read *σεαυτοῦ*. See *Mill* and *Wetstein*.

II. It sometimes denotes a person's *home*. Thus John xx. 10, πρὸς ἑαυτοῦς *to their own home*. So Luke xxiv. 12, ἀπηλθὲς πρὸς ἑαυτοῦ, *he went to his own home*."

See *Griesbach*. Thus the French say *chez eux*. Comp. under *Προς* III. 1.

III. Plur. *One another*. See *Eph.* iv. 32. *Col.* iii. 16. *Jude* ver. 20.

Εαω, from *εω* to *send*, which from *עו* in a Hiph. sense, q. d. *to cause to be*, in a place namely. Comp. *Εμμι* to *go*.

I. *To permit, suffer*. *Mat.* xxiv. 43. *Luke* iv. 41. & al. *Luke* xxii. 51, *Εατε εως τετε*, *Let this suffice—Let pass what is done—Enough of this—No more of this.* *Campbell*, whom see, and comp. *Mat.* xxvi. 52, 53. *John* xviii. 11. *Diodati* renders *Luke* xxii. 51, as if there was a comma after *εατε*, “*Lasciate, non più; Have done, no more.*” But *Kypke*, whom see, “thinks that the words, *εατε εως τετε* were spoken to the men who were about to carry off Christ as a prisoner, and translates them *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After *εατε* is to be understood *με*, *leave me at liberty*. comp. *Acts* v. 38, and LXX in *Exod.* xxxii. 9. *Jud.* xi. 37. *Job* vii. 16; after *τετε* supply *χρονος*. *Polybius* likewise uses *εως τετε* elliptically for *so long*.” Comp. *Doddridge*.

II. *To let go, let fall*. occ. *Acts* xxvii. 40. Comp. under *Περισσεω* II.

Εβδομηκοντα, *οι, αι, τα*, Indeclinable, from *εβδομος* the seventh, and *ηκοντα* or *κοντα* the decimal termination.

Seventy, i. e. *seven tens*. *Martinius*, *Lexic. Etymol.* ingeniously explains the etymology of the Latin *triginta thirty*, by *tres (tria) geneti perdenarium, three begotten by ten*, so derives the Latin *decimal* termination—*ginta* from *genitus*, and in like manner perhaps the Greek terminations—*ακοντα*,—*ηκοντα*, and—*κοντα* may be from *קנה* or infin. *קנה* to *acquire, get*. occ. *Luke* x. 1, 17. *Acts* vii. 14. xxiii. 23.

Εβδομηκονταεξ, from *εβδομηκοντα*, and *εξ* six.

Seventy-six. occ. *Acts* xxvii. 37.

Εβδομηκοντακτισ, Adv. from *εβδομηκοντα*, and *κτισ*, the numeral termination, which see.

Seventy times. occ. *Mat.* xviii. 22, *Εβδομηκοντακτισ επτα*, *seventy times seven*. It is a *hebraical* or *hellenistical* phrase for *a number of times however great*. *Seven*

itself is in Hebrew the number of *sufficiency*, and *seven times* is used for *often* (see *Prov.* xxiv. 16.); *seventy times seven* therefore is an *infinite*, or *indefinitely great, number of times*. Comp. *Gen.* iv. 24, in the LXX, where *εβδομηκοντακτισ επτα* occurs in this sense.

Εβδομος, *η, ον*, from *επτα* seven, the *tenues* *π* and *τ* being changed into their respective *mediæ* *β* and *δ*. Comp. *Ογδοος*.

Seventh. *John* iv. 52. *Jude* ver. 14. & al.

Εβραϊκος, *η, ον*, from *Εβραιος*.

Hebrew. occ. *Luke* xxiii. 38.

Εβραιος, *αια, αιον*, from Heb. *עברי*, of which presently.

A Hebrew, a native Jew, in opposition to *Ελληνιστης*, or one who had been converted from Heathenism to Judaism. (Comp. *Ελληνιστης*.) occ. *Acts* vi. 1-2 *Cor.* xi. 22. *Phil.* iii. 5, *Εβραιος εξ Εβραιων*, *a Hebrew of, or from Hebrews*, i. e. descended from *Hebrews*, or *native Jews*, both by the father's and mother's side. *Josephus*, the Jewish historian, who himself tells us in his *Life*, § 1. that he was of a *sacerdotal* family, and by his mother related to the *Asamonean* race, is by *Eusebius* (*Demons. Evan. lib.* vi. cap. 18. p. 291. edit. *Colon.*) styled *Εβραιος εξ Εβραιων*. Comp. *Kypke*. *Εβραιος* is in the LXX constantly used for, and is plainly derived from, *עברי* *a Hebrew*, which word may need some explanation. The V. *עברי* then signifies *to pass, pass through, remove* from one place to another; and * *Shem* the progenitor of the holy line is called, *Gen.* x. 21, *אבי כל בני עבר* *the father of all the children* (not of *Eber* his great grandson; for how was he more the father of them than of his other descendants? but) *of passage or pilgrimage*—The father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were till their settlement in *Canaan*, and also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, a heavenly*. See *Gen.* xxiii. 4. xlvii. 9. *Heb.* xi. 8-10, 13-16. Of *Abraham*, in particular, it is written, *Gen.* xii. 6, that *עברי*,

* See the learned *Bate's* Appendix to his *Enquiry into the Similitudes*, p. 327.

He passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned, as in a strange country, the epithet עברי, that is, the pilgrim or sojourner (LXX *πικρὸν* passenger), formed as נכרי a stranger, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

* *Εβραῖς*, ἰδὸς, ἡ, from the same as *Εβραῖος*. Hebrew. It is applied only to the Hebrew language. Comp. *Διαλεκτός*. occ. Acts xxi. 40. xxii. 2. xxvi. 14.

A strange notion, originally derived from the * Jewish Rabbins, the descendants of those who crucified the Lord of Life, have prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee or Babylonish, instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew but Syriac, or Syro-Chaldaic. But,

1st. Prejudice apart, Is it probable that any people should lose their native language in a captivity of no longer than seventy years continuance? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2), that after a captivity of no more than seventy years they should be restored to their own land? But,

2dly. † It appears from Scripture, that under the captivity the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what mean-

eth Esth. viii. 9, where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language? (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux (Connect. pt. i. book 5.), five years after Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.

3dly. "Ezekiel, who prophesied during the captivity to the Jews in Chaldea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229, 3d edit. where see more.

4thly. "The prophets who flourished soon after the return of the Jews to their own country, namely Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy * about an hundred years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the body of the people, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew only.

5thly. Nehemiah, who was governor of the Jews about a hundred years after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24, complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak יהודית the Jew's language, but spake a mixed tongue. Now † יהודית is Hebrew

* See Walton Prolegom. III. § 24.

† See Jenkin on the Christian Religion, vol. i. page 197, 3d edit.

* See Prideaux Connec. pt. i. book 6. an. A. C. 428.

† If anyone should be so unreasonable as to contend

brew, as appears from *all* the other passages wherein it occurs, namely 2 K. xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of *Nehemiah*, that the *children of some Jews*, who had taken foreigners for wives, could not speak *pure Hebrew*, if *that* tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer *, to whom I am greatly indebted in the above observations) *this very text of Nehemiah*, I think, refutes the received supposition of the *Hebrew* being lost in the Babylonish captivity."

6thly. It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term *Hebrew* to signify a different language from that which the *Grecizing Jews* denoted by that name; but the language which those Jews called *Hebrew* after the Babylonish captivity, was not *Syriac*, or *Chaldee*, but the same in which the law and the prophets were written. This appears from the prologue to *Ecclus.* which, according to *Prideaux*, was penned by the grandson of *Jesus* about † 132 years before Christ; for he there observes, that "the same things uttered in *Hebrew* (ΕΒΡΑΙΣΤΙ λεγόμενα) and translated into another tongue, have not the same force in them; and not only these things (this book of *Ecclesiasticus*), but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken in *their own language*."

Lastly. It may be worth adding, that

tend, that יְהוּדִית in this text of *Nehemiah* means not *Hebrew* but *Chaldee*, the language pretended to be then spoken by the *Jews*; I answer, that the *Chaldee* language is in Scripture not only always called by other names once לְשׁוֹן כַּשְׁדִּי the language of the *Chaldees*, Dan. i. 4; and usually אֲרָמִית *Aramitish* (see inter al. Ezra iv. 7. Dan. ii. 4.), but that under the latter appellation it is also expressly contradistinguished from יְהוּדִית, or *Jewish*, in 2 K. xviii. 26. Isa. xxxvi. 11.

* *Spearman*, On the LXX, &c. letter v. where the reader may find several of the above arguments enforced, and objections answered.

† See *Prideaux* Connect. pt. ii. book v. an. A. C. 132.

Josephus, who frequently uses the expressions τὴν ΕΒΡΑΙΩΝ διαλεκτὴν, γλῶτταν τὴν ΕΒΡΑΙΩΝ, ΕΒΡΑΪΣΤΙ, for the language in which *Moses wrote* (see inter al. Ant. lib. i. cap. 1. § 1, 2. comp. lib. x. cap. 1. § 2.) tells us, De Bel. lib. vi. cap. 2. § 1, that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but τοῖς πολλοῖς the (*Jewish*) multitude who were with him, ΕΒΡΑΪΖΩΝ in the *Hebrew tongue*, which was therefore the common language of the Jews at that time, i. e. about forty years after our Saviour's death. Comp. Ant. lib. xviii. cap. 7. § 10.

On the whole, I conclude that the Jews did not exchange the *Hebrew* for the *Chaldee* language at the captivity, and that the terms Εβραῖς, Εβραϊκός, Εβραϊστί, in the N. T. denote * not the *Syriac*, or *Syro-Chaldaic*, but the *Hebrew* language, commonly so called; though I readily grant that this language, especially as spoken by the *Galileans* (see Mark xiv. 70. Mat. xxvi. 73, and under Γαλιλαῖος), had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words Ἀββᾶ, Ἀνελδᾶμα, Βοανεργές, Γολγοθα, which see in their proper places.

As to the language in which the ancient *Syriac version* is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *Raka*, Mat. v. 22, *Talitha kumi*, Mark v. 41, and *Corban*, Mark vii. 11, are preserved in that version. But the three first words of our Saviour's dolorous cry, Mat. xxvii. 46. Mark xv. 34, are there represented by *Ail, Ail, lemena*—; *Boanerges*, Mark iii. 17, is explained by *Beni Roma*; *Golgotha*, Mat. xxvii. 33. Mark xv. 22. John xix. 17, is expressed by *Gegultha*; *Gabbatha*, John xix. 13, by *Gepiptha*; and *Akeldama*, Acts i. 19, is interpreted by *Qurith dem*.

Εβραῖσι, Adv. See Εβραῖς.

In *Hebrew*, in the *Hebrew language*. occ. John v. 2. xix. 13, 17, 20. Rev. ix. 11. (N. B.) xvi. 16. So *Josephus*, Ant.

* See this point more particularly proved by the learned *Spearman*, On the LXX, letter v. and comp. *Walton's Prolegom.* xiii. 5.

lib. x.

lib. x. cap. i. § 2, relating the history in 2 K. xviii. 26, 28, says that *Rabshakeh* spake to the Jews *Ἐβραϊστὶ*, *In Hebrew*.

Ἐγγίζω from *ἐγγύς*.

To approach, come, or draw near. It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8.—of things, or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11.—of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25.

In Luke xviii. 35, “a distinction [or comma] should have been placed after *αὐτοῦ*, thus: *But it came to pass, as he drew near (viz. to Jerusalem), at Jericho, a blind man, &c.*” Markland in Bowyer’s Conject. where see more; and with this great critic I agree, notwithstanding the unusually confident remarks in Campbell’s Note. Comp. *Εἰς* I. 14.

Ἐγγράφω, from *ἐν* in or on, and *γράφω* to write.

To ENGRAVE, or write in or on. occ. 2 Cor. iii. 2, 3.

Ἐγγυός, ὁ, from *ἐγγυή* a pledge, or pawn, so called from being lodged * *ἐν γυοῖς* in the hands of the creditor.

A sponsor, surety. occ. Heb. vii. 22. See Wolfius. This word occurs not in the LXX, but they use the N. *Ἐγγυή* for the Heb. ערבוה suretyship, joining with another in contract, Prov. xvii. 18; and the V. mid. *ἐγγυαομαι*, to make one’s self a surety, for the V. ערב, Prov. vi. 1. xvii. 18; and in Eccles. xxix. 15, 16. 2 Mac. x. 28, we have the N. *ἐγγυός*.

ΕΓΓΥΣ, Adv. from the Heb. נגש to approach, with *ק* prefixed.

Governing a genitive, *Near, nigh*, of place. John iii. 23. vi. 19.—of time. Mat. xxiv. 32. xxvi. 18.—of state, Eph. ii. 13, 17. Heb. vi. 8.

Ἐγγύτης, ὁ, Comparat. from *ἐγγύς*.

More near, nearer. occ. Rom. xiii. 11.

ΕΓΕΙΡΩ, from Heb. עיר Hiph. of ער to raise, raise up, ע being, as usual, changed into γ. The LXX have in several passages used *ἐγείρω* for the Heb. עיר, as in Cant. ii. 7. iii. 5. & al.

I. Transitively, *To raise up*, as a person

from the ground. Acts x. 26. *Ἐγείρομαι*, Mid. *To raise up one’s self, rise up*, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. *Ἐγείρομαι*, Pass. The same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up*, as children to Abraham, a prophet, &c. See Mat. iii. 9. Luke vii. 16. Mat. xxiv. 11, 24.

III. *Ἐγείρομαι*, Pass. *To rise up*, in hostility. Mat. xxiv. 7.

IV. *To rouse, or raise, from sleep*, Mat. viii. 25. Pass. *To be roused, awake, or rise, from sleep*, and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual, Rom. xiii. 11. *Ἐγείρομαι*, Mid. The same. Eph. v. 14.

V. *To raise up*, as a person lying sick. Mark i. 31, *Ἐγείρομαι*, Pass. and Mid. *To be raised, or rise up*, as one who lay sick, Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12.

VI. *To rouse, or raise up*, the dead. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19, where Kypke shews that *Lucian* frequently uses the phrase *ναὸν ἐγείρειν* for *building a temple*, and that *Josephus* applies the V. to *restoring, rebuilding*, as it signifies in John. Pass. *To be raised up*, from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. & al. freq. The word is applied in the same sense by the LXX, 2 K. iv. 31, for the Heb. קיקי is awakened.

Ἐγείσις, ἰός, att. *εως, ἡ*, from *ἐγείρω*.

Resurrection, resuscitation, being awakened, as it were, from the sleep of death. occ. Mat. xxvii. 53.

Ἐκαθίλος, ὁ, from *ἐν* in, and *καθίμι* to let down, set in ambush.

A liar in wait, one who lets himself down, as it were, or crouches in some secret place to spy, listen, catch, or hurt. So *Hesychius* explains *ἐκαθίλοι* by *ἐνδρεοντες* persons lying in wait or ambush; and *Suidas*, *ἐκαθίλος* by *δόλιος* deceitful, *κατασκοπος* a spy. *Josephus*, however, plainly uses this word for a person suborned for a particular purpose, De Bel. lib. ii. cap. 2. § 5, where *Antipater* accuses *Archelaus* as *μέλα την Ἡρώδου τελευτήν ΕΓΚΑΘΕΤΟΥΣ ὑποπιμψας* (*miltendos subornavit, Hudson*) *της περιθουσίας αὐτῷ το διαδημα*, after Herod’s death suborning persons to put the diadem on

his

* Duport from Eustathius in Theophrast. Charac. Eth. p. 496. and Dammi Lexicon, col. 62, 63.

his own head." And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, De Bel. lib. vi. cap. 5. § 2, he says, Πολλοὶ δ' ἦσαν ΕΓΚΑΘΕΤΟΙ παρὰ τῶν τυραννῶν τοῖς πρὸς τὸν δῆμον προφηταί. Many prophets were then *suborned* by the tyrants (and sent) to the people." So the learned Hudson, "*Multi autem tunc à tyrannis subornati sunt ad populum prophetae.*" occ. Luke xx. 20, which text *Wolffius* remarks that *Jos. Scaliger* has not improperly rendered "*Observato eo, subornarunt qui se justos simularent,* Having watched him they *suborned* some who should feign themselves just men." Comp. *Kypke*.

The LXX use the phrase ἐγκαθίς γινόμεναι for the Heb. נָחַם to lie in wait, Job xxxi. 9.

ΕΓΚΑΙΝΙΑ, ὦν, τὰ, from ἐν in or at, and καινός new.

The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of its purification and renovation, as it were, after it had been polluted by heathen idolatries and impurities. Of the institution of this feast by *Judas Maccabeus*, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8, and *Josephus*, Ant. lib. xii. cap. 7. § 6, 7. occ. John x. 22, where see *Whitby*, *Doddridge*, and *Campbell*.

In the LXX this N. answers to the Heb. נִדְּבָן a religious dedication. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

Εγκαίνιζω, from ἐν in or at, and καινός new.

To *handsel*, in a religious sense, to dedicate, consecrate. occ. Heb. ix. 18. x. 20.

In the LXX it denotes the dedication of the temple by *Solomon*, 1 K. viii. 64. 2 Chron. vii. 5, answering to the Heb. נִדְּבָן. Comp. Deut. xx. 5. 1 Mac. iv. 36.

Εκαλέω, ὦ, from ἐν into, and καλέω to call.

I. With a dative of the person, To *summon into a court of judicature*, to call to a judicial account, in *jus vocare*, to *indite*, *impead*. occ. Acts xix. 38. Εκαλισομαι, ὑμῖν, Pass. To be called to a judicial account. occ. Acts xix. 40.

II. With a dative of the person, To *accuse*, *lodge an accusation against*, *object a crime to*. occ. Acts xxiii. 28. Εκαλισομαι, ὑμῖν,

Pass. To be accused. occ. Acts xxiii. 29. xxvi. 2, 7. Followed by κατά, and a genitive of the persons accused, occ. Rom. viii. 33.

Εκ[α]λειπω, from ἐν in, and καλειπω to forsake, desert.

"This word, says *Leigh*, is particularly *emphatical*. Καλειπω is to leave, forsake; but this is more, it is to forsake a person in the utmost distress, to leave him plunged in the deep mire." *Josephus* uses it in this *emphatical* sense for forsaking in time of danger or distress. Vit. § 4. De Bel. lib. iii. cap. 7. § 15, and lib. iv. cap. 1. § 5.

I. To forsake, or desert a person in distress, persecution, calamity, or the like. occ. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1, have ἐκαλειπες for the Heb. נָחַם hast thou forsaken? Comp. Σαβαχθανι. See also Ecclus. xxiii. 1.

II. To forsake, or desert, as the christian assemblies, in persecution. occ. Heb. x. 25.

III. To leave remaining, to reserve some faithful in the midst of apostacy. occ. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Isa. i. 9, for the Heb. נִחַם to leave remaining.

Εκαλοικεω, ὦ, from ἐν in, among, and καλοικεω to dwell.

To dwell among. occ. 2 Pet. ii. 8.

Εκ[ε]νριζω, from ἐν in, and κενριζω to prick, make a puncture, which from κενρον.

To insert by making a puncture or small opening, to ingraft. occ. Rom. xi. 17, 19, 23, 24, where, as the Apostle observes at the 24th verse, it is contrary to nature, i. e. what is not usually done in the natural world, that a branch of a wild olive-tree should be grafted into a good olive-tree, though a branch of the good be sometimes grafted into the wild*.

This latter, † *Pliny* says, was formerly practised in *Africa*; and *Kolben*, in his Natural History of the Cape of Good Hope, vol. ii. p. 278, tells us, that "long ago some garden-olive slips were

* See *Pole Synops.* in Rom. xi. 17, and *Burkitt* on Rom. xi. 22—24.

† Nat. Hist. lib. xvii. cap. 18. "*Africae peculiare quidem in oleastro est inserere (oleam.)*"

carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat so called in the Capian colony." *Theophrastus*, cited by *Wetstein* (whom see), takes notice of both the above-mentioned modes of grafting olives.

Εκκλημα, αἰος, το, from ἐκκλημαι perf. pass. of ἐκαλειω to accuse.

An accusation. occ. Acts xxv. 16. xxiii. 29. where *Kypke* cites *Demosthenes*, *Appian* and *Lucian* using the phrase ΕΓΚΛΗΜΑ ΕΧΕΙΝ for ἐγκαλίσθαι to be accused. So in the text ἐκκλημα έχοντα is equivalent to the preceding ἐκαλεσμενον.

Εκομβοομαι, ημαι, Mid. from εν in, and κομβωω to gather, or tie, in a knot; and hence in 1st aor. mid. to clothe, which V. is derived from the N. κομβος a knot, and this perhaps from the Heb. כָּוַם to gather into a roundish form, and as a N. כָּוַם some circular ornament. See Heb. and Eng. Lexicon in כָּוַם.

To clothe, properly with an outer ornamental garment tied closely upon one with knots. occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, *Æcumenius* explains ἐκομβωσασθε by ἐνδύσασθε, περιβαλσθε, invest, clothe yourselves. 2dly, Εκομβωμα denotes an outer or upper garment. Thus *Longus*, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away το ἐκομβωμα his outer garment, ran away naked (i. e. as 1 Sam. xix. 24. Isa. xx. 2.) 3dly, The word imports ornament. So *Suidas* interprets κομβωματα by καλλωπισματα ornaments. *Theodotion* uses ἐκομβωματα for some female ornaments (Heb. כִּי־וַרִיפִּי־רִיבִּי־בָנִים fillets or ribbands), Isa. iii. 20. And in this view *Epicharmus* applies the V. κομβωσθαι, Εἰ γε μὴν ὅτι καλῶς κεκομβώλῃαι, But if because he is well dressed." So *σολίσασθαι*, by which *Hesychius* expounds ἐκομβωσασθαι, signifies not only to clothe but to adorn. 4thly, Εκομβωσθαι imports being tied closely with knots. So in *Hesychius* ἐκομβωθεις is the same as δεθεις bound, tied with knots; and * Gloss. *Albert* interprets ἐκομβωσασθε not only by ἐνδύσασθε, περιβαλσθε (as *Æcumenius*

above) but also by ἀναστειλασθε draw tight, contrahite. *Apollodorus* likewise says, τὴν ἐπωμιδα—ἀναθεν ἐνεκομβώσαμην, I tied my cloak at the top *." On the whole then this beautiful and expressive word ἐκομβωσασθε used by St Peter implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely concerned with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Faxit Deus!*

Εκοπη, ης, ή, from ἐνεκοπον, 2 aor. of ἐκοπιω.

A hindrance. occ. 1 Cor. ix. 12.

Εκοπίω, from εν in, and κοπιω to strike.

To interrupt, hinder. occ. Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18; and, according to the reading of almost all the ancient, and many modern MSS, Gal. v. 7. Comp. under Ανακοπίω. And in 1 Pet. iii. 7, the *Alexandrian*, and many later MSS, and several printed editions, have ἐκοπίσθαι, which reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*. The compliment intimated by *Tertullus* to *Felix*, in Acts xxiv. 4, is of the same cast with that of *Horace* to *Augustus*, Epist. i. lib. 2. lin. 3, 4.

—In publica commoda peccem,
Si longo sermone morer tua tempora—
To make a long discourse, and waste your time,
Against the public good would be a crime.

CREECH.

Εκραλεια, ας, ή, from ἐκραλεις.

Self-government or moderation with regard to sensual pleasures, temperance, continence. occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6.

* See the commentators in *Pole's Synops.* to whom, and particularly to the learned *Gataker*, I am principally indebted for the above exposition of the word. See also *Suicer* and *Wetstein*; but *Sibranda* in *Wolffius*, whom see, contends that κομβος, κομβωμα and ἐκομβωμα in the Greek writers properly refer to the dress of girls, shepherds, and slaves, which is fastened with a knot; and so interprets ἐκομβωσασθε in St Peter, as in itself implying not ornament but humility. The French translation has, "Soiés parés par dedans d'humilité, Be ye inwardly adorned with humility."

Εκρε-

* In Append. cited by *Stockius*,

Ἐκράινωμαι, Mid. from ἐκράϊνς.

To contain, or restrain one's self, with regard to sensual pleasures, to be temperate. occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned *Rapheilius* and others, how beautifully this latter text may be illustrated by a passage of *Epictetus*, *Enchirid.* ch. xxxv. which may afford an excellent lesson to Christians. "Would you, says that philosopher, be a victor in the Olympic games? so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable (* ἀνακρίρομαι), refrain from delicacies; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician."

Ἐκράϊνς, εὐς, ὅς, ὅς, ὅς, from ἐν in, and κράϊς power, government.

I. *Having something in one's power, a master of it.* In this general sense it is used by the profane writers; as by *Demosthenes*, ἐπειδὴ ΕΓΚΡΑΤΗΣ ἐγένετο τὰ ἀρῆματα, when he became *master* of the money; and by *Hecataeus* in *Josephus* contr. Apion. lib. i. § 22. "After the battle of Gaza, *Ptolemy*, ἐγένετο τῶν περὶ Συρίας τοπῶν ΕΓΚΡΑΤΗΣ, became *master* of the places in Syria." So *Josephus* himself, speaking of *Simon* the son of *Gioras*, De Bel. lib. iv. cap. 9. § 12, says Ἱεροσολυμῶν ΕΓΚΡΑΤΗΣ ἐγένετο, He became *master* of Jerusalem." And of *Eleazer*, lib. vii. cap. 8. § 4. τὸ φερεῖν—ΕΓΚΡΑΤΗΣ δολῶ γενόμενος making himself *master* of the castle by fraud."

II. In the N. T. *Having power over one's own appetites and inclinations, master of one's self*, as we say, *temperate*. occ. Tit. i. 8. So *Xenophon*, *Memor. Socrat.* lib. ii. cap. 1. § 3. edit. *Simpson*, uses ὑπὸν ΕΓΚΡΑΤΗ moderate in sleep, ἀφροδίται ΕΓΚΡΑΤΗ moderate in venereal pleasures.

* On this word see *Simpson's* Note, and *Elsner* on 1 Cor. ix. 25, who reads here ἀνακρίρομαι, which is likewise the word used in the parallel passage of *Arrian*, *Epictet.* lib. iii. cap. 15.

Ἐκρίνω, from ἐν in or among, and κρίνω to judge.

Joined with ἑαυτοῖς, ourselves, and the dative τισι, *To adjudge ourselves to the number or rank of, to judge or reckon ourselves in the number or rank of, to annumerate, number, reckon, or rank ourselves with.* occ. 2 Cor. x. 12. On which text see *Hammond* and *Elsner*. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from *Josephus*, who, after describing the probation which a candidate for admission among the *Essenes* must first undergo, adds, καὶ φανὴς ἀξίος ἕτως εἰς τὸν ὁμίλον ΕΓΚΡΙΝΕΤΑΙ, and appearing worthy he is then *admitted* into the society." De Bel. lib. ii. cap. 8. § 7.

Ἐκρυσ, ὤ, ἡ, from ἐν in, and κρυσ to be pregnant, which see.

Pregnant, big with child, in utero gestans. occ. Luke ii. 5.

Ἐχρίω, from ἐν in, and χρίω to anoint.

To anoint, rub in, inungere. occ. Rev. iii. 13.

ΕΓΩ, from Heb. אנכי I. But the traces of the *Hebrew* appear much more evident in the *dialectical* variations of the Greek pronoun, as in the Attic ἐγώ, the Boeotic ἰώα and ἰώγα, and the Doric ἐών, ἐώνη, ἐώνα; so the gen. ἐμῶν and μῶν, Ionic ἐμῶν and μῶν, are plainly from the Heb. אני, which is compounded of the particles מן from, of, and י me, (whence by the way the Eng. I, and me); and the Dual. τῶν, τῶν from אנכי we, us, and even the plural ἡμεῖς, ἡμῶν, &c. we, Doric αμῆς, Æolic αμῆς, and Ionic ἡμεῖς, seem corruptions of the Heb. אנחנו we. A pronoun of the first person. I, me, Plural, We, us. Mat. iii. 11. & al. freq. On Mat. xxi. 30, see *Elsner* and *Wolfius*.

Ἐδαφίζω, 1st fut. ἐδαφισώ, and att. ἰδαφίω, from ἐδαφος.

To lay level, or even with the ground; spoken of a city, to raze to the ground. — of men, to dash against the ground. It is used in both senses by the LXX; in the former, Amos ix. 14, answering to the Heb. עָשָׂה to make desolate; in the latter, Ps. cxxxvi. or cxxxvii. 9, for the Heb. שָׁבַר to break, dash in pieces, and in Hos. x. 14. or 15. xiii. 16. Nah. iii. 10, where it corresponds to the Heb. שָׁבַר to dash. occ. Luke xix. 44.

ΕΛΑΦΟΣ,

ΕΔΑΦΟΣ, εος, υς, το, from the Heb. דָּפַק *to thrust, push, impel.*

The ground, whereon things rest, and against which they are impelled in falling, or, more philosophically speaking, towards which they are impelled by the pressure of the expansion whether in resting or falling. occ. Acts xxii. 7.

Εδρα, ας, η, from ιδεμαι, 2d fut. of ἵζομαι *to sit, which perhaps from the Heb. יָסַד to settle.*

A seat, or sitting. It occurs not in the N. T. but is here inserted on account of its derivatives.

Εδραιος, αια, αιον, from ιδρα, *Settled, steady, steadfast. occ. 1 Cor. vii. 37. xv. 58. Col. i. 23.*

Εδραιωμα, αλος, το, from ιδραιω *to establish, which from ιδραιος.*

A support, stay, ground. occ. 1 Tim. iii. 15.

Εθελουσησκεια, ας, η, from θελω *to will, and θεσησκεια religion, worship.*

Voluntary worship, performed without any positive command, or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning, but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23, it manifestly refers to ver. 18, ΘΕΛΩΝ ΕΚ ΘΡΗΣΚΕΙΑΣ των αγγελων, and must therefore be understood in a bad sense, and is well rendered by our translators will-worship. Comp. under Θεσησκεια II.

ΕΘΕΛΩ, or ΕΘΕΛΕΩ, from Heb. הֵחֵמ *the Hith. (if it occurred) of the V. הֵחֵ to resolve, determine. The learned Damm, Lexic. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have θελω, θελω ought to be replaced.*

To will, be willing, resolve. Mat. ii. 18. xvii. 12. xxiii. 37. & al. See under Θελω.

Εθιζω, from εθος *custom.*

To accustom. Εθιζομαι, pass. To be accustomed or customary. occ. Luke ii. 27.

Εθναρχης, ε, ο, from εθνος *a nation, and αρχω to govern.*

An Ethnarch, or governor of a nation. occ. 2 Cor. xi. 32. where it plainly means a deputy, or subordinate governor. Thus Lucian, Macrob. tom. ii. p. 639, uses it as a title inferior to Βασιλευς, Ασπυδης — αὐτὸς ΕΘΝΑΡΧΟΥ Βασιλευς ἀναστρεφεις. So Josephus, De Bel. lib. ii,

cap. 6. § 3. As to the historical difficulty in 2 Cor. xi. 32. of Damascus being then subject to king Aretas, see Welstein, Wolfius, and Marsh's Translation of Michaelis's Introduct to N. T. vol. i. p. 55.

Εθνικος, ε, ο, from εθνος.

A Heathen, a Gentile, a man of a heathen nation. occ. Mat. vi. 7. xviii. 17.

Εθνικως, Adv. from εθνικος.

Heathenishly, after the manner of the Heathen or Gentiles. occ. Gal. ii. 14.

ΕΘΝΟΣ, εος, υς, το, perhaps from the Heb. * עַם *strong.*

I. *A nation, a people. Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvii. 26, in which last passage the word is used by St Paul for the whole race of mankind considered, in a noble or enlarged view, as one nation.*

II. *Christians, in general, are styled a holy nation by St Peter, 1 Ep. ii. 9, even as the ancient Israelites were, Deut. vii. 6. xiv. 2. & al. freq.*

III. Εθνια, η, τα, plur. in the N. T. frequently signifies *the Heathen or Gentiles*, as distinguished from the Jews, or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. & al. freq. This is a *hellenistical* sense of the word, in which it is very often used by the LXX for the Heb. עַמִּים *the nations, the heathen*; but in the N. T. it often also denotes or includes the *believing or Christian Gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. & al.

It may not be amiss to observe, that our Eng. *Heathen* is from the Greek Εθνη.

Εθος, εος, υς, το, from εθω.

Custom, usual practice, or manner. Luke i. 9. ii. 42. John xix. 40. Acts xxv. 16. & al.

ΕΘΩ, Probably from the Heb. הָבָה *to come.*

To use, be accustomed, be wont, whence perf. mid. attic ειωθω, and pluperfect, ειωθεν. occ. Mat. xxvii. 15. Mark x. 1. Ειωθος, το, particip. perf. mid. attic neut. What was customary or usual. occ. Acts xvii. 2. Luke iv. 16, Καὶ αὐτὸς ειωθος

* Εθνος is used for a *troop* or *company* by Homer, Il. iii. line 32,

Αψ' ὅ' ἰταρὼν εἰς ΕΘΝΟΣ ἰχάζει—

Back he retreated to a *troop* of friends.

So Il. vii. line 115. & al.

αὐτοῦ, *According to his custom.* So LXX, Num. xxiv. 1.

EI, A conjunction, perhaps from the Heb. הִיךְ *to be*, or הִיךְ *whether*? See Sense 6, below.

1. Conditional, *If*, q. d. *it being that.* Mat. iv. 3. v. 29 & al. freq.

2. *Since.* Rom. viii. 31.

3. Concessive, *Though, although.* 2 Cor. xiii. 4. So Εἰ καὶ, *Although*, etsi. Mat. xxvi. 33. Luke xi. 3. xviii. 4. & al. freq.

4. Implying the event, *That.* Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25, where *Whitby* takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called *hellenistical*, and supposed to be taken from the like use of the Heb. particle עַד *if* to which in the LXX εἰ indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 K. i. 51. But it may be observed, that the purest Greek writers have used εἰ in the same manner. Of this *Raphelius* on Acts xxvi. 8, has produced instances from *Polybius* and *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 3. from *Demosthenes* and *Isocrates*; to which I add from *Plato*, Phædon § 23. p. 207. edit. *Forster*, Δεῖν δὲ προσάποδειξαι εἰ, Εἰ καὶ ἐπειδὴν ἀποθανώμεν ἔδεν ἡττον εἶναι ἢ πρὶν γενέσθαι, But (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born;” and from *Josephus*, De Bel. lib. v. cap. 11. §. 6. καὶ πολλὰ τὰς ἐραβιαίας φανλισσας, Εἰ κραβύβες τῶν πολεμίων τειχῶν κινδυνεύουσι τοῖς ἰδίοις, and severely upbraiding the soldiers, *that* being in possession of the enemies walls, they were exposed to danger in their own.” Thus the learned *Hudson* renders it, “*Multumque increpatis militibus quòd, cum hostium muros obtinuissent, in suis periclitarentur.*” So lib. i. cap. 26. § 2. τῷ μὲν οὐκ ἐπιτιμῶν Εἰ—upbraiding him *that*—*illi quidem exprobrans quòd*—*Hudson.* *Raphelius* has well shewn in his Annotation on Mark xv. 44, that θαυμάσεν εἰ in that text means *he wondered that*, and does not imply that Pilate had any doubt whether Jesus were dead, but that he was surprised that he was dead so soon. To the passages alleged by that learned writer, where *Herodotus* and *Xenophon*

use θαυμάζειν εἰ in this sense, we may add *Xenophon's* Memorab. lib. i. cap. 1. § 13, where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of *Socrates*, ΕΘΑΥΜΑΖΕ δὲ, Εἰ μὴ φανερόν αὐτοῖς εἴη, ὅτι ταῦτα ἔστιν ἀδύνατον ἀνθρώποις εὑρεῖν, *He wondered that* it was not manifest to them, that it was impossible for men to discover these things.” The reader may find other plain instances of the like application of the phrase in *Josephus*, Ant. lib. xiv. cap. 7. § 2. and De Bel. lib. i. cap. 10. § 2. and Cont. Apion. lib. ii. § 37, and will meet with many more in reading the best Greek writers. Comp. *Kypke*.

5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle עַד, and to the correspondent *hellenistical* use of εἰ by the LXX. See *Whitby* on Heb. iii. 11. and Ps. xcvi. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3, both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true*, or the like, *if*—

6. Of interrogation or doubt, *Whether, if*, Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. & al. freq. The Greek writers use it in the same manner. See *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 4.

7. Of wishing, *O if! O that! O si!* Luke xix. 42. Comp. Luke xii. 49. xxii. 42. Εἰ is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but *Raphelius* shews that *Herodotus*, *Polybius*, and *Homer* (to whom I add *Lucian* in Prometh. tom. i. p. 118.) have applied it in the same manner. Comp. *Vigerus* De Idiotism. cap. viii. sect. 6. reg. 1. in Εἰ, and *Kypke* on Luke xix. 42. But perhaps both in Luke xix. 42. and xxii. 42. there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after εἰ and εἰεν. Comp. under Καὶ 1. On Luke xii. 49, see *Campbell*.

8. Εἰ μὴ, *If not*, i. e. *unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. & al. freq. But, in an adversative sense. Mat. xii. 4. Mark xiii. 32.

Luke

Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. *Εἰ δὲ μὴ*, *But if not, otherwise*. John xiv. 2.

10. *Εἰ δὲ μὴτε*, *But if not truly, otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that *Xenophon* applies *εἰ δὲ μὴ* in the same manner, as referring to the sense, not to the words, in *Cyri Exped.* lib. iv. p. 271. edit. *Hutchinson*, Svo, who, in Note 4, shews that the phrase is thus used also by *Demosthenes*, *Thucydides*, *Ælian*, and *Dio Chrysostom*.

Εἰτε, A conjunction, compounded of *εἰ* if, and *τε* truly.

1. *If indeed, if truly*. occ. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly*. occ. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See *Doddridge* on the two latter texts.

Εἶδος, *εὖς*, *ες*, *το*, from *εἶδω* to see.

I. The act of seeing, sight. occ. 2 Cor. v. 7.

II. The object of sight, form, appearance. occ. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. *Exod.* xxiv. 17, in the LXX, where, as in many other places of that version, *εἶδος* answers to the Heb. *מראה* sight, appearance; the Greek writers likewise use it in the same sense. Comp. also Num. xii. 8, in Heb. and LXX. *Campbell*, whom see, understands John v. 37—*εἶς*, &c. to the end of ver. 38, interrogatively, and refers *εἶδος* to the bodily form (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and *φωνήν* to the voice which was then heard from heaven.

ΕΙΔΩ and *ΕΙΔΕΩ*, from the Heb. *עָרָא*, to feel, perceive, know, to which it frequently answers in the LXX.

I. To perceive, or know with the outward senses, particularly with the sight, to see. Mat. ii. 2, 9, 10. & al. freq.

II. To perceive with the eyes of the mind, to know, perceive, understand. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. & al. freq. In John iii. 3, *Campbell* renders it discern, see his Note. On Acts xxiii. 5, comp. *Wetstein* and *Wolffius*, and see *Marsh's Translation of Michaelis's* *Introduct.* to N. T. vol. i. p. 51.

III. To see, experience, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35, 36, 37. Rev. xviii. 7.

Such expressions are very common in Heb. and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. To know, be acquainted with, as a person. Mat. xxvi. 72, 74. Mark xiv. 71. Comp. 2 Cor. xii. 2.

V. To know, esteem, regard. 2 Cor. v. 16. 1 Thess. v. 12.

VI. To acknowledge, own. Mat. xxv. 12. 2 Thess. i. 8.

VII. To know how, implying both knowledge and inclination. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65.

VIII. To see, consider. Acts xv. 6.

IX. To see, converse with. Luke viii. 20. (Comp. Mat. xii. 47.) *Thucydides* and *Lucian* use *εἶδεν* in this sense. It is then an Attic application of the verb. See *Wolffius* and *Wetstein*.

Εἰδωλεῖον, *ες*, *το*, from *εἶδωλον*.

An idol's temple. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 Esd. ii. 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have *Ἀσχαρτεῖον* for the temple of *Ashtarothe*, or *As-tarte*; in 2 Mac. xii. 26, *Ἀτρεγάτειον* for the temple of *Atergatis*; and in the heathen writers, *Μουσεῖον* for the temple of the Muses; *Βακχεῖον*—of *Bacchus*; *Βενδιδεῖον*—of *Bendis*, i. e. *Diana*, &c. Comp. *Wetstein* in 1 Cor. That it was the custom of the ancient Heathen to feast in the temple of their idols, *Elsner* on 1 Cor. viii. 10, has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the *Shechemites*, Jud. ix. 27. Comp. also Jud. xvi. 23. 25, with *Josephus Ant.* lib. v. cap. 8. § 12; and see *Amos* ii. 8. 3 Mac. iv. 16, and *Wolffius* and *Kypke* on 1 Cor. viii. 10.

Εἰδωλοθύτον, *ες*, *το*, from *εἶδωλον* an idol, and *θύω* to sacrifice.

Somewhat sacrificed, or offered in sacrifice to an idol. Acts xv. 29. 1 Cor. viii. 1, 4. & al. This word is also used in § 5 of the Treatise concerning the *Maccabees*, printed at the end of *Hudson's Josephus*; where it is said that *Antiochus* commanded his soldiers to force the Hebrews *ΕΙΔΩΛΟΘΥΤΩΝ*—*ἀποφεισθαι* to taste meat offered to idols.

Εἰδωλολατρεία, *ας*, *ῆ*, from *εἶδωλον* an idol, and *λατρεύω* worship, which see.

Idolatry,

Idolatry, worship of idols or false gods, idol-worship. occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3.

Εἰδωλολάτρης, ὁ, from εἰδωλον an idol, and λατρεύς a servant, worshipper. Comp. under Λατρεύω.

An idolater, a servant, or worshipper of idols. 1 Cor. v. 10. Eph. v. 5. & al.

Εἰδωλον, ὁ, το, from εἶδος a form, appearance.

I. *An image, or representation, whether corporeal or mental, of some other thing.* Thus *Herodotus* and *Xenophon* (*Memor. Socrat. lib. i. cap. 4. § 4.*) use εἰδωλα for statues of men, *Plato* sometimes for universal ideas, or conceptions of the mind, and *Longinus* (*De Sublim. § ix. p. 46. edit. 3tiæ. Pearce*) for a poetical image. In *Homer* εἰδωλον is used for the shade, or aerial vehicle of a departed soul or mind, and is distinguished both from the body and the soul. Comp. *Il. xxiii. lin. 103, 104*, with *Odyss. xi. lin. 600, 601*, and see *Pope's* Note on the former passage, and *Lucian* on the latter, in *Dial. Diog. et Hercul. tom. i. p. 262.* *Plato* also applies it in this sense, *Phædon, § 30.* where consult *Forster's* Note. See further *Homer's* application of this word, *Il. v. line 449. Odyss. iv. line 796.* *Hesychius* explains εἰδωλον by ὁμοίωμα a similitude, εἰκων an image, σημεῖον a sign, χροακλήριον σκιοειδὲς a shadowy representation, or delineation.

II. In the N. T. *An idol, or image set up to be worshipped for God, and that whether intended as a representative of the true God, as * Acts vii. 41; or of a false one, Acts xv. 20. 1 Cor. xii. 2. Rev. ix. 20.*

III. *A false god, usually worshipped by an*

* The Heathenish idolatry of worshipping the host of heaven, &c. is in the immediately following verses mentioned as distinct from that of the *εἰδωλα*; and it is evident from the history, *Exod. xxxii.* that this latter was intended as a representative of *Jehovah*; for not only the people said of it (*ver. 4.*) *These be thy gods (Aleim) which brought thee up out of the land of Egypt*, but *Aaron* also (*ver. 5.*) built an altar before it, and *Aaron* made proclamation and said, *To-morrow is a feast to JEHOVAH: And the similar idolatry of the golden calves set up by Jeroboam in Dan and Bethel is likewise in a very clear and striking manner distinguished from the worship of Baal, or the sun, 2 K. x. 28, 29, 31.* In short, the worship of the calves was *Arian*, that of *Baal, or the sun, was Heathenish, Idolatry.* Comp. 1 Cor. x. 7.

image. See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 21. St Paul says, 1 Cor. viii. 4. (comp. ch. x. 19.) that an idol is nothing in the world, which surely cannot mean absolutely nothing (whether by an idol be understood the image itself, or the sun, moon, air, *Cæsar*, or &c. represented thereby), but "nothing of a god: for the Apostle proves that an idol is nothing, because there is no God but one," as *Whitby* remarks; or, to use the words of the truly learned and excellent † *Brevint*, "Idols may be somewhat as to the material part, for so they are sometimes brave works of men's hands, statues of gold, &c. sometimes excellent works of God himself, as sun and moon, &c. but as to their other formal being of any excellency, which might require divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them." Comp. *Isa. xli. 24. Hab. ii. 18, 19.* and *Ουδεις II.* See also *Suicer's* Thesaur. in Εἰδωλον, and *Wolfius*, *Cur. Philolog.* on 1 Cor. viii. 4.

In the LXX this word answers not only to the Heb. עֵלֶם an image, פֶּסֶל and פְּסִיל a graven image, and to עֲצָבִים elaborate images, but also to בְּעֲלִים ruling gods, and to אֱלֹהִים gods, saviours.

Εἰκη, Adv. from εἰκω to yield.

I. *Rashly, without sufficient cause.* occ. *Mat. v. 22*, where it plainly implies yielding, or giving way to an evil passion. Comp. *Col. ii. 18.* So *Homer* expressly uses ΕΙΚΕΙΝ θυμῷ for yielding to one's mind, or passion. See *Il. ix. lin. 109, 110, 594. Il. xxiv. line 43. Odyss. v. line 126.*

II. *In vain, to no purpose.* occ. *Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11.* In this sense also is implied a being overcome, or yielding to opposition and difficulty. On *Gal. iii. 4*, see *Elsner* and *Wolfius*.

Εικοσι, ὁ, αἰ, τα, Indeclinable.

The number twenty. As δεκα ten is derived from δεχισθαι, Ionic δεκεσθαι, to hold, contain, so εικοσι may be deduced from εχω, 2d aor. εχον to have, contain, as containing many numbers under it. *Luke xiv. 31. & al. freq.*

Εικοσιπεντε, Indecl. from εικοσι and πεντε five.

Twenty-five. occ. *John vi. 19.*

† In his *Depth and Mystery of the Roman Mass*, p. 69.

Εικοσι-

Εικοσιτέσσαρες, οἱ, αἱ, declined as τεσσαρες, from εικοσι, and τεσσαρες *four*.

Twenty-four. occ. Rev. v. 8, 14.

Εικοσιτρεις, οἱ, αἱ, declined as τρεις, from εικοσι, and τρεις *three*.

Twenty-three. occ. 1 Cor. x. 8. where see *Wolffius, Whitby, Doddridge*.

ΕΙΚΩ, from the Heb. עָקַב *to obey, submit*.
To yield, submit. occ. Gal. ii. 5.

ΕΙΚΩ, from the Chald. כִּי, *as, like as*, or from the Heb. הָיָה, *to be*, and כִּי *like as, like*, which two words are in the Heb. Bible often joined to this sense.

To be like, resemble. occ. Jam. i. 6, 23.

Εικων, ονος, ἡ, from εικω *to be like, resemble*.

I. *A corporeal representation, an image*, as of a man made of gold, silver, or &c. occ. Rom. i. 23.—of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. *Herodian*, lib. i. cap. 27, uses the word in this latter view, Νομισμα—εὐτυπωμενος την εικονα ΕΙΚΟΝΑ, Money struck with his image."

II. *An image, resemblance, likeness.* See 2 Cor. iv. 4. Col. i. 15. 1 Cor. xi. 7. Col. iii. 10. Rom. viii. 29. 1 Cor. xv. 49.

III. It seems from the tenor of the Apostle's argument, to be used Heb. x. 1, for the *essential* or *substantial* form of a thing, that is, for the *very thing itself*, as opposed to its σκια *shadow*, or *delineation*; so it is parallel to σωμα *the body*, or *substance*, which the Apostle elsewhere opposes in like manner to its σκια, or *shadow*, Col. ii. 17. And accordingly the Syriac version explains εικονα, Heb. x. 1, by כִּמְיֻנָּה *the substance*, and Chrysostom by την αληθειαν *the truth*, or *reality*. (See Αληθεια II.) Comp. Rom. viii. 29. and see *Wolffius* on Heb. x. 1. and *Suicer's Thesaur.* in Εικων III.

Ειλικρινεια, ας, ἡ, from ειλικρινης.

Sincerity, purity. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Ειλικρινης, εος, ου, ο, ἡ, from ειλη, or ελη *the shining* or *splendour of the sun* (which from Heb. לָהַב *to shine*), and κρινω *to judge, discern*.

Sincere, pure, unsullied, without, or free from, spot or blemish, properly to such a degree as to bear examination in the full splendour of the solar rays. In this view the word in the N. T. is generally understood to relate to the *lives* or *wills* of

Christians, and the learned *Elsner* has shewn that it is sometimes applied in this view by the Greek writers: but since in St Paul it seems to refer to δοκιμαζειν *discernment*, and is by St Peter joined with διανοιαν *understanding*, the learned critic just mentioned takes it to import that *clearness* or *perspicuity of mind* or *understanding*, by which one is able to see all things *evidently*, and proceed without mistake. So ειλικρινης may be rendered *clear, clearly discerning, of clear judgment* or *discernment*, i. e. spiritually, in all things both of christian faith and practice. *Elsner* shews that the Heathen writers in like manner apply ειλικρινεια, ειλικρινως, and ειλικρινης to the *understanding*. occ. Phil. i. 10. 2 Pet. iii. 1. So *Clement* in his 1st Epistle to the Corinthians, § 32: Εἰ τις καθ' ἐν ἐκαστον ΕΙΛΙΚΡΙΝΩΣ ΚΑΤΑΝΟΗΖΗ—If any one shall distinctly and accurately consider." But in Phil. i. 10, as the being ειλικρινης seems to be distinguished from δοκιμαζειν, as the consequence from the antecedent, and refers to the *persons*, and as it does not appear that a man is ever denominated ειλικρινης in respect of his *understanding*, *Kypke* adheres to the common interpretation of ειλικρινης, by *sincere, sound, faultless*, and adds two or three instances of this application by the Greek writers.

ΕΙΛΙΣΣΩ. It is generally derived from ειλω *to turn, roll, or whirl round*, (verso, circumago, *Scapula*); but I apprehend it should rather be deduced from the Heb. דָּחַץ *to move quickly*. Comp. Ελίσσω.

I. *To roll or whirl round.* So *Aratus*, in *Aristotle*, applies this word to the *apparent motion* of the stars rolling round the earth; and in *Homer*, Il. xxiii. line 309, we have

Οἶσθα γὰρ εὖ περὶ τεύχεα δ' ἑλίσσειν (for ἑλίσσειν)—
For well thou know'st to *whirl* around the goal.

Comp. line 466.

II. In the N. T. *To roll up*, as a scroll. occ. Rev. vi. 14.

Εἰμι, from εω *to be*, which from Heb. הָיָה the same; but the σ, which we find in some of the deflections of εμι, as in εις, εσι, εσμεν, εσω, εσθε, &c. seems to be communicated to them from the Heb. עָשָׂה *is, are*.

I. *To be, exist, have existence, or being.* John i. 1, 2, 10. viii. 58. Heb. xi. 6. & al.

II. And most generally, *To be*, denoting the *quality, state, condition or situation* of a person or thing. Mat. i. 18, 19. ii. 9. 13, 14. iii. 11. Mark i. 6. ix. 7. & al. freq.

III. *To be, to happen.* Mat. xiii. 40, 49. xvi. 22. Mark xiii. 4.

IV. *To be reckoned, or reputed.* Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7.

V. *To signify, denote, represent figuratively or symbolically.* Mat. xiii. 37, 38, 39. & al. Comp. Mat. xxvi. 26, 28.

VI. *To mean, import.* Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes *possession or property.* Mat. vi. 13, *Σὺ εἶς*, *Of thee is*, i. e. *thine is*. So with a dative. Luke ix. 13, *Οὐκ εἰσὶν ἡμῖν*, *There are not to us*, i. e. *we have not*. See Luke viii. 42. But, Mark xi. 24, the fut. *εἶς* imports the *obtaining* somewhat asked, *εἶς ὑμῖν*, they shall be *unto you*, i. e. *ye shall have or obtain them*. *Raphelius* on this text produces a similar passage from *Arrian De Exped. Alexand.* ii. 14, 16. 'Ο, *τι γὰρ αὐ παύσης ἐμὲ, ΕΣΤΑΙ ΣΟΙ*; For, whatever you ask of me, you shall obtain or have." Comp. *Elsner*.

VIII. *Οὐκ εἰμι*, *Not to be*, i. e. *alive, to be dead.* occ. Mat. ii. 18. This is not only a *hebraical* and *hellenistical* phrase (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX), but the purest Greek writers have used it in the same sense. See the instances produced by *Elsner*, *Raphelius*, *Alberti*, *Wolfius*, and *Wetstein*; to which I add from *Homer*, Il. vi. line 130, 1, 139, 40, *ΟΥΔΕ —δ' ἔν' ἦν*, *Nor lived he long.*" Comp. Il. ii. lin. 641, 2. So *Virgil*, *Æn.* vi. lin. 869, 70.

*Ostendent terris hunc tantum fata, neque ultra
Esse sinent.*

IX. *Εἰμι εἰς*—*To be for*, i. e. *to become.* Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely *hellenistical* expression, and in the LXX often answers to the Heb.—*וְהָיָה לְ*. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under *Γινώσκαι* I.

Εἰμι.

To go. This sense of the V. seems evidently derived from *εἰμι to be*; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and Eng. *to be*. Thus the French say *Je suis à vous dans un moment*, I am with, i. e. I come to you in a moment; *Je l'étois voir l'autre jour*, I was, or went, to see him the other day; and the Eng. I am for London, i. e. I am going thither, &c. The simple V. *εἰμι*, *to go*, occurs not in the N. T. though some have taken it in this sense, John vii. 34, 36, but is here inserted on account of its compounds and derivatives.

Εἰςκεῖν the same as *ἐνκεῖν* (which see), *εἰ* being inserted according to the attic dialect. *On account of.* occ. 2 Cor. vii. 12, thrice.

Εἰπερ, A conjunction, from *εἰ* *if*, and *περ* *truly*.

1. *If truly, if indeed.* occ. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. *Since indeed, since.* occ. 2 Thess. i. 6. 1 Pet. ii. 3.

3. *Although, indeed.* occ. 1 Cor. viii. 5.

Εἰπως, from *εἰ* *if*, and *πως* *any how, by any means*.

If by any means. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. iii. 11.

Εἰρηνεύω, from *εἰρηνη* *peace*.

To have peace, be at peace, be peaceable. occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thes. v. 13. It is used by the LXX in the same sense, answering to the Heb. *שָׁלוֹם*.

Εἰρηνη, *ης, ἡ*, from *εἰρην* (*εἰς*) *εἰ* connecting into one, or together (see Eph. ii. 14—17.); and *εἰρῶ*, in this sense of *connecting, joining*, may be derived from Heb. *רֵעָה* a companion, and as the V. in Hith. *to associate one's self*. *Peace, freedom, or cessation from enmity* in general.

I. *Peace* temporal, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11.

II. *Peace* spiritual, i. e. with God and our own consciences through Christ. Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7, where see *Macknight*, & al. freq. Hence

III. It is used as a *personal title* of Christ (comp. 1 Cor. i. 30.), *the Prince of Peace*. (Isa. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In

IV. In a *hellenistical* sense it denotes *any*, or *all kind of*, *happiness*, or *well-being*. See Rom. ii. 10. Jam. iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence

V. It is used as a *wish of happiness* and *welfare* in salutations, see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26.—and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שָׁלוֹם; and it may be worth adding, that the old Heb. compliment, לְךָ שָׁלוֹם *peace be to thee*, is still retained in the East with only a slight variation.

VI. Εἰρηνὴν δίδοναι, *To give or grant peace*. occ. John xiv. 27, where *Raphaelius* shews that *Polybius* uses this Greek phrase for *giving* or *granting peace* in a political sense, and that in a like view he applies ἀπολείπειν εἰρηνὴν *to leave peace*, which corresponds to ἀφίεναι εἰρηνὴν of the Evangelist.

Εἰρηνικός, ἡ, ον, from εἰρηνη.

Peaceable, peaceful. occ. Heb. xii. 11. Jam. iii. 17.

Εἰρηνοποιῶ, ω, from εἰρηνη *peace*, and ποιεῖω *to make*.

To make peace. occ. Col. i. 20.

Εἰρηνοποιός, ος, ὁ, from εἰρηνοποιῶ.

A peace-maker, i. e. not only between man and man; but between man and God. So *Theophylact* explains εἰρηνοποιῶν by οἱ ἑτέρους τασιαζόντας καὶ ἀλλασσομένοι, —οἱ δια διδασκαλίας τῆς ἐχθρῆς τῆς Θεοῦ ἐπιστρέφοντες, *those who reconcile others at difference, those who by their doctrine convert the enemies of God.* See more in *Suicer's Thesaur.* on the word. occ. Mat. v. 9.

Εἰπὼν, from the Heb. דָּבַר *to shew, teach, inform*.

I. *To say, tell*. It is used in the present tense by *Homer*, *Odyssey*. ii. line 162. *Od.* xi. line 136. *Od.* xiii. line 7. but in the N. T. only in the 1 fut. εἰπῶ. Mat. vii. 4, 22. & al. freq. Comp. Εἰπῶ.

II. *To say, command, order*. Mat. xiii. 30. xvii. 20.

III. *To say, ask*. Mat. xxi. 25.

Εἷς, μία, ἓν.

A noun of number, One. It is by some derived from the V. εἶμι *to be*, q. d. *a*,

i. e. *one, being or thing*. But may it not be better deduced from the Heb. שָׁא *a being*, or rather perhaps (on account of its aspirate breathing) from שֵׁי that *which is*? Comp. *Μία*.

I. *One*. Rom. iii. 10. & al. freq. John x. 30, *I and the Father are* (not εἷς *one person*, but) ἓν *one thing*, as the word is accordingly rendered by many translators cited in *Campbell's Note*. 1 Cor. x. 17, *Because the Bread (is) one*, i. e. the memorial of one and the same thing, namely the body of Christ broken for us, *we, being many, are one body* (of Christians); *for we are all partakers of the one bread*. See *Bowyer's Conject.* and especially *Dr. Bell*, *On the Lord's Supper*, p. 77, 81, 182. 2d edit.

On Luke x. 42, see under Χεῖρα I.

II. It denotes *unanimity* or *consent*. Acts iv. 32, where see *Wolffius* and *Suicer's Thesaur.* under 'Εἷς I. 4. Ἀπο μίης (γνωμῆς, or βουλῆς, namely) *With one consent*. Luke xiv. 18, where see *Elsner* and *Wetstein*.

III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. יָרֵא, used in like manner; yet this application is not *merely hellenistical*; for in *Polybius* we meet with this expression ἐν τῇ ΜΙΑΙ καὶ εἰκοσῇ βίβλῳ, i. e. as we also say in English, in the *one and twentieth book*; and in *Herodotus*, lib. v. we read τῇ ΕΝΙ καὶ τριακοστῇ (ἑνὶ namely) in the *one and thirtieth year*, for τῷ πρώτῳ, &c. See *Matth.* xxviii. 1. 1 Cor. xvi. 2. *Mark* xvi. 2. Comp. ver. 9. and *Rev.* vi. 1.

IV. *One, one only, unicus*. Mat. v. 18, 41. vi. 27. x. 29, 42. & al. freq.

V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7. Though I once thought this a *merely hellenistical* or *hebraical* sense of εἷς, conformable to the similar use of the Heb. יָרֵא *one*; yet *Kypke* on *Mat.* viii. 19, produces *Euripides*, *Plutarch*, *Lucian* and *Dionysius Halicarn.* applying the masc. εἷς, and fem. μία in like manner. So εἷς τις *a certain one*, *Mark* xiv. 47, 51, is used in the same sense by the Greek writers, as by *Homer* II i. line 144, 'Εἷς τις ἀρχὸς ἀνὴρ *Some certain chief man*, and by *Arrian* (see *Raphaelius*),

philius), and *Lucian*, tom. i. p. 670.

ΕΙΣ ΤΙΣ μὲν αὐτῶν—*A certain one of them.* Comp. Luke vii. 19.

VI. 'Εἰς καὶ ἕτερος, *One and another*, Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. 'Εἰς καὶ ἕς, *One and the other*, for ἕς μὲν—ἕτερος δέ, or ὁ μὲν—ὁ δέ. Mat. xx. 21. xxiv. 40, 41. That this use of ἕς is agreeable to the *Hebrew* and *hellenistical* idiom cannot be disputed. See 2 Chron. iii. 17. Zech. iv. 3, in Heb. and LXX. But it is no less true that *Aristotle* as cited by the learned *Hoogveen* on *Vigerus* De Idiotism. cap. i. reg. 4, applies the word in the same manner, when he says, Δύο τὰ λογὸν ἐχούσα, ἘΝ μὲν ᾧ θεωρεῖται τὰ τοιαῦτα τῶν οὐλῶν, ᾧ αἱ ἀρχαὶ μὴ ἐνδέχονται ἀλλῶς εἶναι, ἘΝ δὲ γὰρ, ᾧ τὰ ἐνδεχόμενα. There are two parts of which reason consists (*Duas animæ rationalis partes*; *Hoogveen*); *one* by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies." I add from *Pindar*, Nem. vi. line 1,

ἘΝ ἀνδρῶν, ἘΝ θεῶν γένος.

One is the race of men, *another* that of the Gods.

So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Thess. v. 11, Οἰκοδομεῖτε ἕς τὸν ἕνα, *Edify one another*. For similar expressions in the Greek writers see *Kypke*.

VIII. 'Εἰς καθ' ἕς, *One by one*. occ. Mark xiv. 19. John viii. 9. Ὁ δὲ καθ' ἕς—*And each one in particular*—occ. Rom. xii. 5. If καθ' in these expressions be put for the preposition κατὰ, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places (see 1 Cor. xiv. 31. Eph. v. 33.), to have been the accusative ἕνα. Some therefore regard καθ' ἕς as a *Hebraism*, and remark that ἕς is here used as if it were undeclined, like *Hebrew* nouns. It may seem, however, from *Lucian's* producing καθ' ἕς in his * *Solœcista*, that, though not indeed a pure *Attic* phrase, yet it was

sometimes used among the Greeks themselves in his time, as it certainly is by *Eusebius*, Præp. Ev. X. 1. Hist. Eccl. X. 4. See *Wetstein* Var. Lect. on Mark. But *Beza*, and after him other learned men and particularly *Blackwall*, Sacred Classics, vol. ii. p. 43, in order to vindicate the sacred writers from the charge of solecism, have maintained, that καθ' should be taken not as a preposition, but as a contraction of the two particles καὶ εἰς *and then*; so that ἕς καθ' ἕς might be strictly rendered *one*, and then *one*, or *another*; and ὁ—καθ' ἕς *one* or *this*, and then *one* or *another*. And true indeed it is that the purest *Attic* writers often put κατὰ for καὶ εἰς; and *Blackwall* cites from *Aristophanes* καθ' applied in the same manner before an *aspirate* breathing. But still neither of the phrases ἕς καθ' ἕς, nor ὁ—καθ' ἕς, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of *Beza* and *Blackwall*, yet that of the latter seems on their principles still less defensible. We do indeed meet with ὁ καθ' ἕς for *each one* in the 3d book of *Maccabees*, chap. v. 22, and in several of the later *Christian* Greek writers, but I believe in none of the ancient classic authors. On the whole therefore it seems most just and reasonable to say, that καθ' ἕς, as used by the sacred penmen, is either a *hebraical* or *hellenistical* expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See *Bowyer's* conject. on Mark, and comp. under ἰδιώτης.

Εἰς, A preposition. It generally implies *motion*, so may probably be derived from εἰω, or εἰμι *to go*.

I. Governing an Accusative,

1. *Into*. Mat. ii. 13, 14. & al. freq. Acts xvi. 40, Εἰσηλθὼν εἰς τὴν Λυδίαν, *They entered into Lydia's house*.² *Alberti* on the place proves this a pure and elegant Greek phrase, by citing from *Aristophanes*. Plut. line 237,

Ὡς μὲν γὰρ Εἰς Φειδωλὸν εἰσελθὼν τυχεῖ. For if I happen to enter into the house of a *miser*.³

* ΛΟΤΚ. Εἰ ἀρα ΚΑΘ' Εἰς λαμβάνει σε περιττῶν; ΖΟΛ. Εἰκασί γ. ΛΟΤΚ. Ὁ δὲ ΚΑΘ' Εἰς πῶς παρηλθεῖ; *Luc.* What? Does *each* (solecism) escape

you as it passes? *Sol.* So in truth they seem to do. *Luc.* But how could ΚΑΘ' Εἰς (for *each*) miss you? *Lucian Solœcist.* tom. ii. p. 984. E. edit. Bened. And

And line 242,

ἢ δ' ΕΙΣ παραπληγ' ΑΝΘΡΩΠΟΝ ΕΙΣΕΛΘΩΝ
τυχῶ.

If I happen to enter into the house of an extravagant fellow."

And from *Lysias*, ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ τὸν ἑμὸν, *Entering into my father's house.*" See also *Wolfius* on the text. But, after all, observe that in *Acts* many of the best MSS read not εἰς, but πρὸς. See *Wetstein*, *Bowyer*, and *Griesbach*.

2. *To, unto.* Mat. xv. 24. xxii. 4. John xi. 31, 32. & al. Comp. John xiii 1. Eph. iii. 19; where see *Raphelius* and *Wolfius*.
3. *Among.* Luke xxiv. 47. John vi. 9. Rom. xv. 16.
4. *On, upon.* Luke xv. 22. John viii. 6.
5. *At, on,* applied to something lately preceding. Luke xi. 32.
6. *Towards, with respect to.* Rom. xvi. 19, twice. 1 Pet. iv. 9. Luke vii. 30, where see *Campbell's* Note.
7. *Before, in the presence of.* Acts xxii. 30.
8. *For, on account of.* Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. Comp. Rom. xvi. 6.
9. *Of, concerning.* Acts ii. 25. xxv. 20. 2 Cor. xii. 6. Eph. v. 32, where *Raphelius* shews that *Herodotus* and *Pausanias* use the preposition in this sense. And so do several other Greek writers cited by *Kypke* on Acts ii. 25.
10. *Against,* Mat. xviii. 21. Luke xii. 10; on which latter text observe, that *Xenophon* uses εἰς in the same sense, *Memor. Socrat.* lib. iii. cap. 14. § 4, Νομισας ὁ νεανίσκος ΕΙΣ ΑΥΤΟΝ εἰρησθαι τὰ λεχθέντα—The young man thinking that these things were spoken against him."
11. *Through, or by.* Acts vii. 53. Comp. Mat. xii. 41. Luke xi. 32. *Philem.* ver. 6.
12. *In order to.* Rom. i. 17. xvi. 26.
13. *Of time, For,* 1 John ii. 17. & al.
14. It is used for *En, In, at.* Mat. ii. 23. Mark i. 9. ii. 1. John i. 18. Acts viii. 40. xxv. 15. & al. We need not have recourse to the *hebraical* or *hellenistical* idioms to account for this application of the word, since the purest Greek writers have used it in the same sense, as may be seen in *Pole Synops.* on Mat. ii. 23,

in *Raphelius* and *Wetstein* on Mark ii. 1, Luke i. 20, in *Blackwall's* Sacred Classics, vol. i. p. 150, 8vo. and in *Hutchinson's* Note 3, on *Xenophon*, *Cyri Exped.* lib. ii. 163, 8vo.

15. *For, as.* 1 Cor iv. 3, Εἰς ἐλαχίστον εἰς. *Wolfius* says that εἰς is here pleonastical after the Hebrew idiom, and for proof cites the Heb. וְעַתָּה, Hag. i. 9. *Anacreon*, however, applies εἰς in a very similar manner, Ode xiv. line 15.

—Εἰς ἑαυτὸν.

Ἀφῆκεν ΕΙΣ βελέμενον.

Then (Cupid) threw himself upon me *for,* or *as,* an arrow.

So *Lucian*, *Pseudom.* tom. i. p. 877, Οὐδ' ΕΙΣ πλεῖστον ἀπὸ θησαυρίζεν, Nor did he lay it up *for,* or *as,* a hoard or treasure." Comp. Acts viii. 23, where see *Alberti*, *Wolfius*, and *Doddridge*.

- II. With an infinitive verb, and the neut. article το, it may be rendered,

1. *For, for to.* 1 Cor. xi. 22.
2. *That, to the end or intent that.* 1 Cor. x. 6. Eph. i. 12. 2 Thess. i. 5. Comp. chap. ii. 6.
3. *So that.* Rom. i. 20. 1 Thess. ii. 16. Heb. xi. 3.

- III. In composition εἰς retains the sense of *into*, or *in*, as in the following words.

Εἰσαῖω, from εἰς *into*, *in*, and αἶω *to bring*. *To bring in, introduce*, whether really, as Luke ii. 27. & al. or figuratively, as Heb. i. 6.

Εἰσακκῶ, from εἰς *in*, and ακκῶ *to hear*.

To let words sink into one's ears, as it were, (comp. Luke ix. 44.), q. d. *to hear in*.

- I. *To hear, listen, or attend favourably.* occ. Mat. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7.

- II. *To hear, hearken to obediently.* occ. 1 Cor. xiv. 21. *Raphelius* has observed, that *Herodotus* uses the V. in the same sense.

Εἰσδεχομαι, from εἰς *in*, and δεχομαι *to receive*.

To receive into, namely, favour or communion, *to receive.* occ. 2 Cor. vi. 17.

Εἰσδραμεω, from εἰς *in*, and obsol. δραμεω *to run*, which see.

To run in. An obsol. verb, whence in the N. T. we have εἰσδραμευσα particip. fem. sing. 2 aor. occ. Acts xii. 14. Comp. Εἰσερχω.

Εἶμιμι, from εἰς *in, into*, and εἰμι *to go*.

To go, or enter, into. occ. Acts iii. 3. xxi. 18, 26. Heb. ix. 6.

Εἰσελευθῶ, from εἰς *in, into*, and εἰλευθῶ *to come*.

To come, or enter, in. An obsolete verb, whence in the N. T. we have 2d aor. (by syncope) εἰσηλθόν, infin. εἰσελθεῖν, particip. εἰσελθών, 1st fut. mid. εἰσελευσόμεαι, perf. mid. Attic. εἰσεληλυθα. Jam. v. 4. See under Εἰσερχομαι.

Εἰσενέγκω, from εἰς *in, into*, and the obsolete ἐνέγκω *to bring, lead*, which from נָתַן the Hiph. of Heb. נָתַן the same.

To bring in, lead into. An obsol. V. used in the N. T. in the 1st and 2d aorist. occ. Mat. vi. 13. Luke v. 18, 19. xi. 4. 1 Tim. vi. 7, where comp. Eccles. v. 15.

Εἰσερχομαι, from εἰς *in*, and εἶρχομαι *to come*. It borrows most of its tenses from εἰσελευθῶ.

I. *To come in, enter, in whatever manner.* See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8, in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.

II. *To enter into the possession of.* occ. Luke xxiv. 26. Comp. Luke xxii. 3. John xiii. 27.

III. *To happen.* Luke ix. 46.

IV. Εἰσερχισθαι καὶ ἐξερχισθαι, *To go in and out.* John x. 9. Acts i. 21. It is a Hebrew phrase for familiar conversation, or performing the usual actions of life, or, according to Wolfius, for executing a public office. Comp. Num. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX. and Εἰσπορευομαι II.

Εἰσκαλεῶ, ω, from εἰς *in*, and καλεῶ *to call*. *To call, or invite, in.* occ. Acts x. 23.

Εἰσόδος, υ, η, from εἰς *in*, and ὁδός *a way*. *A way in, or into, an entrance, a first coming.* occ. Acts xiii. 24. 1 Thess. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11.

Εἰσπηδάω, ω, from εἰς *in*, or *into*, and πηδάω *to leap*, which perhaps from the Heb. פָּדַח *to separate, free*.

To leap, spring, or rush, in. occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical V. used by the Greek writers to express violent exertion or sudden emergencies.

Εἰσπορευομαι, from εἰς *in*, and πορευομαι *to go*.

I. *To go, or enter, in.* See Mark i. 21.

xi. 2. Luke xi. 33. Acts iii. 2. Mat. xv. 17. Mark iv. 19.

II. Εἰσπορευομαι καὶ ἐκπορευομαι, *To go in and out*; a Hebraism denoting familiar conversation, or the executing of a public office. occ. Acts ix. 28. Comp. Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16, in Heb. and LXX, and Εἰσερχομαι IV.

Εἰσερχω, from εἰς *in, into*, and τρέχω *to run*.

To run in. Comp. Εἰσδρεμω.

Εἰσφέρω from εἰς *in*, or *to*, and φέρω *to bring*.

To bring to, or into. occ. Acts xvii. 20. Heb. xiii. 11. Comp. Εἰσενέγκω.

Εἴτα, An Adv. of time or order, from the Heb. עַתָּה *time, season*.

Then, afterwards. Mark iv. 17, 28. viii. 25. & al. freq. In Heb. xii. 9, Alberti and Raphelius understand עַתָּה to denote an animated interrogation, like the Latin Itane? Itane verò *What then?* And they cite Aristophanes, Demosthenes and Ælian applying it in this manner. But Qu? whether the common interpretation, *Further, furthermore*, quod accedit, as עַתָּה often signifies, is not better?

Εἴτε, A conjunction, from εἰ *if, whether*, and τε *and*.

I. *And if.* 1 Cor. xiv. 27.

2. *Whether*, repeated εἴτε—εἴτε, *whether—or.* 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2, where Kypke produces Dionysius Halicarn. Demosthenes, and Josephus repeating εἴτε in the same manner. So Plato; see Vigerus De Idiotism. p. 515. edit. Zenitii, Lips. 1788.

Εἰωθῆναι and Εἰωθός. See under Εἶω.

ΕΚ before a consonant, ΕΞ before a vowel. A preposition, derived perhaps from the Chald. ܝܬܐ *to go*, which from the Heb. יָצַח the same.

I. Governing a Genitive,

1. It denotes *motion from* a place, *Out of, from.* Mat. ii. 15. viii. 28. xxviii. 2. Mark i. 29. & al.

2. *Out of, of, from*, in almost any manner. See Mat. i. 3, 18. ii. 6. iii. 9. v. 37. xiii. 47. xxvi. 21. John xiii. 4. Rom. ii. 8. On Acts x. 45. xi. 2. Rom. iv. 14, 16, we may observe, that the Greek writers in like manner say, οἱ ΕΚ τῆς περιπατεῖας for the peripatetics, οἱ ΕΚ τῆς σοφίας for the stoics; and on Tit. ii. 8.

Wetstein

Wetstein cites *Sextus Empir.* several times using 'ΟΙ ΕΞ ΕΝΑΝΤΙΑΣ (*γνώμης* or *χωρᾶς* namely) for *opponents* or *opposites*. Τινίς, or τινάς, *some*, is understood before *ex* or *εξ*, Luke xi. 49. xxi. 16. John xvi. 17. Acts xxi. 33. & al. An ellipsis usual in the Attic writers. See *Bos Ellips.* in Τίς.

3. *From*, or *by*. Mat. xii. 37. xv. 5. John vi. 65. Rom. i. 4.
4. *Of time, From, ever since*. Mat. xix. 20. Acts ix. 35. So *Xenophon*, *Cyropæd.* lib. vi. p. 341. edit. *Hutchinson*, 8vo. EK πολλῶν a long time since," καίτις being understood. But *ex* δυνίτις means *the second time*, so Vulg. secundò. *ex* τρίτις, *the third time*. Vulg. tertio. See Mat. xxvi. 42, 44. Acts x. 15. xi. 9. *Raphelius* on Mat. xxvi. 42, cites *Polybius* using the phrase *ex* δυνίτις. To whom we may add *Lucian*, *Amores*, tom. i. p. 1067. *Josephus*, *Ant.* lib. xx. cap. 4. § 4. and cap. 5. § 2.
5. *Of price, For*. Mat. xx. 2.
6. *Of place, At*. Mat. xx. 21, 23. & al. *Raphelius* shews that *Herodotus* uses the preposition in this sense, and so do the LXX frequently for the Heb. particle *in*. Comp. (inter al.) Exod. xiv. 20. 2 Sam. xvi. 6. 1 K. xxii. 19. 2 Chron. iii. 16. iv. 8, in the LXX and Heb.
7. *In*. It is sometimes equivalent to *en*. Thus Luke xi. 13, 'Ο πατήρ ὁ ΕΞ οὐρα- νῶν, means (Your) *Father who is in heaven*. Comp. Mat. vii. 11. But see *Bowyer* and *Campbell* on Luke. In 2 Cor. v. 2, το ΕΞ οὐρανόσ answers to ΕΝ τοῖς οὐρανοῖς ver. 1, and refers, as *Raphelius* observes, to that *celestial glory* with which our bodies shall hereafter be clothed. The excellent critic just mentioned (whom see) shews, that both in *Xenophon* and *Herodotus* *ex* or *εξ* is sometimes equivalent to *en*. To the examples he has produced from *Herodotus*, I add from lib. i. cap. 62. Ἀθηναίων δὲ οἱ ΕΚ τῆς ἀσείας, But those of the Athenians who were *in the city*—" and from *Josephus*, *Ant.* lib. xiii. cap. 2. § 1. 'Οἱ ἀσεβεῖς καὶ φυγάδες ΕΚ τῆς ἀκροπολεως, λίαν ἐδυσσαν, The impious, and deserters who were *in the citadel* (*qui in arce erant*. *Hudson*) were greatly terrified." Comp. 1 Mac. xiii. 49. The learned *Zeunius*, in his edition of *Vigerus De Idiotism.* p. 601. Lips. 1788,

remarks, that "*ex* is elegantly used for *en*, if any thing is so done *in a place*, that the same regard is had to another place." For examples he refers to *Homer*, II. xix. line 375, *Polyb.* ii. 10. *Thucyd.* vi. *Anacreon*, Ode xxiv. line 10.

II. In composition it signifies,

1. *Out, out of, from, off*, as *ἐκβαλλω* to cast out, *ἐκλίσσω* to shake off.
2. *Intenseness*, as *ἐκθαμβω* to terrify exceedingly; but this perhaps ultimately coincides with the preceding sense.

III. Before the syllabic augment of compound verbs the *x* in *ex* is changed into *z*, for the sake of sound, as in *ἐξεπιτασσω* from *ἐκπιτασσω*

Ἐκαστος, η, ον, "παρὰ τὸ ἕκαστος, ὁ μὴ πηλὸς, οἷον κεχωρισμένος, from *ἕκας* far, far off, not near, as being separated, or considered as distinct from others; says the Etymologist: But *Eustathius* in *Dammi Lexic.* col. 2610, observes more particularly, "that *ἕκαστος* is the superlative of *ἕκας*, by syncope for *ἕκαστατος*: for unity, adds he, remains as it were rolled up (*τερογυλισμένη*) by itself; the number two recedes from it in two parts, whence the comparative *ἕκατος* both is spoken of two; three, four, &c. recede still further; hence to these is applied the superlative *ἕκατοι*, which denotes a multitude far removed (*ἕκας ἑσταν*) from unity, and divided in itself."

Each, every one, separately or distinctly.

1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers, and in the N. T. joined, when singular, with verbs plural as Mat. xxvi. 22, *They began to say unto him ἕκαστος αὐτῶν*, namely, each one of them. Phil. ii. 4. Μη τα ἑαυτῶν ἕκαστος σκοπεῖτε, *Regard not ye, i. e. each one of you, your own things.*" Comp. Mat. xviii. 35. Acts ii. 6, 8.

Ἐκαστὸτε, An adv. of time, from *ἕκαστος* each, and *ὅτε* when.

Always, q. d. *each when, at every time*. occ. 2 Pet. i. 15.

Ἐκατόν, οἱ, αἱ, τὰ. Indeclinable.

A noun of number, *A hundred*, perhaps from *ἕκας* far (which from *χαλῶ* to recede, see under *κακος*) because far removed from unity, or the beginning of numbers. Mat. xiii. 8. & al. freq. *Herodotus*, lib. i. cap. 193, says that the country about *Babylon* was so fertile as

constantly to produce *two hundred*, and sometimes *three hundred fold*.

*Εκατονταετής, εος, υς, ό, ή, from εκατον a hundred, and ετος a year.

Of a hundred years, a hundred years old. occ. Rom. iv. 19.

[Εκατονπλασιων, ενος, ό, ή, και το—ον, from εκατον a hundred, and πλασιων, which is used only as a numeral termination answering to -plex in Latin, and -fold in Eng. and may be derived from the Heb. שֹׁבַד denoting accretion, or accession.

A hundred-fold, centuplex. occ. Mat. xix. 29. Mark x. 30.

*Εκατονταρχης, εος, ό, from εκατον a hundred, and αρχω to command.

A centurion, a Roman military officer commanding a hundred men. Acts x. 1. & al.

*Εκατονταρχος, ε, ό.

The same as εκατονταρχης, which see. Mat. viii. 5. & al. freq.

The LXX have frequently used this word in the plur. for the Heb. מֵאוֹת רִיבָּאִים captains of hundreds.

Εκβαλλω, from εκ out, and βαλλω to cast, drive.

I. To cast out, as with the hands. Acts xxvii. 38.

II. To cast, or pull out. Mat. vii. 4, 5. Mark ix. 47.

III. To cast out, eject, as the excrements. Mat. xv. 17.

IV. To cast out, reject, despise, contemn. occ. Luke vi. 22, where Kypke shews the V. is thus used by Arrian, Josephus, Dionysius Halicarn. Demosthenes and Plutarch; and he here explains ονομα by authority, credit, credibility, and produces Josephus applying the N. in the like sense. But comp. Campbell.

V. Εκβαλλειν εξω, To cast out, of the synagogue and congregation namely, to excommunicate, John ix. 34, 35. Comp. Rev. xi. 2, and see Vitranga there.

VI. To cast or drive out, to expel. See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John ver. 10. On Mat. xii. 27, see Whitby; and comp. Εξορκιστης below.

VII. To send out, or forth. Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VIII. To send away, dismiss. Mark i. 43. Jam. ii. 25.

IX. To bring out or forth, to produce. Mat. xii. 35. xiii. 52. Luke x. 35. Raphelius cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35, observe that Herodotus, lib. vi. cap. 69, uses the phrase ΕΚΒΑΛΛΕΙΝ επος for uttering an expression.

Εκβασις, ιος, att. εως, ή, from εκβαινω to go out, escape, happen, evadere, evenire, which from εκ out, and βαινω to go.

I. A way out, a way to escape. occ. 1 Cor. x. 13.

II. An event, end. occ. Heb. xiii. 7.

Εκβλεω, ω, from εκ out, and obsol. βλεω to cast, which see.

To cast out. An obsol. V. whence in the N. T. Mark xvi. 9. we have 3d pers. sing. pluperf. act. εκβεβληκει, Ionic for εξεβεβληκει, 1st aor. pass. εξεβληθην, 1st fut. εκβληθησομαι.

Εκβολη, ης, ή, from εκβεβολα perf. mid. of εκβαλλω.

A casting out, occ. Acts xxvii. 18, where εκβολην ποιησθαι, literally, to make a casting out, signifies to lighten a ship, by throwing out, or heaving overboard, the wares with which she is laden. Wetstein cites the same phrase from Dio Chrys. the LXX have also used it in the sense of throwing overboard, Jon. i. 5, where it answers to the Heb. הִטִּיחַ to cast forth.

Εκβαμιζω, from εκ out, and γαμιζω to give in marriage, which from γαμος marriage. To place out in marriage, nuptui colloco, to give in marriage, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38.

Εκβαμισκομαι, Pass. from εκ out, and γαμисκω to give in marriage. Comp. Εκβαμιζω.

To be given in marriage. occ. Luke xx. 34, 35.

Εκγονα, ων, τα, from εκ from, and γεινοναι perf. mid. of γεινομαι to be born.

Descendants, grand-children. occ. 1 Tim. v. 4, where the Eng. translation renders it nephews, which, at the time that translation was made, signified * grand-children, or descendants however distant, but is now no longer commonly used in either of these senses.

Εκδανανω, ω, from εκ out, or entirely, and δανανω to spend.

* See Johnson's English Dictionary in Nephew.

To

To spend entirely, expendere. occ. 2 Cor. xii. 15.

Εκδεχομαι, from εκ out, and δεχομαι to look, expect, which see.

I. *To look out for, to expect.* occ. John v. 3. 1 Cor. xvi. 11. Heb. xi. 10. See the Eng. translation of the two latter passages. On John v. 3, 4, observe that the words at the end of ver. 3, εκδεχομενων την τε υδατος κινησιν, were originally wanting in the *Alexandrian* and another ancient MS, as they still are, in a third ancient, and another later one; and that all the 4th verse was likewise wanting in the second MS just mentioned, as it also is in the *Vatican*, *Cambridge*, and another later MS, that in three later MSS it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, *Griesbach* marks all the words beginning with εκδεχομενων in the third, to νοσημασι at the end of the fourth verse, as what ought probably to be omitted.

II. *To expect, wait for.* occ. Acts xvii. 16. 1 Cor. xi. 33. 1 Pet. iii. 20.

Εκδηλος, & ο, η, from εκ out, and δηλος manifest.

Manifest, evident. occ. 2 Tim. iii. 9.

Εκδημειω, ω, from εκδημος one who is absent, or hath travelled, from his own people or country, which from εκ out of, from, and δημοσ a people.

I. *To be absent from one's own people, to be abroad, in this sense, to travel.* Thus it is used in the Greek writers.

II. In the N. T. *To be absent*, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. *Socrates* in *Plato's* *Phædon*. § 12, calls his departing out of this life ΑΠΟΔΗΜΙΑ. See *Campbell's* *Prelim. Dissertat.* to the Gospels, p. 239.

Εκδιδωμι, from εκ out, and διδωμι to give.

To let out, i. e. to set to farm. occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. *Plato* uses this word. See *Wetstein* on Mat.

Εκδιηγομαι, &μαι, from εκ out, or intensive, and διηγομαι to recount.

To recount, rehearse, or relate particularly, enarro. occ. Acts xiii. 41. xv. 3.

Εκδικιω, ω, from εκ intens. and δικη vengeance, punishment.

I. With an accusative of the person, *To*

avenge, revenge. occ. Luke xviii. 3, 5. Rom. xii. 19. Heb. vi. 13. xix. 2.

II. With an accusative of the thing, *To avenge, punish.* occ. 2 Cor. x. 6.

Εκδικησις, ιος, att εως, η, from εκδικιω.

I. *Avenge, vengeance, revenge.* Luke xviii. 7, 8. xxi. 22. Rom. xii. 19.

II. *Punishment.* 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11, of the incestuous person namely. See *Macknight* on the two latter texts.

Εκδικος, & ο, η, from εκδικιω.

An avenger. occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. εκδικος may be considered as an adjective, and joined with διακονος, a vindictive minister (see *Bomyer*); or rather, as *Bishop Pearce* conjectured (*Epist. Altera* ii. §), and as four MSS cited by *Wetstein*, and six by *Griesbach*, read, εις ορσην should be placed before εκδικος, and joined with διακονος, a minister for wrath, as just before διακονος—εις το αγαθον, a minister for good.

Εκδιωκω, from εκ out, or intens. and διωκω to persecute.

To persecute violently, expel, or drive away by persecution. occ. Luke xi. 49.

1 Thess. ii. 15.

Εκδοσ, & ο, η, from εκδιδωμι to deliver up. *Given, or delivered up.* "In *Polybius* and *Herodian*, εκδοσι are those who are delivered up to the enemy, to be treated according to their pleasure." *Stockius*. occ. Acts ii. 23. See also *Raphelius*, *Wolffius*, *Kypke*, *Wetstein*. and *Bomyer*.

Εκδοχη, ης, η, from εκδεχομαι to look for, expect, which see.

A looking for (Eng. trans.), expectation. occ. Heb. x. 27.

Εκδυω, from εκ out, and δυω to clothe.

To unclothe, divest, strip off, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30.—of the body. occ. 2 Cor. v. 4.

EKEI, An Adv. of place, perhaps from the Chald. ܝܬܝܬ to go, and ܝܬ postfixed, to, towards, or from the Chald. ܝܬܝܬ here.

1. *There, in that place.* Mat. ii. 13, 15. & al. freq.

2. *Thither, to that place.* Mat. ii. 22. xvii. 20. & al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in *Elsner*, *Kypke* and *Wetstein*, *Var. Lect.* on Mat. ii.

Ἐξείθεν, An Adv. of place, from *ἐκεῖ* there, and the syllabic adjection * *θεν* denoting from a place.

From thence. Mat. iv. 21. v. 26. & al. freq.

Ἐκεῖνος, η, ο, A pronoun demonstrative, from *ἐκεῖ* there, and *ὅς* (frequently used for *ὁ* or *αὐτός*) that, or he.

That, that there (as we say), or as French *celui-là*, *He, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. Jam. iv. 15.

Ἐξούτι, An Adv. of place, from *ἐκεῖ* there, and † *ου* a syllabic adjection denoting at a place.

There, at that very place. occ. Acts xxi. 3. xxii. 5.

Ἐζητέω, ω, from *ἐκ* out, or intensive, and *ζητέω* to seek.

I. To seek out, or diligently in order to obtain. occ. Heb. xii. 17.—or to know. occ. 1 Pet. i. 10.

II. To seek diligently, or earnestly after, namely God, with a sincere and earnest desire to obtain his favour. occ. Acts xv. 17, Rom. iii. 21. Heb. xi. 6. The LXX have frequently used this phrase *ἐκζητεῖν Θεόν* for the Heb. — *בקש* or *דרש* *את יהוה*. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2.

III. To require, or exact severely. occ. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. *בקש* or *דרש*. See 2 Sam. iv. 1. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Ἐκθαμβέω, ω, from *ἐκ* out, or intensive, and *θαμβέω* to amaze, astonish.

To amaze, astonish exceedingly, whence *Ἐκθαμβομαι*, *σμαι*, Pass. To be amazed, astonished exceedingly, either with wonder, or fear, to be terrified out of one's senses, or wits, as we say, to be astounded, or confounded. occ. Mark xiv. 33. xvi. 5, 6. ix. 15,—*ἐκθαμβήθη* “was struck with astonishment; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30.);” Doddridge's Paraphrase, whom see, as also Whitby.

* This syllable, as also *θεν* of the same import, seems a derivative from the Heb. *נָסָה* to decline, the *נ* being dropt as usual.

† This syllabic adjection, as also *ζη*, and perhaps *ου*, may be derived from the Heb. *זוה* this.

Ἐκθαμβός, υ, ό, η, from *ἐκ* out, or intensive, and *θαμβός* amazement.

Amazed, astounded, astonished exceedingly. occ. Acts iii. 11.

Ἐθίλος, υ, ό, η, και το—ον, from *ἐκθίβημι* to put out, expose, a child, which see.

Exposed, cast out, abandoned. occ. Acts vii. 19.

Ἐκκαθαίρω, from *ἐκ* out, and *καθαίρω* to purge.

To purge out, purge, cleanse. occ. 1 Cor. v. 7. 2 Tim. ii. 21.

Ἐκκαίω, from *ἐκ* out, or intensive, and *καίω* to burn.

To burn, be violently inflamed, *exardere*. occ. Rom. i. 27, where see *Wetstein*; and observe, that an authentic and striking comment on this passage of St Paul may be found in *Virgil's* 2d Eclogue, where the poet, describing his unnatural lust for *Alexis*, in the strongest terms, even uses the very words *ardeo* and *uro burn, inflame*, to express the violence of his abominable passion, line, 1,

Formosum Pastor Corydon ardebat Alexin.

line 68,

Me tamen urit amor.

How painful and horrid is it to think, that a man of *Virgil's* elegant and improved understanding should be given up to a mind so undiscerning, and to such vile † affections! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in *Leland's* Advantage and Necessity of the Christian Revelation, pt. ii. ch. 3. p. 49, &c. and ch. iv.

‡ Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mons. Bayle in his Dictionary, Art. VIRGIL, Note (E.), where see more. In his *Bucolicks* “he (*Virgil*) relates very criminal passions, but that is no proof that he was tainted with them. The passion for boys was not less common in the Pagan times than that for girls, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without its being a sign that he related his own adventures, or approved the passions he mentioned.”

p. 61, &c. and ch. viii. p. 126, &c. and ch. xi. p. 183, 8vo. Comp. also *Juvenal's* Ild Satire.

Εκκακίω, ω, from εκ out, and κακος bad, weak, faint-hearted.

To faint, fail, flag, to give out, as we say. occ. Luke xviii. 1, where see *Kypke* and *Wetstein*, 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13.

Εκκενίω, ω, from εκ intens. and κενίω to stab.

To stab, or pierce deeply. occ. John xix. 37. Rev. i. 7.

In several places of the LXX it answers to the Heb. קרַךְ to pierce, stab; and, according to *Aldus's* edition, even in Zech. xii. 10. where *Aquila*, *Symmachus* and *Theodotion* have likewise ἐξεκένισαν.

Εκκαλῶ, from εκ out, and καλῶ to break.

To break out, or off. occ. Rom. xi. 19, 20.

Εκκλείω, from εκ out, and κλείω to shut.

To shut out, exclude. occ. Rom. iii. 27. Gal. iv. 17.

Εκκλησία, ας, ἡ. It seems to be derived from εκκαλεῖν to call out, though the learned *Mintert* chooses to deduce it from the Heb. עֵבֶר an assembly, for which the LXX have very frequently used Εκκλησία.

I. An assembly of the people, called out by the civil magistrate. In this sense it is used by the * Greeks, and particularly by the † Athenians, and thus it is applied, Acts xix. 39. Hence

II. An assembly of the people, though not thus lawfully called out. occ. Acts xix. 32, 40.

III. A general assembly of the Israelitish people. occ. Acts vii. 38. Comp. Heb. ii. 12. See *Doddridge* on Acts vii. 38, and comp. Exod. xix. 17, &c. xx. 18. Deut. iv. 10. xviii. 16.

IV. And most generally in the N. T. A church of God, i. e. an assembly, or society of men called out of mankind by the word of God. In this view it denotes

1. The universal Christian church militant, that is, the whole society of Christians wheresoever dispersed, or howsoever dis-

tressed, throughout the world. Mat. xvi. 18. Eph. v. 23, 25, 27. Col. i. 18, 24.

2. The universal church triumphant, and glorified. Eph. v. 27. Comp. Heb. xii. 23.

3. A particular church, though consisting of several congregations. Acts viii. 1. (comp. ch. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8. & al. From these latter passages of the Revelation it is evident that the number of churches is estimated by the number of angels or bishops, and that each of these churches was therefore reckoned as one, because governed by one ruler, how many soever were the particular congregations it contained.

4. A particular or single congregation of Christians. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. ver. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2.

5. The place where such a congregation assembled. Acts xi. 26. 1 Cor. xi. 18, 22. comp. 1 Cor. xiv. 23. See the learned *Jos. Mede's* Works, fol. p. 319. & seqt. and *Wolfius* on 1 Cor. xi. 22.

In the LXX this word almost constantly answers to the Heb. עֵבֶר, which denotes in like manner an assembly, or congregation, and is often applied to the general assembly of the Israelitish people. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 K. viii. 14, 22, 55, 65.

Εκκλινω, from εκ out, and κλινω to incline.

I. To go out of the way, decline, deviate. occ. Rom. iii. 12.

II. With απο following, To decline from, avoid. occ. Rom. xvi. 17. 1 Pet. iii. 11.

Εκκολυμβάω, ω, from εκ out, and κολυμβάω to swim.

To swim out, or away. occ. Acts xxvii. 42. where *Kypke* quotes *Polybius* repeatedly using the V. in the same sense.

Εκκομίζω, from εκ, out, and κομίζω to carry.

To carry out, i. e. of the city or town: For the ‡ Jews used not to bury within the walls of their towns. So among || the Athenians and Romans there were even laws to forbid that practice. *Elsner* shews

* See *Pollux*, lib. viii. *Mintert*, *Leigh*, &c.

† Who, besides their κυριαί εκκλησίαι stated assemblies, had also their συκλήται, which were called together by their military officers, or civil magistrates. See *Potter's* Antiquities of Greece, book i. ch. 17.

‡ See *Josephus*, De Bel. lib. v. cap. 13. § 7.

|| See *Duport* on *Theophrast.* Eth. Char. p. 470. edit. *Needham*, and *Potter's* Ant. of Greece, book iv. ch. 7.

that

that *εκκομίζειν* is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from *Lucian*, *Contemplant.* tom. i. p. 340. Τον γαίονα δε τον ΕΚΚΟΜΙΖΟΝΤΑ το παιδιον εκ ορα. But he does not look at his neighbour who is *carrying out* his child *to be buried*." See also *Suicer's* Thesaur. on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. Mat. xxvii. 60. John xix. 41.

Εκκοπῶ, from *εκ* out, and *κοπῶ* to smite, cut.

To cut off.

I. *To cut off*, or *down*, as a tree. Mat. iii. 10. vii. 9. Luke xiii. 9.

II. *To cut out*, or *off*, as a branch from a tree. Rom. xi. 22, 24.

III. *To cut off*, as the hand or foot. Mat. v. 30. xviii. 8.

IV. *To cut off*, *prevent*. occ. 2 Cor. xi. 12.

V. *To hinder*, *render ineffectual*. occ. 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.

Εκρεμαμαι, from *εκ* from, and *κρεμαμαι* to hang.

To hang from, or *upon*. occ. Luke xix. 48, where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So *Eunapius* in *Ædes*. ΕΞΕΚΡΕΜΑΤΟ των λογων, και της ακροασιως εκ ανεπιμπαλῶ. He hung on his words, and was not satisfied with hearing." The Latin writers use *pendeo* in like manner. Thus *Virgil*, *Æn.* iv. line 79,

—Pendetque iterum narrantis ab ore.

Again with pleasure on his lips she hangs.

And *Ovid*, *Epist.* *Heroid.* I. line 30,

Narrantis conjux pendet ab ore viri.

Th' attentive wife hangs on her husband's lips.

Pope, *Epist.* to Lord Cobham, lin. 184,

Tho' wond'ring senates hung on all he spoke.

See more in *Alberti*, *Suicer's* Thesaur. in *Εκρεμαμαι*, and *Wetstein*.

Εκλαλειω, ω, from *εκ*, out, and *λαλειω* to speak.

To tell, *utter*. occ. Acts xxiii. 22.

Εκλαμπω, from *εκ* out, or *emphat.* and *λαμπω* to shine,

To shine forth, or *gloriously*, *effulgere*. occ. Mat. xiii. 43. Comp. Dan. xii. 3, where the correspondent Heb. word is *יִתְנַחֵם* to shine.

Εκλανθανομαι, Mid. from *εκ* out and *λανθανομαι* to forget, which from *λανθανω* to lie hid.

To forget entirely, *let slip out of the mind*. occ. Heb. xii. 5.

Εκλεβομαι, Mid. from *εκ* out, and *λεβω* to choose, select, from Heb. *לָבַח* to take, to which *εκλεβομαι* answers in the LXX of Prov. xxiv. 32.

I. *To choose*, *choose out*, " * take by way of preference (out) of several things offered," or *proposed*, *to elect*. occ. Luke x. 42. xiv. 7.

II. *To choose*, *choose out*, or *elect* a person to an office or employment. occ. Luke vi. 13. John vi. 70. † xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, 1 Cor. i. 27, 28, where God is said to have *chosen* the foolish and weak things, &c. of this world to confound the wise and strong, &c. In Acts xv. 22, "Understand αὐτας before εκλεξαμενας, which otherwise ought to have been εκλεξαμενοις or εκλεξαμενη.—This change of the case has been often taken notice of by learned men. Εκλεξαμενας is ill translated *delectos* and *chosen*, as if it were the passive εκλεχθεντας. *Markland*. (Comp. ver. 25.) Γραψαντες at the end of the verse is referred to Αποστολοις as if it were γραψασι." *Bowyer's* Conject. For instances of similar changes of the cases of participles in the purest Greek classics, see *Raphelius*, and *Elsner* on Acts xv. *Kypke*, and *Wetstein* on Luke xxii. 20. *Vigerus* De Idiotism. cap. vi. sect. 1. reg. 12. and Note; and comp. 1 Pet. iv. 3.

III. *To choose*, or *choose out* to special privileges, as God *chose* the ancient Israelites, as a nation, to be his peculiar people. occ. Acts xiii. 17 †; or as he *chose* Christians, as christians, to peculiar blessings before the foundation of the world. occ.

* *Johnson's* Dictionary.

† Εἶσω οἶδα ὡς ἐξελεξαμην i. e. I am well acquainted with those whom I have chosen. (Comp. Εἶδω IV.) or, as *Doddridge* well paraphrases these words, "I know the real character, and all the most secret views and transactions of those whom I have chosen." Comp. ver. 11, and ch. vi. 64, 70, and see *Whitby* on John xiii. 18.

‡ Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 K. iii. 8. Ps. cxxxiv. or cxxxv. 4. Isa. xli. 8, 9. Jer. xxxiii. 24. in the LXX, in all which passages the V. εκλεβομαι is used in this sense for Heb. *לָבַח* to choose.

Eph.

Eph. i. 4, *εἶναι*—*ἀσῖδες καὶ ἀμώμητοι*, &c. to the end, or with a design, that *they might be holy, and without blame*, &c. (the infin. being here used in the same sense as *εἰς τὸ εἶναι*. ver. 12. and denoting the end or design, as it * often does both in the sacred and profane writers;) or as he hath chosen *the poor in this world, rich in faith, and heirs of the kingdom*, &c. occ. Jam. ii. 5. So, for the sake of the *elect*, i. e. the † Christians, or Christian Jews, whom, *as believers in Christ*, he had *chosen* for his people, he shortened the days of the siege of Jerusalem. occ. Mark xiii. 20. And thus *Ignatius*, in his Address to the Church of the Ephesians, calls it *ΕΚΛΕΛΕΓΜΕΝΗ* *elect* ‡.

Εκλείπω, from *εκ* out, or *emphat.* and *λείπω* to fail.

I. To fail entirely, cease. occ. Luke xxii. 32. Heb. i. 12.

II. To fail. occ. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had *failed* in the world (as we say), made to himself

friends of the deceitful Mammon, and also to our *failing by death*, or *dying*, in which sense it is not only used by the LXX, Gen. xxv. 8. & al. answering to the Heb. *נָפַח* to expire, but by *Plato*, *Dionysius Halicarn.* *Xenophon*, and others of the Greek writers, as may be seen in *Wetstein*. Comp. *Campbell's Note*.

Εκλεκτός, η, ον, from *εκλέγομαι*.

Chosen, chosen out, elect.

I. *Chosen out to a certain dignity or office.* occ. Luke xxiii. 35. which seems an allusion to Isa. xlii. 1, where the Messiah is called by God *בְּחִירִי* *my chosen*, or *elect one*: and that the ancient Jews understood this prophecy of Isaiah as relative to the *Messiah*, is apparent from the Chaldee Targum on the place, which runs thus, *עבֵרִי מַשִּׁיחָא אֶרְבֵּינִי בְּחִירִי*, *Behold my servant the Messiah! I will be near him; my chosen*—But, further, the word *εκλεκτός* in St Luke seems not only to denote our Saviour's being *chosen* to the office of the Messiah, but also his being *approved* by God in that capacity (comp. Sense IV. below), and accordingly St Mat. ch. xii. 18, explains *בְּחִירִי* in Isa. xlii. 1. by *ἀγαπητός* *μὲν* *my beloved*. Comp. 1 Pet. ii. 4, 6, where at the 4th ver. *εκλεκτός* is opposed to *ἀποδοκιμασμένον*, *rejected, disapproved*, and at the 6th answers to the Heb. *בָּחַן* *tried, proved*, in Isa. xxviii. 16.

II. *Εκλεκτοί*, οἱ, *Chosen men, picked out* for soldiers. occ. Rev. xvii. 14, where *εκλεκτοί* plainly answers, but in a figurative sense, to the Heb. *בְּחִירֵי* *chosen men*, which the LXX render by the same word, Jud. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. & al.

III. *Chosen to peculiar privileges and blessings.* In this view it is used for *professed believers*, or *christians*, whether originally Gentiles or Jews, who are therefore called by St Peter, 1 Ep. ii. 9, *γενεὴς εκλεκτὴν* *a chosen generation*, i. e. *chosen to be God's peculiar people*, as the Jews anciently were. (Comp. Exod. xix. 6. Isa. xlii. 20, 21, the apocryphal Esth. xvi. 21, and the texts cited from the O. T. in the first Note under *Εκλέγομαι* III.) occ. Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. ii. 9. So *Clement* applies the word, 1 Ep. to the Corinthians,

* So *ελθεῖν*, Mat. xiv. 29; *αἶραι*, Mark xiii. 15, 16; *φωλλασσεῖν*, Acts xii. 4; *κατακτεῖν*, Acts xvii. 26; *ζῆλιν*, Acts xvii. 27; and see *Bos*, *Ellips.* on *Eis*, p. 329, 7th edit.]

† See Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 276, 8vo. 2d edit.

‡ The reader is particularly desired to observe, that I have carefully set down every text of the N. T. wherein this important verb *εκλέγομαι*, and its two derivatives *εκλεκτός* and *εκλογή* (which see below) occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the *Old Testament*, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real mind of the Spirit of God, with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent human writers on both sides, yet, till I took the method here earnestly recommended, I could never form any settled judgment, nor obtain any solid satisfaction on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by *Milton* to a part of the fallen angels! Par. Lost, book ii. line 557, &c.

Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, Fore-knowledge, Will and Fate,
Fixt-fate, Free-will, Fore-knowledge absolute,
And found no end in wand'ring mazes lost.

§ 2. "Ye contended day and night for the whole brotherhood, *εις το σωζεσθαι μετ' ελεως και συνειδησεως τον αριθμον των ΕΚΛΕΚΤΩΝ αυτης*, that through the mercy (of God) and a good conscience the number of his *elect* might be saved."

Wake. In the *Martyrdom of Polycarp*, § 16. edit. *Russel*. ΕΚΛΕΚΤΩΝ the *elect*, or Christians, are opposed to *απιστων* the *unbelievers* or heathen. And *Ignatius*, in his Address to the Church of the Tralians, styles it ΕΚΛΕΚΤΗ: *elect*. Comp. *Συνεκλικτος*.

IV. Chosen, accepted, approved, excellent.

Comp. under Sense I. occ. Mat. *xx. 16. xxii. 14. Luke xviii. 7. Rom. viii. 33. (Comp. ver. 28. & seq.) Rom. xvi. 13. 2 John ver. 1. 13. 1 Tim. v. 21; in which last text the *elect angels* are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare *Josephus* De Bel. lib. ii. cap. 16. § 4. towards the end, and see *Wolfius*.

Clement, in his 1st Epistle to the Corinthians, § 49, uses the word in this sense also: "By charity were *all the elect of God*, *παντες οι ΕΚΛΕΚΤΟΙ Θεου*, made perfect. Without charity nothing is *well-pleasing*, *ευαρεστον*, to God." Comp. § 1. The LXX have several times applied the word in this last sense, as in Isa. † lxv. 9, 15, 23, answering to the Heb. *בְּחֵרָה* *chosen*, *choice*, and in Prov. xvii. 3. Isa. xxviii. 16, to the Heb. *בָּרָא* *proved*, *approved*.

Εκληθομαι, Depon. from *εκ* *out*, or *intens.* and *ληθομαι* *to forget* (as this V. is often used in *Homer*), from *ληθω* *to lie hid*, which see.

To let slip out of mind, to forget entirely. occ. Heb. xii. 5. Comp. *Εκλινθασομαι*.

Εκλογη, ης, η, from *εκλελογα* perf. mid. of *εκλεγω* *to choose out, elect*.

* See *Whitby* on these three texts of Mat. and Luke. *Theophylact's* Note on Mat. xxii. 14. seems very remarkable: Πολλες καλει ο Θεος, μαλλον δε παντας, ολιγοι δε εκλεκτοι ολιγοι γαρ σωζομενοι και αξιοι εκλεσθαι παρα Θεου. 'Ως τε μιν Θεος το καλειν, το δε ΕΚΛΕΚΤΟΤΕ γενισθαι, η μη, ημερον εστι. God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but *to be chosen* (*become elect*) or not, is ours.

† On which passages compare Rom. xi. particularly ver. 5, 7.

I. *A choosing out, or election of a person to a certain office or employment.* occ. Acts ix. 15.

II. *A choosing out, or election of one nation rather than another to certain privileges and blessings.* occ. Rom. ix. 11. xi. 28. Thus in the first text there was an *election* of Jacob rather than of Esau, so that the *posterity* of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. Gen. xxv. 23. and Mal. i. 2, 3, and see *Doddridge's* Note on Rom. ix. 13. And thus in Rom. xi. 28, there was an *election* of the Jews to be God's *peculiar people* for their fathers' sake, (comp. Deut. iv. 7, 37, vii. 6, 7, 8. x. 14, 15.) which *election* it is plain the Apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See *Whitby* on Rom. xi. 28, and the following verses.

III. *An election, or being chosen to the blessings of the Gospel.* occ. Rom. xi. 5. 2 Pet. i. 10. 1 Thess. i. 4. where see *Macknight*. Also, *The persons so chosen.* occ. Rom. xi. 7. In this latter sense *Clement* applies the word to the Corinthian christians. 1 Ep. to Cor. § 29. *ος* (rather † *ος*) ΕΚΛΟΓΗΣ μερος εποισεν εαυτω, whom he hath made part of *the election* to himself." The expression *λειμμα κατ' εκλογην χαριος*, Rom. xi. 5, means *a remnant of Jews reserved, or left, according as they were elected or chosen out* (comp. Matt. xx. 16. xxii. 14. Mark xiii. 20, under *Εκλεγομαι* III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. *For by GRACE they were saved through FAITH, and that not of themselves, it was the gift of God, not of works, lest any man should boast.* See Eph. ii. 8, 9.

Εκλυω, from *εκ* *out*, or *intens.* and *λυω* *to loose*.

To dissolve. Whence

Εκλυομαι, Pass. *To be dissolved, to become faint, to faint*, either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb.

‡ See *Davis's* Note on the place.

αἱ. 3, 5. In the profane writers likewise it denotes *being faint*. See *Wetstein* on Mat. xv. 32, and *Wolffius* and *Campbell* on Mat. ix. 36; in which latter text *Wetstein* and *Griesbach* for ἐκλελυμένοι adopt ἐσκυλμένοι, which is the reading of very many MSS, six of which ancient. See Σκυλλω.

It occurs in the N. T. only in the above passages, but is used by the LXX in the same sense, 1 Sam. xiv. 28. 2 Sam. xvi. 14. xvii. 29. & al. for the Heb. הָיָה and הָיָה *to be tired, faint*. Comp. 1 Mac. iii. 17.

Εκμασσω, from εκ out, or intens. and μασσω *to wipe*, which see under Απομασσωμαι.

To wipe, wipe dry. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5.

Εκμυκτηριζω, from εκ out, or intens. and μυκτηριζω *to mock, sneer*, which see.

To mock, or sneer exceedingly. occ. Luke xvi. 14. xxiii. 35.

The LXX have used it in two passages, Ps. ii. 4. xxii. 7, for the Heb. אָרַב *to mock, deride*; but *Kypke* on Luke xvi. 14, observes that the profane writers very rarely use either the simple V. μυκτηριζω or its other compounds; he, however, produces ΜΥΚΤΗΡΙΖΩΝ, and ὙΠΟ-ΜΥΚΤΗΡΙΣΑΣ from *Stobæus*, and ΕΠΕ-ΜΥΚΤΗΡΙΣΑΝ from *Menander* cited by *Plutarch*.

Εκνευω, from εκ out, and νευω *to move, tend, incline*, which may be from the Heb. נָעַץ *to move, be agitated*.

I. *To decline, go aside*. So *Plutarch* De Gen. Socrat. tom. ii. p. 577, B. ΕΚ-ΝΕΥΣΑΣ της ὁδου, *going out of the way*.

II. Simply, *To depart, go forth, or away*, in *Ælian*, and thus it seems used John v. 13. The 1st aor. ἐξενευσα in *Thucydides* and *Lucian* denotes *swimming out, escaping by swimming*; but is not this rather from the V. νευω *to swim*, than from νευω? See more in *Elsner*, *Wolffius*, and *Wetstein* on John v. 13.

The LXX have used it for the Heb. פָּנָה *turn, turn aside*, 2 K. ii. 24. xxiii. 16; and, according to some copies, for הָבַח *decline, turn aside*, Jud. iv. 18.

Εκνηφω, from εκ out, and νηφω *to be sober*. *To awake sober out of a drunken sleep*, applied spiritually. occ. 1 Cor. xv. 34.

The LXX have used it in the same sense,

for the Heb. גָּרַח *to awake*, Joel i. 5. Εκνηφάτε, οἱ μεθυόντες, *Awake, ye drunken*. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So *Plutarch*, in *Demosth.* tom. i. p. 855, B. of *Philip* who had been *drunk*, μεθυων, ΕΚΝΗΦΑΣ δε—.

Εκουσιος, α, ον, from ἐκων—ουσα—ον *willing*.

Voluntary, spontaneous, whence the neuter being used as a substantive κατὰ ἐκουσιον, *of free-will*, i. e. *voluntarily*. occ. *Philem.* ver. 14.

Εκουσιως, Adv. from ἐκουσιος.

Willingly, voluntarily. occ. Heb. x. 26. 1 Pet. v. 2.

Εκπαλαι, Adv. from εκ of, and παλαι *anciently, formerly*.

I. *Of old, in ancient times*. occ. 2 Pet. iii. 5.

II. *Of a long time*. occ. 2 Pet. ii. 3, where *Alberti*, *Wolffius*, *Kypke* and *Wetstein* shew that this compound particle εκπαλαι is used by *Josephus*, *Arrian*, and *Plutarch*.

Εκπειραζω, from εκ intens. and πειραζω *to try, prove, tempt*.

To try, prove, tempt, make trial or proof of. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See *Wetstein*, *Whitby*, and *Campbell* on Mat. iv. 7, and *Macknight* on 1 Cor. x. 9.

The LXX have used this verb for the Heb. נִסָּה, Deut. vi. 16. Ps. lxxviii. 18.

Εκπιμπω, from εκ out, and πιμπω *to send*. *To send out, or forth*. occ. Acts xiii. 4. xvii. 10.

Εκπερισσος. See under Περισσος.

Εκπίλω, or Εκπίλυνμι, from εκ out, and πίλω *to open, stretch out*.

To stretch out, expand, as the hands, in earnestly addressing and persuading. occ. Rom. x. 21, where see *Kypke*; and *Vitranga* on Isa. lxv. 2.

Εκπίλω, from εκ out or from, and πίλω *to fall*.

To fall off, or from. An absol. V. whence in the N. T. we have 1st aor. ἐξέπεσα, 2d aor. ἐξέπεσον, infin. ἐκπεσιν, &c. See under Εκπιπίλω.

Εκπιπίλω, from εκ from, and πιπίλω *to fall*.

I. *To fall off or from, to fall*. occ. Mark xiii. 25. Acts xii. 7. xxvii. 32. Jam. i. 11. 1 Pet. i. 24.

II. Governing a Genitive, *To fall off from*. occ.

occ. Gal. v. 2. 2 Pet. iii. 17. Comp. Rev. ii. 5.

III. With *εις* following, *To fall upon, to run foul of, be cast upon*, as a ship. *Elsner* remarks, that a ship is said (i. e. in the Greek writers) *εκπιπτεν* when it is dashed against the rocks, or runs aground: for the latter use of the word he quotes *Polybius* and *Aristides*: and of the former, *Herodotus*, cited by *Raphelius*, furnishes us with an example, *ΕΞΕΠΙΠΤΟΝ προς τας πέτρας*, *They ran foul, or were dashed against the rocks.*" The persons sailing are also, in the above-mentioned circumstances, said *εκπιπτεν*, as *Raphelius* on Acts xxvii. 26 shews from *Xenophon*. "*Εκπιπτεν* signifies *to fall upon any thing, contrary to your expectation and will, by erring and wandering from your original course and destination.* So *Hutchinson* in *Xenoph.* Ανασ. p. 452, 8vo on *Εκπιπτορίας*: *Eodem sensu adhibetur εκπιπτεν*, Acts xxvii. 17, 26, *nempe de navigantibus, qui cursu proposito excussi vel in brevia incidunt vel in littusejiciuntur.*" *Bryant's Observations*, &c. p. 27, and Note. occ. Acts xxvii. 17, 26, 29.

IV. * "*To fall to the ground*," i. e. *be ineffectual*, *excidere*. occ. Rom. ix. 6.

V. *To fail, cease, be abolished*. occ. 1 Cor. xiii. 8.

Εκπλειω, ω, 1st fut. *εκπλευσω*, from *εκ* out, and *πλειω* to sail.

To sail out, or forth. occ. Acts xv. 39. xviii. 18. xx. 6.

Εκπληρωω, ω, from *εκ* intens. and *πληρωω* to fulfil.

To fulfil entirely. occ. Acts xiii. 32.

Εκπληρωσις, ιος, att. *εως*, ή, from *εκπληρωω*. *A fulfilling, accomplishment*. occ. Acts xxi. 26. Comp. Num. vi. 5, 13, in LXX, and 1 Mac. iii. 49.

Εκπλησσω, or — *τιω*, from *εκ* intensive, and *πλησσω* to strike.

Εκπλησσομαι, Pass. *To be exceedingly struck in mind, to be astonished, astounded*. Mat. vii. 28. xiii. 54. Luke ii. 48. & al. freq. Thus *Plato* de Rep. I. cited by *Wetstein* in Mat. Ε[ω] ακουσας ΕΞΕΠΛΑΓΗΝ, *Hearing it, I was astonished.*" So *Lucian*, *Scythia*. tom. i. p. 653. "For as soon as I arrived in your city, ΕΞΕΠΛΑΓΗΝ μεν ευθως, *I was immediately astonish-*

ed." *Plato* applies the simple *πλησσω* in like manner, *Epist.* 7. ΠΛΗΓΕΙΣ Ε[ω] τω λεχθεντι, (just as we say in English) *I being struck with what was said.*"

Εκπνιω, ω, from *εκ* out, and *πνιω* to breathe.

I. *To breathe out, emit the breath*. Thus sometimes used by the profane writers.

II. *To expire, die*. occ. Mark xv. 37, 39. Luke xxiii. 46. *Sophocles* and *Plutarch* apply the V. in this latter sense. See *Wetstein* in Mark.

Εκπορευομαι, from *εκ* out, and *πορευομαι* to go.

I. *To go, or come out or forth*, spoken of persons, Mat. iii. 5. xx. 29. John v. 29. & al.—of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15.—of fame or rumour, Luke iv. 37.—of lightnings and thunders, Rev. iv. 5.—of evil spirits, Mat. xvii. 21.

II. *To proceed, or come forth*, as the Holy Spirit from the Father. John xv. 26.

III. Comp. *Εισπορευομαι* II.

Εκπορευω, from *εκ* intens. and *πορευω* to commit fornication or lewdness.

To commit habitually, or give one's self up to, excessive or abandoned fornication, or lewdness. occ. Jude ver. 7.

Εκπιω, ω, from *εκ* out or from, and obsol. *πιω* to fall.

To fall off or from, to fail. An obsolete verb, whence in the N. T. we have perf. act. *εκπεπιωκα*. See under *Εκπιπλω*.

Εκπιυω, from *εκ* out, and *πιυω* to spit.

Properly, *To spit out*, thence, *To reject with disgust, or contempt*, *respuere*. occ. Gal. iv. 14, where see *Kypke Observ.* Sac.

Εκρίζω, from *εκ* out, and *ρίζω* to root.

To root out or up, to eradicate, properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude ver. 12.

Εκστασις, ιος, att. *εως*, ή, from *εξιστημι*, which see.

An ecstasy, in which the mind is for a time carried, as it were, out of, or beyond itself, and lost.

I. *Great astonishment, amazement*. occ. Mark v. 42. xvi. 8. Luke v. 26. Acts iii. 10.

II. *A sacred ecstasy*, or " * *rapture of the mind out of itself*, when, the use of the external senses being suspended, God reveals something in a peculiar manner to

his servants the prophets or apostles, who are then *taken*, or *transported out of themselves*." occ. Acts x. 10. xi. 5. xxii. 17. In this latter sense *Εκστασις* in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. *חַלְמָה* a deep or dead sleep. Excellently therefore have our translators rendered it in the Acts by the English word, *a trance*.

Εκστρεφω, from *εκ* out, and *στρεφω* to turn. To turn out of the way, pervert. occ. Tit. iii. 11, where see *Wolffius*.

Εκταρασσω, from *εκ* intense, and *ταρασσω* to disturb.

To disturb very much, or exceedingly, occ. Acts xvi. 20.

Εκτεινω, from *εκ* out, and *τεινω* to stretch.

I. To stretch out, extend, as the hand. Mat. viii. 3. xii. 13. & al. freq. On Acts xxvi. 1, *Wetstein* cites from *Polyænus*, *ΑΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημισησων*, He lifted up his right hand, as going to harangue." Comp. Prov. i. 24.

II. To cast out, or let down, as an anchor from a ship. occ. Acts xxvii. 30.

Εκτελειω, ω, from *εκ* out, or intens. and *τελειω* to finish.

To finish entirely, complete. occ. Luke xiv. 29, 30.

Εκτενεια, ας, η, from *εκτενης*.

Intenseness, or continuance. So *Εν εκτενεια* for *εκτενω*, Intensely, instantly, comp. Luke xxii. 44.—or continually, comp. Luke ii. 37. occ. Acts xxvi. 7.

Εκτενεστερον, Compar. neut. of *εκτενης* (which see) used adverbially.

More intensely or earnestly. occ. Luke xxii. 44.

Εκτενης, εος, υς, ο, η, και το—ες, from *εκτεινω*.

Continual, or intense. occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8. Comp. ch. i. 22.

Εκτενω, Adv. from *εκτενης*.

Intensely, earnestly. occ. 1 Pet. i. 22.

The LXX use this word for the Heb. *קָרַח* in strength, strongly. Jon. iii. 8. Comp. Judith iv. 10.

Εκτιθημι, from *εκ* out, and *τιθημι* to put.

I. To expose, as an infant, to put or cast him out to chance (as we say). occ. Acts vii. 21. *Herodotus*, lib. i. cap. 112, uses the V. twice in this sense. See also *Wetstein*.

II. To expound, explain, declare. occ. Acts xi. 4. xviii. 26. xxviii. 23.

The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages.

Εκλινασσω, from *εκ* from, and *κλινασσω* to shake, which see under *Αποκλινασσω*.

To shake from, or off. occ. Mat. x. 14.

Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13, in LXX.

Εκλος, η, ον, from *εξ* six.

The sixth. Mat. xx. 5. & al. freq. In order to reconcile John xix. 14, with Mark xv. 25, Dr *Macknight* thought it sufficient to observe, that St Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: But that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was best known, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr *Macknight*, in his *Fifth Preliminary Observation to his Harmony*, 1st edit. But was this indeed the manner in which the Romans reckoned their hours? It were easy to quote from their writers many passages which clearly prove that it was not*. But I shall only produce the well-known lines of *Martial*, lib. iv. epigr. 8.

Prima salutantes atque altera distinct hora,
Exercet raucos tertia cauidicos,
In quintam varios extendit Roma labores,
Sexta quies lassus—&c.

"The first and second hour are engaged at the temples of the gods, the third exercises the hoarse pleaders, from that until the fifth the Romans are employed in various occupations, the sixth affords rest to the weary," &c.

* See *Cicero* Orat. pro Murenâ, § 33. edit. Olivet.—Epist. ad Attic. lib. ii. epist. 10. & lib. xiii. epist. 52.—Ad Famil. lib. vii. epist. 30. *Cæsar*. Comment. lib. iv. § 21. edit. Clarke and Maittaire. *Horat.* lib. i. sat. 5. lin. 23, 25. sat. vi. lin. 122. lib. ii. sat. 6. lin. 34. *Persius*, sat. iii. lin. 4, & Not. *Delph. Martial*, lib. viii. epig. 67.

The

The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sun-rise, and of the night from sun-set*. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14, with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in *Wolfius* and others. I shall mention but two: 1st. That which proposes with a few MSS to read in John *τρίτη* third instead of *ἕκτη* sixth (see *Whitby* and *Doddridge*); but as that reading does not appear to be supported by sufficient authorities, (see *Mill* and *Wetstein*), this method may be rather thought cutting the knot than untying it. 2dly. The most satisfactory solution of the difficulty seems to be that stated by *Harmer*, who refers the sixth hour in John, not to the time of day, but to the immediately preceding *Παρασκευὴ τῆς Πασχα*, Preparation of the Paschal peace-offerings, which he shews from Dr. *Lightfoot* might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews about the sixth hour after this time, according to St. John's account, and be crucified at the third hour of the day, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to *Harmer* himself, *Observations*, vol. iii. p. 130. & seq.

In John iv. 6, it does indeed seem at first sight as if the evangelist reckoned the hours of the day in the manner mentioned by *Macknight*; because the usual time when the women in the east draw water was anciently (see Gen. xxiv. 11.) as it still is, the evening. But in reply to this it may be observed, that from the whole of the narration, John iv. it is evident that Jesus found the woman alone at the well, and that therefore it could hardly have been the usual time of women's

drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character (see ver. 17, 18.), it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of her's might especially recommend her to the favour of HIM who came to save sinners, and knew her heart.

Ἐξῆς, An adv. governing a gen. from *ex* out.

1. *Without*, as opposed to *within*. occ. 1 Cor. vi. 18. (where see under *Παρά* IV.) 2 Cor. xii. 2, 3. With the neut. article, *Τὸ ἔξῆς*, *The outside*. occ. Mat. xxiii. 26.
2. *Except, besides*, occ. Acts xxvi. 22. 1 Cor. xv. 27.
3. *Ἐξῆς εἰ μὴ*, *Except that, unless*. occ. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. *Lucian* often uses the same phrase; *Revisc.* tom. i. p. 389. *ΕΚΤΟΣ ΕΙ ΜΗ—εἰ μὴ*, *Unless he be.* *Quom.* conscrib. Hist. p. 677. E. *ΕΚΤΟΣ ΕΙ ΜΗ—τις*, *Unless any one should suppose*—See more instances in *Wetstein* and *Kypke* on 1 Cor. xiv.

Ἐκτρέπομαι, from *ex* out, *from*, and *τρέπω* to turn.

- I. *To be turned out* of the way, or *aside*. occ. Heb. xii. 13. Also, *To turn aside*, in an intransitive sense. occ. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See *Kypke* on 1 Tim.
- II. With an accusative following, *To turn from, avoid, aversari*. occ. 1 Tim. vi. 20. *Ἐκτρέφω*, from *ex* intens. and *τρέφω* to nourish.

I. *To nourish*. occ. Eph. v. 29.

II. *To nourish, or bring up*. occ. Eph. vi. 4. In this latter sense of *bringing up, or educating*, it is frequently used by the LXX, answering to the Heb. *הגדל*. See inter al. 1 K. xii. 8, 10. 2 K. x. 6. Hos. ix. 12.

Ἐκτρώμα, *αἶμα*, *το*, from *ἐκτρίνωμαι* perf. pass. of the V. *ἐκτρίνωσκω* to suffer abortion, miscarry, which from *εκ* and *τρίνωσκω* to wound, hurt, and this from the simple *τρώω* or *τρώω* the same, which may with great probability be deduced by transposition from the Heb. *רעה* to cut, wound.

An abortion or abortive birth. occ. 1 Cor. xv. 8, where see *Macknight*.

* See *Rutherford's Astronomy*, No. 375, 376. *Plutarch*, *Quæst. Rom.* p. 284.

In two passages of the LXX, Job iii. 16. Eccles. vi. 3. it answers to the Heb. נפל, of the same import, from the V. נפל to fall, fall away.

Εκφέρειω, from εκ out, and φέρω to bring, carry.

I. To bring, or carry out. occ. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. To carry out to burial. occ. Acts v. 6, 9, 10. Comp. Εκκομιζω. Raphaelius shews from Herodotus and Polybius, that εκφέρειν is a funereal term, as the correspondent efferre is in Latin. See also Wetstein.

III. To bring forth, produce, as the earth. occ. Heb. vi. 8. It is used in the same sense by the Greek writers. See Wetstein.

Εκφευγω, from εκ out, and φευγω to flee.

I. To flee out. occ. Acts xvi. 27. xix. 16.

II. To escape. occ. Luke xxi. 36. Rom. ii. 3. 2 Cor. xi. 33. Heb. ii. 3. 1 Thess. v. 3.

Εκφοβεω, ω, from εκφοβος.

To terrify. occ. 2 Cor. x. 9.

Εκφοβος, ο, ή, from εκ intensive, and φοβος fear.

Exceedingly affrighted, terrified. occ. Mark ix. 6. Heb. xii. 21.

Εκφυω, from εκ out, and φυω to produce.

To produce, put, or thrust forth, as a fig-tree its leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts εκφυη may be rendered either transitively putteth forth, or intransitively spring forth; and φυλλα may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St Luke in the parallel place, ch. xxi. 30, uses προβαλωσι send forth*.

Εκχυνω, from εκ out, and χυνω to pour.

I. To pour out, properly as liquids. occ. Mat. ix. 17. Mark ii. 22.

II. To shed, as blood. occ. Acts xxii. 20. Rom. iii. 15.

III. To pour out, empty, as the bowels of wrath. Rev. xvi. 1, & seqt.

IV. To pour out, as money. occ. John ii. 15.

V. To pour out, as the Holy Spirit. occ. Acts ii. 17, 18, 33. Tit. iii. 6.

Εκχυνω, or εκχυνω, from εκ out, and χυνω or χυνω to pour.

I. To pour out, as liquids. occ. Luke v. 37.

II. To shed, as blood. occ. Mat. xxvi. 28.

Mark xiv. 24. Luke xi. 50. xxii. 20, where see Wetstein and Kypke Obs. Sac.

III. Pass. To be poured, or gush out, as the bowels. occ. Acts i. 18.

IV. Pass. To be poured out, or shed abroad, as the gift of the Holy Ghost. occ. Acts x. 45.—or the love of God. occ. Rom. v. 3.

V. Pass. To rush, or run violently, effusè ruere. So Elsner, who shews that not only the LXX, Alexandr. Jud. ix. 44. xx. 37, but Themistius and Polybius have used it in this sense, and that the latter particularly applies it to inordinate desire. occ. Jude ver. 11, where comp. Kypke.

Εκχωρειω, ω, from εκ out, and χωρειω to go. To go, or depart, out. occ. Luke xxi. 21.

Εκψυχω, from εκ out, and ψυχω to breathe. To expire, die. occ. Acts v. 5, 10. xii. 23.

Εκων, οσα, ον, either from εκω to yield, submit, or immediately from the Heb. תר' to obey.

Willing, voluntary, spontaneous. occ. Rom. viii. 2. 1 Cor. ix. 17.

ΕΛΑΙΑ, ας, ή. See under Ελαιον.

The olive, -tree, and -fruit. See Mat. xxi. 1. Rom. xi. 17, 24. (comp. Jer. xi. 16.) Jam. iii. 12.

ΕΛΑΙΟΝ, ο, το.

I. Oil, the expressed juice of the olive-fruit. Luke vii. 46. x. 34. & al. On Jam. v. 14, see Macknight.

II. Ελαιον, αβλαστιας, The oil of gladness, denotes the unction of the Holy Spirit, anciently typified by oil, by which unction Jesus was appointed to the offices of prophet, priest, and king. Comp. under Μεσσίας. occ. Heb. i. 9, where see Macknight, and comp. Ps. xlv. 7. 1 K. i. 39, 40.

As in Hebrew the olive is called זית from ז' to shine, and its oil זית from ז' to give light, which every one knows oil is eminently capable of doing; so the * Greek names ελαια and ελαιον, the Latin olea, oliva, and oleum, the French olive, olivier, and huile, and the Eng. olive, and oil, seem to be all ultimately derived from the Heb. ז' to shine.

Ελαιων, ονος, ο, from ελαια.

Olivet, a mountain on the east of Jerusalem, so called from its abounding in

* See Grotius on Mat. xxiv. 32.

* Comp. Heb. and Eng. Lex. in ז' and זית.
P olive-

olive-trees. occ. Acts i. 12. *Josephus* several times mentions this mountain in his *Jewish War*; and in his *Ant. lib. vii. cap. 9. § 2*, he speaks of it by the name *Ελαιωνος ορους* as *St Luke* does; but *lib. xx. cap. 7. § 6*, he observes, *Της πολεις ανικρυς κειμενον απεχει σταδια πεντε*, It is situated opposite the city, at the distance of *five stadia* or furlongs." This passage the learned *Hudson* in his *Note* reconciles with Acts i. 12, where *Olivet* is said to be a Sabbath-day's journey, or *eight stadia* from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three stadia* further upon it. But comp. under *Εχω* XI.

The LXX have frequently used this word for an *olive yard*, answering to the Heb. *תני*, as *Exod. xxiii. 11. Deut. vi. 11. & al.*

Ελασσαν, att.—*τλων*, *ονος*, *ο*, *η*, *και το —ον*, An irregular comparative, from *ελαχυσ* *small*; if perhaps it should not rather be deduced from the Heb. *שליט* *to weaken, waste*.

I. *Inferior in worth or dignity, worse*. occ. *John ii. 10. Heb. vii. 7.*

II. *Inferior in age, younger*. occ. *Rom. ix. 12. 1 Tim. v. 9*, where the Neut. *ελατλον* agrees with *χενημα* understood. See *Wetstein* and *Bowyer*.

Ελατλωνεω, *ω*, from *ελατλον*, *το*, *less*.

To have too little, to lack. occ. *2 Cor. viii. 15*, which is a citation of *Exod. xvi. 18*, where in the LXX *ηλατλωνησεν* answers to the Heb. *רָצַקָה* *wanted, lacked*.

Ελατλωω, *ω*, from *ελατλων*.

I. *To make lower, or inferior*, occ. *Heb. ii. 7, 9*. The 7th ver. is a citation of the LXX version of *Psalms viii. 6*, and as well as the Heb. *מַעַלְמֵי מַעַלְמֵי*, may be literally rendered, *Thou madest him a little while inferior to* (as in *Eng. Marg.*) *the Aleim*, i. e. to the material Aleim, or agents of nature, called by the LXX and the Apostle *αγγελος* *angels*.

II. *Ελατλωνομαι*, *υμαι*, Pass. *To be lessened, decrease*. occ. *John iii. 30.*

Ελαυνω, from *ελαω* the same, whence it borrows several of its tenses.

I. *To drive, impel*. occ. *Jam. iii. 4. 2 Pet. ii. 17. Luke viii. 29.*

II. *To row*, i. e. *drive or impel* a ship or boat with oars. In the profane writers the accusative N. for a ship or ships is sometimes expressed with this V. but sometimes omitted, as in the N. T. occ. *Mark vi. 48. John vi. 19*, where see *Elsner, Wolfius* and *Kypke*.

Ελαφρεια, *ας*, *η*, from *ελαφρος*.

Lightness, levity, inconstancy. occ. *2 Cor. i. 17.*

Ελαφρος, *α*, *ον*, *q. ελαφερος*, from *ελαφος* a stag, which may be either from Heb. *אֵלֶף* *ox*, which it doth in some degree resemble, (comp. under *Ελεφαντινος*) or from *אֵלֶף* a stag, and *אָז* active, nimble. *Light, not grievous*. occ. *Mat. xi. 30. 2 Cor. iv. 17*. As to the former passage we may observe, that *Lucian* has the phrase *ΖΥΓΟΝ ΕΛΑΦΡΟΝ*. *De Merc. Cond. tom. i. p. 470*, and that in the latter text the neuter adjective *το ελαφρον* is used substantively for *ελαφρεια* *lightness*.

Ελαχιστος, *η*, *ον*, Superlat. of *ελαχυσ* *small*, which from the Heb. *רָחַק* *to part, divide*. *Smallest, least*, in size, quality, state, dignity, or esteem. See *Jam. iii. 4. Mat. ii. 6. v. 19*. (where see *Wetstein* and *Campbell*) *1 Cor. iv. 3. xv. 9.*

Ελαχιστοτερος, *α*, *ον*, An unusual Comparative formed from the Superlat. *ελαχιστος*. *Less than the least*. occ. *Eph. iii. 8*. It is a very strong and emphatical word. *Grotius* on the text cites from the Greek poets several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the prose writers. Thus *Thucydides* IV. 118, has *καλλιωτερον*, *Strabo* *πρωτισον*, *Xenophon* *Hel. I. εσχάτωτατος*, and *Sextus Empir. IX. p. 627, ελαχιστοτατα*. So in Lat. *minimissimus, postremior, postremissimus*. See *Wetstein* on *Eph. iii. 8*, and comp. *Μειζοτερος*.

ΕΛΑΩ, *ω*, from the Heb. *אָלַף* *to cast off, or to a distance*.

To drive, impel, as a ship with oars. occ. *John vi. 19. Homer* often uses this V. in a poetic form, as *Il. v. line 366, Μασίξεν δ' ΕΛΑΑΝ*, He whipt to drive them, i. e. the horses, and applies it to a ship either with or without *ηνα*. See *Odyss. xii. lin. 47, 55, 109, 124*. Comp. *Ελαυνω* II.

Ελεγχίς, ιος, att. εως, ή, from ελεγω.

A reproof. occ. 2 Pet. ii. 16.

Ελεγχος, ο, from ελεγω.

I. Conviction, evident demonstration or manifestation. occ. Heb. xi. 1. So *Theophylact* on the place, Ελεγχος, τὰτ' εἰς δειξίς φανερώσις ἀδελῶν πραγμάτων· ποιεῖ γὰρ ταῦτα βλεπεσθαι τῷ νοῦ ἡμῶν ὡς παρόντα. Ελεγχος, that is, the *shewing* or *manifestation* of things not seen; for it (faith) makes them *to be seen* by our mind as if they were present." So the *Syriac* version renders ελεγχος by ܐܢܝܢܐ the *manifestation*; and *Chrysostom*, from this expression, Ελεγχος οὐ βλεπομένων observes, 'Ἡ πίστις τοῖνυν εἰν ὅψις τῶν ἀδελῶν φησὶ, καὶ εἰς τὴν αὐτὴν τοῖς ὁρώμενοις φέρει πληροφορίαν τὰ μὴ ὁρώμενα. Faith then, says the Apostle, is the *seeing* of things not manifest, and brings those things that are not seen, to the same *full demonstration* as those which are." See *Suicer's Thesaur.* under Πίσις, vol. ii. col. 734. 1st edit.

II. Conviction of error, refutation. occ. 2 Tim. iii. 16.

ΕΛΕΓΧΩ, perhaps from the Heb. עָרַב instruction, doctrine, with ע prefixed.

To demonstrate, shew by evident and convincing reasons.

I. To convince. John xvi. 8, (where see *Campbell's Note*.) Tit. i. 9.

II. To convict. John viii. 9, 46, (where see *Campbell's Note*.) Jam. ii. 9.

III. To manifest, make manifest, discover. John iii. 20, where ελεγχθῆ answers to φανερωθῆ in the following verse. So the learned *Elsner* interprets the word in this text, and in Eph. v. 13, and shews that the Greek writers use it in the same sense, as for instance, *Artemidorus*, *Oneirocrit.* lib. i. cap. 68. p. 57. Τα κρυπτά ΕΛΕΓΚΕΙ, Manifests hidden things." Comp. *Wetstein* on Eph.

IV. To reprove, rebuke, by words. Mat. xviii. 15. Luke iii. 19. Tit. i. 13.—by afflictions. Heb. xii. 5. Rev. iii. 19.

Ελεεινος, η, ον, from ελεος.

Pitiable, miserable. occ. Rev. iii. 17. 1 Cor. xv. 19, in which latter text observe, that the comparative ελεεινότεροι is used for the superlative ελεεινότατοι. So *Anacreon*, Ode xlv. line 3,

ΧΑΛΕΠΩΤΕΡΟΝ ΔΕ ΠΑΝΤΩΝ, for
ΧΑΛΕΠΩΤΑΤΟΝ ΔΕ ΠΑΝΤΩΝ.

But the *hardest* (case) of all.

Comp. under Μειζων.

Ελεω, ω, from ελεος.

I. To pity, have pity, or compassion upon.

Mat. ix. 27. xviii. 33. Luke xvi. 24.

Rom. ix. 15, 16, 18; on which passage

see *Wolffius* Cur. Phil. Κυριε ελεησον—

Lord have mercy—Mat. xvii. 15. It is

well known that this became a common

form of supplication among Christians.

And after the propagation of Christi-

anity, it was used also by the Heathen.

Thus in *Arrian*, *Epictet.* lib. ii. cap. 7.

Τον Θεον επικαλούμενοι δεόμεθα αὐτοῦ, ΚΥ-

ΡΙΕ ΕΛΕΗΣΟΝ, In our invocations of

God we intreat him, *Lord have mercy*—

This seems one of the instances in which

the Christian phraseology was adopted

into the popular language. Comp. under

Ψυχή VII.

Ελεομαι, υμαι, Pass. To be pitied, obtain

pity or mercy. Mat. v. 7. Rom. xi. 30,

31. 1 Pet. ii. 10. & al.

II. To shew mercy, perform acts of mercy, or pity. Rom. xii. 8, where see *Macknight*.

Ελεημοσύνη, ης, ή, from ελεημων.

I. Pity, compassion. So in *Callimachus's* Hymn to Delos, lin. 151, 2, *Latona* speaks to the river *Peneus*,

—Μη σὺ γ' ἐμεῖο πάθῃς κακὸν ἔνικα, τῆς δὲ
Αὐτ' ΕΛΕΗΜΟΣΥΝΗΣ—

Nor shalt thou suffer ill on my account
For this compassion—

II. In the N. T. A work of mercy, particularly *almsgiving*. Mat. vi. 1, 2, 3, 4. Also, *The alms itself*, or money given to the poor. Luke xi. 41. xii. 33. Acts iii. 2. & al. Hence the Latin ecclesiastical writers use the word *eleemosyna*, whence by a corruption our English *alms*. Though several learned men, as *Mill*, *Doddridge*, Bp. *Pearce*, and *Campbell* (whom see) have thought that in Mat. vi. 1, δικαιοσύνην, not ελεημοσύνην, was the true reading, yet it seems remarkable that *Griesbach* should admit the former word, which is found in only two Greek MSS, into the text. See *Wetstein* in Val. Lect.

Ελεημων, ονος, ο, ή, from ελεω.

Pitiful, compassionate, merciful. occ.

Mat. v. 7. Heb. ii. 17.

ΕΛΕΟΣ, ο, ο, and ΕΛΕΟΣ, εος, υς, το.

I. Pity, compassion, mercy. Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. & al.

II. *A work, or act of mercy.* Luke x. 37. Jam. ii. 13. Comp. Mat. ix. 13. xii. 7. This word seems to be derived either from the Heb. *חָתַת* to pierce, wound, or from the N. *חֵיִת* pain, anguish, dropping the aspirate. Thus the correspondent Latin word *misericordia* (whence our Eng. *mercy*) is from *miseria cordis* pain of heart, occasioned by the sight or idea of wretchedness; and thus we say in English, that our hearts are *pierced* or *pained* with the miseries of others.

—Poor Phædra's sorrows
Pierce thro' my yielding heart, and wound
my soul.

Smith's Phæd. and Hippol.

Ελευθερία, ας, ἡ, from ελευθερος.

Liberty. In the profane writers it is used for *corporal liberty*, and *freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty* or *freedom*, 2 Cor. iii. 17;—especially from *legal ordinances*, Gal. ii. 4. v. 1, 13;—joined with *freedom* from the *slavery* of sin, Jam. i. 25. ii. 12. Comp. Rom. viii. 21.

Ελευθερος, α, ον, from ελευθειν οπου ερα going or coming where one pleases.

I. *Free from corporal slavery.* 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. & al.

II. *Free from legal obligation.* occ. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. ix. 1, 19.

III. *Free from the slavery of sin.* occ. John viii. 36. Comp. Rom. vi. 20, where they who are *free* from righteousness mean such as *pay no sort of obedience* to it.

Ελευθερω, ω, from ελευθερος.

To free, set free, from legal ordinances, Gal. v. 1.—from the *slavery* of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21.

ΕΛΕΥΘΩ. An obsolete V. probably derived from *הלך* the infinitive of the V. *הלך*, which in Heb. signifies *to go* or *come up*, and in Chald. *to go* or *come in*. *To go*, or *come*. From this old V. we have in the N. T. 2d aor. *ηλυθον*, by sync. *ηλθον*, imperat. *ελθε*, subj. *ελθω*, particip. *ελθων*, perf. mid. *ηλυθα*, att. *εληλυθα*, and pluperf. *εληλυθειν*. See under *Ερχομαι*.

Ελευσις, ιος, att. *εως*, ἡ, from ελευθω.

A coming, advent. occ. Acts vii. 52.

Ελεφαντινος, η, ον, from ελεφας, ανις, ο, an elephant, which from the Heb. *הֵילָן*, or * Phenician *הֵילָן*, an ox, † to which genus many animals of *large bulk* were anciently referred. Thus the ‡ Romans called *elephants* *Lucas boves* *Lucanian oxen*; *oxen* on account of their *size* and *horns* (or as we less properly call these latter, their *teeth*,) and *Lucanian* because they first saw them in *Lucania*, during the war with *Pyrrhus*.

Ivory, i. e. *made of ivory*, or *elephant's tusks*. occ. Rev. xviii. 12, where see *Kykpe* concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it.

ΕΛΙΣΣΩ, from Heb. *הָלַץ* to move quickly. Comp. *Ειλισσω*.

I. *To roll, roll round.* Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12.

Ελκος, εος, υς, το, from *ελκω* to draw, because it seems to *draw* or *attract* the morbid juices to the affected part.

An ulcer, a sore. occ. Luke xvi. 21. Rev. xvi. 2, 11.

Ελκω, ω, from *ελκος*.

To ulcerate, exulcerate, whence, as a part, perf. pass. *ηλκωμενος* *ulcerated, ulcerous, full of ulcers* or *sores*. occ. Luke xvi. 20.

Ελκυω, from *ελκω*.

I. *To drag, drag*, as a net, John xxi. 6, 11.—as men before magistrates, Acts xvi. 19.

II. *To draw*, as a sword out of the sheath. occ. John xviii. 10.

III. Figuratively and spiritually, *To draw* or *persuade* to the acknowledgement and faith of Christ by the *external miraculous evidences* of his divine mission *inforced* on the soul by the *influence* and *illumination* of the *Holy Spirit*. occ. John xii. 32.

* ΑΛΦΑ—Φοινικας εγω καλειν τον ΕΟΤΝ, *Plutarch* in *Smypos*. lib. ix. qu. 2.

† See *Bochart*, vol. ii. 250. & seqt.

‡ So *Pliny*, *Elephantos Italia primum vidit Pyrrhi Regis bello*, & *boves Lucas appellavit in Lucanis visos*—*Nat. Hist.* lib. viii. cap. 6. And *Varro* still more accurately, *A Lucanis Lucas; ab eo quod nostri quam maximam quadrupedem, quam ipsi haberent, vocarent bovem; & in Lucanis Pyrrhi bello primum vidissent apud hostes elephantos, id est, quadrupedes cornutas (nam quos dentes multi dicunt sunt cornua) Lucam bovem appellasse.* *De Ling. Lat.* lib. vi.

vi. 44. Comp. ver. 65. John x. 25. xiv. 11. xv. 24. See *Jenkin's Reasonableness of the Christian Religion*, vol. ii. chap. 32.

ΕΛΚΩ, from Heb. גָּלַח, Hiph. of גָּלַח, *To cause to go or come.*

To draw, drag. occ. Acts xxi. 30. Jam. ii. 6.

ΕΛΛΑΣ, αἶδος, ἡ.

Hellas. occ. Acts xx. 2. Anciently the name of a city in *Thessaly* mentioned by *Homer*, Il. ii. line 683, and Il. ix. line 395, 447. & al. and of the neighbouring country, Il. ix. line 474, which lay on the shore of the *Pagasean* gulf opposite the coasts of *Mysia* and *Æolis* in *Asia minor*, from which countries it was probably peopled; and it seems to have been called *Hellas* from the Heb. word * גָּלַח *beyond*, as being *beyond* the *Ægean* sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by *Homer* named Ελληνες, Il. ii. line 684, by which appellation † *Thucydides* remarks towards the beginning of his first book, "*Homer* never means *all* the *Grecians*, but only the inhabitants of the *Phthiotis* who were commanded by *Achilles*." But in process of time the name Ελλας was extended to all the countries lying between *Macedonia* and *Peloponnesus*, and even sometimes included both these latter, and the inhabitants of all this region were called Ελληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as *St. Luke* does, between *Macedonia* and Ελλας or *Greece*. See *Raphelius* and *Wetstein* on Acts xx. 2.

Ελλην, ηνος, ὁ, from Ελλας.

I. *A Grecian, a native of Hellas or Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ελλας.

II. *A Gentile*, who followed the religion and manners of the *Greeks*, as opposed to a *Jew*. John vii. 35, twice. Acts xiv. 1. (Comp. ver. 5.) xviii. 4. xix. 10. xx. 21. Gal. iii. 28. Col. iii. 11. & al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24.

* See Dr *Hodges's* Miscellaneous Reflections, p. 226. 2d edit.

† Ομηρος ὑδάμν τῆς ξυμπανίης ἀνομασιν Ἑλληνας, οὐδ' ἄλλως ἢ τοὺς μετ' Ἀχιλλεύου ἐκ τῆς φθιώτιδος εἰ περ καὶ πρῶτοι Ἕλληνες ἦσαν.

III. *A Jewish proselyte descended of Grecian parents or ancestors.* occ. John xii. 20. See *Doddridge* on the place, and comp. Acts xvii. 4. See also *Suicer's* Thesaur. on this word.

Ελληνικός, η, ον.

Grecian, Greek. occ. Luke xxiii. 38. Rev. ix 11.

Ελληνίς, ιδος, ἡ, from Ελλην.

A Grecian woman, i. e. *in religion, a Gentile.* occ. Mark vii. 26. (where see *Wetstein*) Acts xvii. 12.

Ελληνιστής, ε, ὁ, from Ελλην.

A Hellenist or Grecian proselyte. occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned *Wolffius*, on Acts vi. 1, that the Ελληνισταί mean *such persons as had been converted from heathenism to judaism*. That it does not signify *merely foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20 where these Ελληνισταί are distinguished from the Ιουδαῖοι or *Jews by birth*, mentioned in the preceding verse. *Doddridge* and others, who embrace the last-mentioned interpretation of Ελληνισταί, are so sensible of the force of this passage, that, upon the authority of the *Alexandrian MS* and some of the ancient versions, though opposed by almost all the other MSS, they read Ελληνες instead of Ελληνιστας; and *Doddridge* is so bold as to say, that *common sense* would require us to adopt this reading, *even if it were not supported by the authority of any manuscript at all*†. This assertion, however, can only be supported by supposing, that Ελληνιστής must signify a *native, though grecizing, Jew*. But see *Wolffius* on Acts vi. 1. xi. 20. || and *Suicer*, Thesaur. in Ελληνιστής II.

‡ See what *Campbell* says very well on this subject in his *Preliminary Dissertations to the Gospels*, p. 639, &c. and p. 646, &c.

|| Since writing the above in the first edition, I found that *Campbell*, in his *Preliminary Dissertations to the Gospels*, p. 5, &c. has at large stated and defended the opinion that the Ελληνισταί mentioned in the Acts, mean not *Proselytes to Judaism*, but those *Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well carefully to peruse what he has advanced on this subject, and then judge for himself.

Ελληνισί, An Adv. from Ἑλλην.

In Greek, in the Greek language. occ. John xix. 20. Acts xxi. 37, Ἑλληνισί γινώσκεις; the expression is elliptical for ἑλληνισί λαλεῖν γινώσκεις; dost thou know (how to speak) in Greek? And so our English translation, canst thou speak Greek? Xenophon uses an elliptical phrase exactly parallel, *Cyropæd.* lib. vii. p. 409, edit. Hutchinson, 8vo. Τῆς ΣΥΡΙΣΤΙ ΕΠΙΣΤΑΜΕΝΟΥΣ, Those who know (how to speak) in Syriac. Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

Ελλογίω, ω, from ἐν in, into, and λογος an account.

To bring into the account, impute, reckon, charge. occ. Rom. v. 13. Philem. ver. 18.

Ελπίζω, from ἐλπις.

I. To hope, expect with desire. Luke vi. 34. xxiii. 8. xxiv. 21. & al. In 2 Cor. viii. 5, supply the word μόνον "merely" with Doddridge, and Worsley, before ἡλπίσαμεν.

II. To hope, trust, confide, the prepositions ἐν, εἰς, and ἐπὶ (this last either with a dative or accusative case) being prefixed to the object in or upon which one hopes or trusts. See 1 Cor. xv. 19. Phil. ii. 19. John v. 45. 2 Cor. i. 10. 1 Tim. v. 5. 1 Pet. iii. 5. Rom. xv. 12. 1 Tim. iv. 10.

These are hellenistical phrases often occurring in the LXX, and generally answering either to the Heb. בָּטַח, לֵא— or לְע—to trust in, to, or upon, as in Jud. ix. 26. xx. 36. 2 K. xviii. 5. Ps. iv. 6; or to בָּטַח to hope in, as Ps. v. 12. vii. 1. xvi. 1. & al. freq. or to לָכַח to wait for, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxxx. 5. Isa. li. 5. & al.

ΕΛΠΙΣ, ἰδος, ἡ. It may not improbably be deduced either from the Heb. הָלַץ to stick, adhere, from the adherence of the mind to the object of its hope, or from הָלַץ to faint, according to that of Solomon, Prov. xiii. 12. Comp. Ps. lxxxiv. 2. cxix. 81*.

* We may here remark, that the cognate verb ἐλπίζω signifies not only to hope, but also to fear; (see Homer Il. xv. line 110. Herodotus, lib. vi. cap. 109.) So the N. ἐλπις is used in Thucydides for fear. (See Scapula.) And in this latter sense these words may be derived from הָלַץ to faint; but when ἐλπίζω denotes, as it sometimes does in Homer (see Il. vii. lin. 199, 353, Il. xiii. line 309),

I. Hope, desire of some good with expectation of obtaining it. Acts xvi. 19. Rom. v. 4. Tit. i. 2. 1 John iii. 3. In 1 Cor. ix. 10, ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS, and is accordingly ejected from the text by Griesbach; and instead of τῆς ἐλπίδος αὐτῆς μέλει, the Alexandrian (edit. Woide), and another ancient, with two later MSS, read ἐπ' ἐλπίδι τε μέλει; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by Griesbach as equal, or perhaps preferable, to the other. See Mill, Wetstein, Bp. Pearce, and Griesbach. On Eph. ii. 12. 1 Thess. iv. 13, see Leland on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. The object of hope, the thing hoped for. Rom. viii. 24. Heb. vi. 18. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19.

III. The foundation or ground of hope. Col. i. 27. 1 Tim. i. 1.

IV. Trust, confidence, joined with hope, used with εἰς in following. 1 Pet. i. 21.

V. Confidence, security. occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9, where ἐπ' ἐλπίδι answers to the Heb. בָּטַח in confidence; and in this sense of confidence or security ἐλπις is used several times by the LXX for the same Heb. word בָּטַח, as in Judg. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. & al.

ΕΛΥΜΑΣ, α, ὁ.

Elymas. The name of a man, signifying a magician, or sorcerer, as St Luke himself interprets it. "He was called Elymas in Persia, where he had learned magism." Wetstein. It seems ultimately a derivative from the Heb. חָלַץ to hide, referring to the magical secrets with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6, and see Wolfius.

ΕΛΩ, An obsolete V. from the Heb. הָלַץ to remove.

To take, choose, whence in the N. T. we have 3d pers. 2 aor. mid. ἐλῆλο. 2 Thess. ii. 13. and particip. 2 aor. mid. ἐλομενος. Heb. xi. 25. See under Ἀίρω.

to think, be of opinion, it may perhaps be best deduced from Heb. הָלַץ, as denoting the mind's adherence or attention to an object.

ΕΛΩΙ.

ΕΛΩΙ. Heb.

My God. It is plainly the Heb. יהוה, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a propriety and emphasis beyond what has been commonly observed. For Matt. xxvii. 46, ABOUT (περι) the ninth hour, Jesus cried out with a loud voice, Ηλι, Ηλι, i. e. יהוה יהוה, (as in Ps. xxii. 1.) My God, My God, why hast thou forsaken me? the name by which he then addressed the Divinity referring to his omnipresent* power and providence; but, AT the ninth hour (τη ώρα τη εννατη, Mark), when he was in the very jaws of death, he again cries out, Ελωι, Ελωι, Eloi, Eloi, why hast thou forsaken me? יהוה יהוה, Thou, Jehovah, who art not only יהוה my powerful God, but יהוה bound to bear together with my humanity the curse due to man for sin (for who is יהוה but Jehovah? Ps. xviii. 32. comp. Gal. iii. 13.), why hast THOU forsaken me? I add, that in the only three passages (I believe) wherein יהוה Eloi occurs in the Old Testament, it refers to the sufferings of Christ, or to the glory which should follow. Thus in the xviii Ps. which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, Jehovah lives, and blessed be my rock, and יהוה אלהי ישעי † let my ALUE, my Saviour, be exalted. In the cxliii Ps. which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, Teach me to do thy will (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.) for thou art יהוה my ALUE. And in the beloved one's song of praise ‡,

* Aquila renders יהוה, יהוה, Ps. xxii. 1, by ισχυρς μου, ισχυρς μου, my strong one, my strong one.

† Thus read the unpointed editions of Forster at Oxford, and of Leusden at Amsterdam, 1701; but other editions, as Walton's Polyglott, and Montanus's printed by Plantin, 1572, together with very many of Dr Kennicott's Codices, read יהוה without the ו. If this latter reading be admitted, the words must be rendered the Aleim of my salvation, which, it must be confessed, is most agreeable to the usual application of the N. ישע which generally denotes not a saviour but salvation.

‡ So the Hebrew title calls it תהלה ליהוה a song of praise for the beloved.

Ps. cxlv. 1, he breaketh out into this thanksgiving, I will very highly exalt thee יהוה my ALUE, the king, and I will bless thy name for ever and ever.

Εμαυτς, ης, &. Gen. from εμς of me, and αυτς self.

Myself. A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. & al. freq.

Εμβαινω, from εν in, into, and βαινω to go, come.

I. To go, or enter into, as into a pool. John v. 4.

II. To enter into, or go aboard, a ship. Mat. viii. 23. & al. freq.

Εμβαλλω, from εν in, into, and βαλλω to cast.

To cast into. occ. Luke xii. 5.

Εμβαπλω, and —ομαι, Mid. from εν in, and βαπλω to dip.

To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26.

Εμβαλεινω, from εν in, and βαλειω to tread, which from βαινω to go.

To enter, or rather, as our translation, To intrude into; for the word seems to imply conceit and arrogance. So Stockius, "fastuosè incedo, invado, ingero me;" and Mintert, "incedo, superbè, fastuosè incedo." Josephus has used the word in this view, Ant. lib. ii. cap. 12. § 1, where, speaking of Mount Sinai, he says, "the shepherds durst not ΕΜΒΑΤΕΥΕΙΝ ΕΙΣ αυτο intrude upon it, because it was regarded as the habitation of the Deity." And Elsner cites a remarkable passage from Aristides, where he mentions Philip as ΕΜΒΑΤΕΥΩΝ ΕΙΣ τα των Έλληνων παραμυα, intruding into, or impertinently meddling with, the affairs of the Greeks." Mintert thinks the word alludes to the tragical buskins called by Lucian εμβαδες (read || εμβαλαι), in which the actors strutted aloft upon the stage. It is also applied to entering upon a possession. So Chrysostom, ΕΜΒΑΤΕΥΕΙΝ ΕΙΣ την κληρονομιαν, to enter upon the inheritance. (See more in Wetslein.) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb. use it, Josh. xix. 51, και επορευθησαν ΕΜΒΑΤΕΥΣΑΙ την γην, and they went to enter upon the land." occ. Col. ii. 18. Raphe-

|| See Lucian, Necyomant. p. 314. Quom. conscrib. Hist. p. 678. De Saltat. p. 924. tom. i.

lius on this text produces a passage from *Xenophon* in *Conviv.* where he uses *μεβαλινειν* transitively with the accusative case for *searching, scrutinizing, or examining into* a thing, and thus also *Chrysostom* applies the word (see *Suicer, Thesaur.*); and so *Hesychius* explains *μεβαλινεσας* by *ζηησας* *seeking*. And this last *Wolffius* thinks the best sense. But is there no difference in meaning between *μεβαλινειν* and *μεβαλινειν εις*? If there is, I should prefer the first interpretation above given.

But comp. *British Critic*, vol. iii. p. 276.

Εμβημι, from *εν* *in, into*, and obsol. *βημι* *to go*.

To go, or enter into. An obsol. V. whence in the N. T. we have 2 aor. *εμβην*, infinit. *εμβηναι*, particip. *εμβας*. See under *Εμβαίνω*.

Εμβοαζω, from *εν* *in*, and *βοαζω* *to cause to go*.

To cause to go or enter in, to put on board. occ. Acts xxvii. 6. This word is used by the purest Greek writers for *putting on ship-board*. See *Alberti* and *Wetstein*, and comp. *Εμβαίνω*.

Εμβλεπω, from *εν* *in, on*, and *βλεπω* *to look*.

I. *To view, look upon*, i. e. with steadfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. & al.

II. *To behold, or see*. occ. Mark viii. 25. Acts xxii. 11.

Εμβριμαομαι, *ωμαι*, from *εν* *in, or on account of*, and *βριμοομαι* or *βριμαομαι* *to roar, storm with anger*, from *βριμω* *to roar*, which see under *Βρονη*. See *Wetstein* on Mat. ix. 30, and comp. *Ecclus.* xiii. 3.

I. *To groan deeply, from anguish of heart*. occ. John xi. 33, 38. Comp. Ps. xxxviii. 8, or 9.

II. *To groan, or grumble, with indignation*. occ. Mark xiv. 5, where the Vulg. excellently, *fremebant* in eam. The Latin *fremo* by the way is a derivative from the Greek *βριμω*. The LXX have once used the N. *εμβριμημα* for the Heb. *בני* *furious indignation*, Lam. ii. 6.

III. *To charge, or forbid, strictly and earnestly*. occ. Mat. ix. 30. (where see *Campbell*) Mark i. 43, (where see *Elsner*.)

ΕΜΕΩ, α.

To vomit, spew. occ. Rev. iii. 16.

The word may be very naturally derived from the Heb. *תמול* *tumult, disturbance*, which every one knows the action of *vomiting* generally occasions in the animal frame to a very high degree. In like manner the Latin *vomo* *to vomit*, may be a derivative from the Heb. *פע* *to agitate*.

Εμμαινομαι, from *εν* *on account of*, and *μαινομαι* *to be mad*.

To be mad upon, or against. occ. Acts xxvi. 11.

EMMANOYHA, Heb.

God with us. It answers both in the LXX and in Mat. to the Heb. *עמנואל*, from *עם* *with*, *נו* *us*, and *אל* *God*, Isa. vii. 14. The name imports *God in our nature, and for our sakes*, i. e. *for our salvation and happiness*: and thus *Isaiah's* prophecy, that * *THE virgin's son* should be called *Emmanuel*, was fulfilled by *Christ's* being called *Jesus*, i. e. *Jehovah the saviour*, a name of the same import. Comp. *Ιησους*. occ. Mat. i. 23.

Εμμενω, from *εν* *in*, and *μενω* *to remain*.

To remain, persevere in. occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9.

Εμος, η, ον, from *εμ* *of me*, gen. of *Εγω* I. *Mine, my own*. Mat. xviii. 20. xx. 15. & al. freq. In Mat. xx. 23, *Kypke* renders *Ουκ εστιν εμον δεναι*, *it does not become me to give, it is not my office to give*, and produces similar expressions from *Plutarch*; observing that in such phrases, *εργον* *work, business, office*, is understood, which is expressed by *Xenophon* and *Euripides*.

Εμπαιγμονη, ης, η, from *εμπαιγμα* 1st pers. perf. of the V. *εμπαιζω*.

A mocking or scoffing. This N. occurs not in the common editions of the N. T. but in 2 Pet. iii. 3, ten MSS, three of which ancient, have *εν εμπαιγμονη εμπαικται*, and this reading is supported by both the Syriac and several other old versions, and is received into the text by *Griesbach*, whom see, and *Wetstein*. The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

Εμπαισμος, υ, ο, from *εμπαισμαι* 1st pers. perf. pass. of the V. *εμπαιζω*.

A mocking, or rather a being mocked. occ. Heb. xi. 36.

* Thus Isa. vii. 14, *הבן יולד עם* with the *emphatic*, and LXX and Mat. i. 23, *ὁ παρθένος*.

Εμπαιζω,

Εμπαιζω, from εν in, upon, and παιζω to play, sport.

I. To play upon, make sport with, mock.

Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29.

II. To illude, deceive. occ. Mat. ii. 16.

Εμπαικτης, α, ο, from εμπαιζω.

A mocker, a scoffer. occ. 2 Pet. iii. 3. Jude ver. 18.

Εμπεριπαττω, ω, from εν in, among, and περιπατω to walk about, which see.

To walk about among. occ. 2 Cor. vi. 16.

Εμπιπλω, ω, from εν in, and πιπλω or πιμπλω, to fill, which is formed from the obsol. verb πλωω to fill, by prefixing the reduplicate syllable πι.

To fill. occ. Acts xiv. 17.

Εμπιπίω, from εν in, into, and πίπω to fall,

To fall into, or among, incidere. occ.

Mat. xii. 11. Luke x. 36. xiv. 5. 1 Tim.

iii. 6, 7. vi. 9. Heb. x. 31. On Luke

x. 36, Alberti and Wetstein cite from

Arrian, Epictet. lib. iii. cap. 13, the

same phrase, 'Οταν ΕΙΣ ΔΗΪΣΤΑΣ ΕΜ- ΠΕΣΩΜΕΝ.

Εμπλεκω, from εν in, and πλεω to connect, tie.

To entangle, implicate, implicare. occ.

2 Pet. ii. 20. 2 Tim. ii. 4. So Epictetus

in Arrian, lib. iii. cap. 22, says the

Cynic should not be ΕΜΠΕΠΛΕΓΜΕ-

ΝΟΝ σχισισιν entangled in relations;"

Cicero De Nat. Deor. lib. i. cap. 19,

uses the expressions, Nullis est occupatio-

nibus implicatus, and cap. 20, implica-

tus molestis negotiis & operosis. See

also Wetstein on 2 Tim.

Εμπληθω, from εν in, and πληθω to fill.

To fill, satisfy, whether naturally or spi-

ritually. occ. Luke i. 53. vi. 25. John

vi. 12. Rom. xv. 24, where see Kypke.

Εμπλοκη, ης, η, from εμπλεκοα perf. mid. of εμπλεκω.

A plaiting, or braiding of the hair. occ.

1 Pet. iii. 3. Lucian, Amores, tom. i.

p. 1057, minutely describes 'Η ΠΛΟΚΗ

ΤΩΝ ΤΡΙΧΩΝ The braiding of the hair,

as particularly employing the attention

and pains of the women. Comp. also

Heb. and Eng. Lexicon in τωρ III.

Εμπνιω, ω, from εν in, and πνιω to breathe.

To inspire, draw in the breath. So Jose-

phus, De Bel. lib. v. cap. 11. § 2, uses

the verb for breathing; εως εμπνιωσι,

whilst they breathe." occ. Acts ix. 1,

Εμπνιων απειλης και φονε. The phrase is elliptical, and to complete it, απο, εξ, or ενεκα, from, or by reason of, may be supplied. It beautifully describes Saul as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions, even affected his breath, and made him draw it quicker and stronger, as persons in vehement anger, and eager desire usually do. Comp. Ps. xxvii. 12. Homer has an expression somewhat resembling this in the Acts (though the construction is different), Il. iii. line 8, & al. where he says the Greeks were μενιαισιν πνιοντες breathing rage, as Pope renders it, or rather breathing courage; so Milton, Par. Lost. b. i. line 554, "—deliberate valour breath'd." And Cicero, Catilin. II. 1. uses the expression "scelus anhelantem, breathing wickedness;" and in Rhetor. ad Herennium, usually printed in the Works of Cicero, lib. iv. cap. 55, we have "anhelans ex intimo pectore crudelitatem, from the bottom of his breast breathing cruelty." But see more in Elsner, Wetstein, and Kypke on the text.

Εμπορευομαι from εμπορος.

I. Intransitively, To trade, traffic, merchandise. occ. Jam. iv. 13.

II. Transitively with an accusative, To make a trade, or gain, of. occ. 2 Pet. ii. 3. See Kypke.

Εμπορια, ας, η, from εμπορος.

Merchandise, traffic, properly, says Scapula, such as men pass the sea to carry on. occ. Mat. xxii. 5.

Εμποριον, α, το, from εμπορος.

A market-place, a mart. occ. John ii. 16.

Εμπορος, α, ο, from εν in, and πορος a passing over or way, which from πωρω to pass over, through.

I. Anciently and properly. A passenger in a ship. Thus Telemachus in Homer Odyss. ii. line 319, says he will go εμπορος as a passenger, because, as he immediately adds, he has no ship of his own; and Laertes, Ulysses' father, not knowing who he was, asks him, Odyss. xxiv. line 299,

—η ΕΜΠΟΡΟΣ ιληλυθας

Νηος επ' αλλοδ'ρης—

—Or art thou come a passenger

On board another's ship?—

II. A

II. *A traveller.* So used by *Sophocles* in *Œdip. Colon.*

III. *One who travels, especially by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. *Mat.* xiii. 45. *Rev.* xviii. 3, 11, 15, 23.

In the LXX it generally answers to the Heb. סוחר *a merchant* a N. derived in like manner from the V. סחר *to go about.*

Εμπρησθω, from εν *in*, and πρησθω *to set on fire, burn*, which from the old V. πρᾶω the same, and this from the Heb. בער *to burn*, or rather from פר *to break in pieces, dissolve*, whose derivative N. אפר *ashes*, plainly refers to this action of fire. Comp. Πυρ.

To set on fire, burn. occ. *Mat.* xxii. 7.

Εμπροσθεν, An adv. governing a genitive, from εν *in*, and προσθεν *before*, which from προ the same, and the syllabic adjection θεν denoting *at a place*, σ being inserted for the *sound's sake*.

1. Of place, *Before*, as opposed to *behind*. *Mat.* vi. 2. *Mark* i. 2. *Luke* xix. 4. *John* iii. 28. *Rev.* iv. 6. Τα εμπροσθεν (μερη namely) *The parts or places which are before.* *Phil.* iii. 13.

2. *Before, in the presence of.* *Mat.* v. 16, 24. xxvii. 11. & al. freq.

3. Of dignity or superiority, *Before, in preference to.* occ. *John* i. 15. 27, 30. See *Campbell* on ver. 15, and comp. *John* iii. 31.

The word is used in a sense similar to this last by the LXX, answering to the Heb. לפני, *Gen.* xlviii. 20.

Εμπρὶς, from εν *in*, upon, and πρὶς *to spit.* *To spit upon.* *Mat.* xxvi. 67. xxvii. 30. & al. Observe, that *spitting*, even in a person's presence was in the East always esteemed a great affront *. How much more then, *spitting in his face*? And as our blessed Lord was treated with such barbarous indignity by the Roman soldiers, so the late excellent *Jonas Hanway*, in his *Travels*, vol. i. p. 298, informs us, that the *Persian soldiers* were ordered to spit in the face of a rebel prisoner at *Astrabad*—, “An indignity of great antiquity in the East; and this, adds the truly pious writer, and the cutting off beards, which I shall have occasion to mention, brought to my mind the suf-

* See *Heb.* and *Eng.* Lexic. in קר I.

ferings recorded in the prophetic history of our Saviour,” namely in *Isa.* i. 6.

Εμφανης, εως, υς, ο, η, και το—ες, from εν *in*, unto, and φαινω *to shew.*

Appearing, apparent, manifest. occ. *Acts* x. 40. *Rom.* x. 20.

Εμφανίζω, from εν *in*, unto, and φαινω *to shew.*

I. *To shew plainly, to manifest.* occ. *John* xiv. 21, 22. And in the passive, *To be manifested, appear plainly.* occ. *Mat.* xxvii. 53. *Heb.* ix. 24.

II. *To declare, signify.* occ. *Acts* xxiii. 15, 22. *Heb.* xi. 14. The LXX have used it in this sense for the Heb. אמר *to tell, declare,* *Esth.* ii. 22.

III. *To inform, give information*, in a judicial sense. occ. *Acts* xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for ενεφανισαν εαυτους *they shewed themselves, or appeared* (com. *John* xiv. 21, 22), or according to *Theophylact* and *Ammonius*, for ενεφανισαν διδασκαλικην χαρτην *they presented a memorial.* Comp. *Acts* xxiii. 15.

Εμφοβος, υ, ο, η, from εν *in*, and φοβος *fear.* *In fear, afraid, terrified.* *Luke* xxiv. 5, 37. & al.

Εμφυσᾶω, ω, from εν *in*, upon, and φυσᾶω *to breathe, blow, blow up*, “*flatu distendo, distend by blowing.*” *Scapula.* Φυσᾶω then seems a derivative from the Heb. פשפ *to spread, be diffused.*

To breathe or blow upon. occ. *John* xx. 22.

Εμφυλος, υ, ο, η, from εν *in* and φυλος *planted, so fit for producing seed or fruit*, from φυω *to produce*, which see.

Implanted, ingrafted. occ. *Jam.* i. 21.

It is applied to the word of the Gospel, which ministers are said φυτευειν *to plant*, *1 Cor.* iii. 6, 7, 8, and which bringeth forth fruit, *Col.* i. 6. Comp. *Mark* iv. 7, 8. *Barnabas* in like manner calls this ΕΜΦΥΤΟΝ δωρεαν της ΔΙΔΑΧΗΣ αυτου, *the implanted gift of his doctrine.* *Epist.* § 9. edit. *Russel*, ad fin. See *Whitby* on *Jam.* i. 21. Further, as in the Greek writers, εμφυλον frequently denotes what is innate or natural, and sometimes what is thoroughly implanted or infixed in the mind, (see *Elsner*, *Raphelius*, and *Wolffius*); so in *St. James* it implies, that the heavenly doctrine not only enters into the ears, but is so implanted in the soul as to become,

become, as it were, a second nature. Comp. Jam. i. 18. 1 Pet. i. 23. 2 Pet. i. 4, and Φυσις III.

EN, A preposition, derived perhaps from the Heb. particle *יְ* denoting the presence of an object, or from *עִי* with.

I. Governing a Dative.

1. *In*, of place, Mat. ii. 1. 2, 5, 9. & al. freq.—of state, Mat. vi. 29. xvi. 27. xxv. 31. Phil. iv. 11. where see *Kypke*.—of employment, 1 Tim. iv. 15, *Εν τέλοις ισθι*, *Be in*, i. e. *Be diligently employed*, or taken up by, *these things*." *Raphelius* shews that the same phrase is often used by *Xenophon*—of time, Mat. ii. 1. iii. 1. & al. freq.

2. *Among*. Mat. xvi. 7. xx. 26. Acts xv. 7. & al.

3. *With, together with*. Luke xiv. 31. Jude ver. 14. So *Xenophon* *Cyropæd.* lib. i. p. 75. edit. *Hutchinson*, 8vo. *Παρα γὰρ ἑρως καὶ οἰωνὸς μὴτ' ἐν σαυτῷ μὴδεπόσει, μὴδ' ΕΝ τῇ στρατίᾳ, κινδυνεύσης*. Never hazard any thing either by thyself or with the army, contrary to the sacrifices and auguries."

4. *With, by*. Mat. iii. 11. xx. 15. 1 Cor. v. 8, vi. 22. 1 Thess. iv. 18. Comp. 1 Sam. xvii. 45, in LXX. This is not a merely *hellenistical* application of *εν*, the purest Greek writers use it in the same sense. See *Blackwall's Sacred Classics*, vol. i. p. 30.

5. *By*, denoting the agent. Luke iv. 1, where *εν* is used for *ὑπο*. Comp. Mat. iv. 1. 1 Cor. vi. 2. Heb. i. 1, where see *Wolfius*, Acts xvi. 28; "*Εν αὐτῷ* in the beginning of the verse, either must signify the same as *ἐξ αὐτοῦ*, *δι' αὐτοῦ*, for *by him* (or *from him*) we have life, motion and existence; or one of those expressions must be understood after *καὶ εἰσμεν*, as *καὶ εἰσμεν ἐξ αὐτοῦ*, or *δι' αὐτοῦ* otherwise the quotation out of *Aratus*, which is to prove that we were created by God, will not be argumentative, nor what follows, *γενος εἶναι*, conclusive." *Markland* in *Bowyer's Conject.*

6. *By, through*. Luke i. 77. Rom. v. 9. viii. 15. Comp. Mat. xvii. 21.

7. *For, on account of*. Mat. vi. 7. xi. 6. Acts vii. 29. 1 Cor. iv. 4. Eph. iii. 13. iv. 1.

8. *Of, concerning*. Rom. xi. 2. Gal. i. 24.

9. *To, unto*. Luke i. 17. Gal. i. 16. Col. i. 23. 1 Thess. iv. 7.

10. *Towards*. 1 John iv. 16, *εν ἡμῖν*—*towards, or to, us*.

11. *Nigh to*. John xix. 41.

12. *Into*, of place or state. Mat. x. 16. xvi. 11. Mark i. 16. Luke xxiii. 42. John iii. 35. Rom. i. 25. & al. freq. *Εν* is thus frequently used in the Greek writers. See *Blackwall's Sacred Classics*, vol. i. p. 150.

13. *Consisting of*. Acts vii. 14, where *εν* seems to be put for *τὴν συνισταμένην εν*—*consisting in or of*. The LXX use it in the same sense, answering to the Heb. *ב*, Deut. x. 22, *ΕΝ ἑξομοιωσέντα ψυχῆς κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον*. Comp. Deut. xxvi. 5. xxviii. 62.

14. *According to*. 1 Tim. i. 18. Heb. iv. 11.

II. With an infinitive preceded by the neuter article *τῷ*, it retains its primary signification of *in*, but may be rendered

1. *When, as*. Luke xxiv. 30, *εν τῷ καθεκλινῆναι αὐτὸν μετ' αὐτοῖς*, in his being reclined, i. e. when, or as, he was reclined at meat with them." Luke ii. 27, *εν τῷ εἰσαφέρειν τὰς γονεῖς*, in the parents bringing in, when, or as, they were bringing in." Comp. ch. xi. 37. xiv. 1. Acts iii. 26.

2. *That, because*. Luke i. 21, *θαυμάζον εν τῷ χρονίζειν αὐτὸν*—they wondered in his staying, that, or because, he stayed.

III. In composition the *ν* in *εν* is changed into *γ* before *γ*, *κ*, and *χ*, as in *ἐγγράφω*, *ἐγκαλεῶ*, *ἐγχρῖω*; into *μ* before *β*, *μ*, *π*, and *φ*, as in *ἐμβάλλω*, *ἐμμενῶ*, *ἐμπαιζῶ*, *ἐμφανίζω*; into *λ* before another *λ*, as in *ἐλλοφίω*: But in verbs the *ν* is restored before the augment, as in *ἐνεκαλεῖν*, *ἐνέπαιζον*, &c. from *ἐγκαλεῶ*, *ἐμπαιζῶ*, &c.

Εν in composition denotes,

1. Most generally, *In* or *into*.

2. *On, upon*. See *ἐμβλεπω*, *ἐμπύω*.

3. *On account of*. See *ἐμβριμασμαι*, *ἐμμαινομαι*.

Εναγκαλιζομαι, Depon. from *εν* in or into, and *αγκαλη* the arm, which see.

To take into, or embrace, in the arms. occ. Mark ix. 36. x. 16. See *Wetstein* and *Kypke*.

Εναλιος, *ος*, *ος*, *ος*, from *εν ᾧ* in the sea.

Being or living in the sea, as fish, &c. occ. Jam. iii. 7. The Greek writers use the word in the same sense. See *Wetstein*.

Ἐναντί, An adv. joined with a genitive, from *εν* in, and *αντί* against.

Before, in the presence of. occ. Luke i. 8.

In this sense the word is very frequently used in the LXX, answering to the Heb. לפני *before the face*, בעיני *in the eyes*, לעיני *to the eyes*, &c.

Ἐναντίας, α, ον, from *εν* in, and *αντί* against.

I. *Contrary, opposite.* See Mat. xiv. 24. Acts xxvi. 9. 1 Thess. ii. 15. *Ἐξ ἐναντίας*, namely *χωρᾶς*, *On the opposite side or part.* occ. Mark xv. 39. Tit. ii. 8.

II. *Ἐναντίον*, Neut. used adverbially, joined with a genitive, and applied in the same sense as *ἐναντί*, *Before, in the presence of.* Mark ii. 12. Acts vii. 10. & al. The LXX very frequently use it in the same sense for the Heb. נגד *before*, לפני, &c.

Ἐναρχομαι, from *εν* in, and *αρχομαι* to begin.

To begin, or begin in. occ. Phil. i. 6. Gal. iii. 3.

Ἐνδεής, εος, υς, ό, ή, from *εν* in, and *δεω* to want.

Indigent, poor, in want. occ. Acts iv. 34.

Ἐνδείγμα, αλος, το, from *ενδειγμαται* perf. pass. of *ενδεικνυω* or *ενδεικω*.

A manifest proof or token. occ. 2 Thess. i. 5.

Ἐνδεικνυω, *ενδεικνυμι*, or obsol. *ενδεικω*, from *εν* in, to, and *δεικνυω* or obsol. *δεικω* to shew.

II. *To shew, make manifest, demonstrate.* Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. *To shew, perform, do, præstare.* 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, where see *Wetstein*, and on Tit. ii.

Ἐνδείξις, ιος, att. *εως*, ή, from *ενδεικω* or *ενδεικνυω*.

I. *A declaration, manifestation.* occ. Rom. iii. 25, 26.

II. *A demonstration, evident proof or token.* occ. 2 Cor. viii. 24. Phil. i. 28.

Ἐνδεκα, όι, αι, τα, Undeclined, from *έν* ne and *δεκα* ten.

A noun of number, *Eleven.* Mat. xxviii. 16. & al.

The old German *einlif*, and Saxon *æno-lefen*, *enleopen*, &c. whence our Eng. *Eleven*, manifestly insinuate, says *Junius*, that *one* is *left*, namely above *ten*, which is considered as a new term in numbering: hence the reason of the English name is evident. So *twelve* is *two*

or *two*, *left*, above *ten* namely. Comp. under *Δωδεκα*, and see more in *Junius's* Etymol. Anglican. in ELEVEN.

Ἐνδεκάλος, η, ον, from *ένδεκα*.

Eleventh. occ. Mat. xx. 6, 9. Rev. xxi. 20.

Ἐνδεχομαι, from *εν* in, upon, and *δεχομαι* to receive, take.

I. *To take upon, admit, in the profane writers.*

II. Impersonally, *Ἐνδεχέσθαι*, *It is possible, it may be*, q. d. *it admits.* occ. Luke xiii. 33. So *Hesychius* explains *εκ ενδεχέσθαι* by *αδυνατον εσθαι* *it is impossible*, in which sense the phrase is used by the purest of the Greek writers. See *Elsner* and *Wetstein* on Luke xiii. 33. To whose instances several more might be added from *Arrian*, *Epictet*. In 2 Mac. xi. 18. we have *α δε ην ενδεχόμενα*, *what things were possible, or might be*, and 2 Mac. xiii. 26, *απελοήσατο ενδεχόμενος* *he apologized as much as he could.* Comp. *Ανευδέκλον*.

Ἐνδημεω, ω, from *ενδημος*, *one who is at home, in his own country, or among his own people*, from *εν* in, and *δημος* a people.

To be at home. occ. 2 Cor. v. 6, 8, 9. See *Wetstein*.

Ἐνδιδυσκω, ομαι, from *ενδυω* the same.

To clothe, be clothed. occ. Luke viii. 27. xvi. 19.

Ἐνδικος, υς, ό, ή, from *εν* in, and *δικη* justice. *Agreeable to justice, just.* occ. Rom. iii. 8. Heb. ii. 2.

Ἐνδομησις, ιος, att. *εως*, ή, from *ενδομεω* (as it were), which from *εν* in, upon, and *δομεω* to build, which from *δεδομα* perf. mid. of *δεμω* the same.

A building, or structure. occ. Rev. xxi. 18. *Josephus* (as *Wetstein* has remarked) uses the same word. Ant. lib. xv. cap. 9, § 6, *Ἡ δε ενδομησις όσην ενεκαλειο καλα της θαλαττης εις διακοσις ποδας*. The structure, or mole, which he opposed to the violence of the sea, was two hundred feet long."

Ἐνδοξάζω, from *εν* in, and *δοξάζω* to glorify. *To glorify.* occ. 2 Thess. i. 10, 12.

Ἐνδοξος, υς, ό, ή, from *εν* in, and *δοξα* glory.

I. *Glorious, honourable.* occ. Luke xiii. 17. 1 Cor. iv. 10. Eph. v. 27.

II. *Glorious, splendid, pompous, of dress.* occ. Luke vii. 25.

Ἐνδυμα

Ἐνδυμα, αἶος, το, from ἐνδύω.

A garment, raiment. Matt. iii. 4. vi. 25. xxii. 11. & al. In Matt. vii. 15, there seems an allusion to the *sheep skins* worn by the ancient prophets. Comp. under Μηλαῖη.

Ἐνδυναμω, ω, from ἐν in, and δυναμω, to strengthen.

To strengthen, make strong, whether bodily, Heb. xi. 34.—or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. & al.

Ἐνδυσίς, ιος, att. εως, ἡ, from ἐνδύω.

A putting on, or wearing, of clothes. occ. 1 Pet. iii. 3.

Ἐνδύω and ἐνδύνω, from ἐν in, into, and δύω or δύνω to go in or under, also to put on, which see.

I. To go or enter into. occ. 2 Tim. iii. 6.

II. To clothe, put on, invest. It is applied, 1st. To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. & al.

2dly. Spiritually, To the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14, where see *Kypke*.—Gal. iii. 27, where see *Macknight*.—to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12, & seqt. and see *Kypke*.

3dly. To the miraculous gifts of the Holy Spirit, with which the Apostles of Christ were endued. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly. To that incorruption and immortality, with which the bodies of men shall be endued or clothed at the resurrection. occ. 1 Cor. xv. 53, 54.

ΕΝΕΓΚΩ, An obsolete V. from the Heb. נָתַן the Hiph. of נָתַן to bring.

To bring, bear. Hence in the N. T. we have the 1st. aor. active ηνέκα, Mark ix. 17, 20, & al. 1 aor. pass. ηνεχθην, Mat. xiv. 11. 2 Pet. i. 21. infin. ενεχθηναι, Mark vi. 27. particip. ενεχθείς, 2 Pet. i. 17. See under Φερω.

Ἐνεδρα, ας, ἡ, from ἐν in, and ἔδρα a seat or sitting.

An ambush or ambuscade. So ἐνεδραν ποιεῖν to lay, or set an ambush. occ. Acts xxv. 3. *Thucydides* uses the same phrase. See *Wetstein*.

Ἐνεδρευω, from ἐνεδρα.

To lie in wait. occ. Luke xi. 54. Acts xxiii. 21.

Ἐνεδρεον, &, το. See Ἐνεδρα.

An ambush or lying in wait. occ. Acts xxiii. 16.

Ἐνέλω, ω, from ἐν in, and ἔλω to roll, which is, I think, to be deduced from the V. ἐλίσσω (which see), and not vice versa.

To roll or wrap up. occ. Mark xv. 46.

Ἐνέμι, from ἐν in, and εἰμι to be.

To be in or within. occ. Luke xi. 41, Πλην τα ἐνοῖα δοῖε ἐλεημοσύνην, But give what is in (the cup and platter namely) for alms." See this interpretation, which is also embraced by *Wolfius*, and *Kypke* (whom see) abundantly vindicated by *Raphelius*, who very justly demands a proof, that τα and ἐνοῖα signifies the same as ἐκ τῶν ἐνοῶν, and that because the latter phrase denotes according to one's abilities or substance, the former does so likewise. Our English translation —of such things as ye have, seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7.

ΕΝΕΚΑ, An adv. governing a genitive, derived perhaps from the Heb. נָתַן the Hiph. of נָתַן to bring, or compounded of the Heb. נָתַן to answer, correspond, (whence the particle נָ because), and נָ (Chald.) to come, so denoting the coming or happening of a thing in answer or correspondence to somewhat else.

Because of, on account of, by reason of. Acts xxvi. 21. Rom. viii. 36.

ΕΝΕΚΕΝ, An adv. from ἐνεκα, which see.

1. The same as ἐνεκα. Mat. v. 10. & al. freq.

2. With respect to, in regard of. 2 Cor. iii. 10. *Raphelius* shews that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited, might be added from *Lucian*, *Timon*, tom. i. p. 94, Ψευδαῖος ΕΝΕΚΑ, With respect to lying."

3. Οὐ ἐνεκεν for ἐνεκεν τῆς &, On account of this that, because that, because. occ. Luke iv. 18. So in *Homer*, Il. i. line 11. and Il. 5. line 377. & al. freq. &νεκα, i. e. & ἐνεκα signifies because. Comp. Αὐτῶν under Αἶ I. 2.

Ενεργία, ας, ἡ, from ενεργῆς.

Energy, mighty or effectual working or operation. occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11.

Ενεργεω, ω, from ενεργῆς.

I. To

I. *To operate, or act powerfully or efficaciously*, Mat. xiv. 2. Mark vi. 14. (comp. Δυναμεις VI.) 1 Cor. xii. 6, 11. Eph. i. 11, 20. ii. 2. & al. See Suicer, Thesaur. in Ενεργεω.

II. Ενεργεομαι, υμεις, Pass. and Mid. *To be effected, accomplished*. 2 Cor. i. 6. Comp. 2 Cor. iv. 12. So Jam. v. 16, δεησις ενεργουμένη seems to denote the inspired prayer, or the prayer of a righteous man wrought in him by the operation or energy of the Holy Spirit. Comp. Rom. viii. 26, 27.

III. *To be in action, to be acting*. 2 Thess. ii. 7, *The mystery of iniquity ηδη ενεργειται* is now acting, jam agit, or agitur. So 1 Esdras (Apocryph.) ii. 20, Επει ενεργειται τα κακια του ναου — *Forasmuch as the things pertaining to the temple are now in hand*.—Eng. transl.

IV. Some * learned men have contended, that this V. in the pass. or mid. form is never in the N. T. used in an active sense; but it may be safely left to the judgment of the intelligent and impartial reader, whether it must not have this sense, Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. (comp. Heb. iv. 12.); and whether the same will not very well suit the only remaining texts, besides those above quoted, where it occurs in a passive form, namely, Rom. vii. 5. Gal. v. 6, on which last text see *Le Clerc's* Supplemental Note to *Hammond*.

Ενεργημα, αλος, το, from ενεργηματι perf. pass. of ενεργεω.

An operation, working. occ. 1 Cor. xii. 6, 10.

Ενεργης, εος, υς, ο, η, from εν, in, and ερπον a work, action.

Effectual, efficacious, energetic. occ. 1 Cor. xvi. 9. Philem. ver. 6. Heb. iv. 12.

Ευελοφω, ω, from εν in, and ευλοφω to bless.

To bless in, or by. occ. Acts iii. 25. Gal. iii. 8.

Ενεχω, from εν in or upon, and εχω to hold.

I. Ενεχομαι, pass. *To be holden or confined in*. occ. Gal. v. 1. So *Herodotus*, lib. ii. cap. 121, Τη παση ΕΝΕΧΕΣΘΑΙ, *To be holden in the snare or trap*; and *Pausanias*, ΕΝΕΧΕΣΘΑΙ ταις πιδαις, *To be confined in fetters*. See *Wetstein* and *Kypke*.

* *Hammond* on Gal. v. 6. *Bulli Opera*, p. 534. *lit. Grabe*.

II. Ενεχων τι, *To urge, press, upon one*, occ. Luke xi. 53.

III. Ενεχων τι, *To have a quarrel, spite, or resentment against one, to bear him ill-will*, infestum vel infensum, esse alicui. So *Hesychius* explains ενεχει by μνησικακει resents, εσκειται (q. d.) sticks close to, i. e. in hatred or spite. occ. Mark vi. 19, where *Doddridge* renders ενεχει αυτον hung upon him; and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a dog's fastening his teeth into his prey, and holding it down." And if indeed the phrase were ever thus applied, I should have no doubt but both St Mark and St Luke (ch. xi. 53.) alluded to this application of it; but after diligent search, I can find no instance of ενεχων having this signification. See *Wolffius* and *Wetstein*.

The LXX apply this expression in the same sense as St Mark, Gen. xlix. 23, for the Heb. שונא to hate, infest.

Ενθαδε, An adv. from ενθα here, there, (which from εν in) and δε a particle denoting to a place.

1. *Hither, to this place*. occ. John iv. 15, 16. Acts xvii. 6. xxv. 17.

2. *Here, in this place*. occ. Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18.

Ενθυμιομαι, υμεις, Depon. from εν in, and θυμος the mind.

To have in mind, ponder, think, meditate upon. occ. Mat. i. 20. ix. 4. Acts x. 19. *Wetstein* on Mat. i. 20, shews it is construed with an accusative in the profane writers as in the Evangelist. To the instances produced by him, I add from *Isocrates* ad Nicoc. § 3, Επειδαν δε ΕΝΘΥΜΗΘΩΣΙ ΤΟΥΣ ΦΟΒΟΥΣ, κ. τ. λ. But when they consider the fears—"

Ενθυμησις, ιος, att. εως, η, from ενθυμιομαι.

I. *Thought, reflection*. occ. Mark ix. 4. xii. 25. Heb. iv. 12.

II. *Thought, device, contrivance*. occ. Acts xvii. 29.

Ενι, By apocope or abbreviation for ενεστι 3d pers. pres. indicat. of ενεμι to be in.

There is in, there is. occ. Gal. iii. 28, thrice. Col. iii. 11. Jam. i. 17.

Ενι is used in like manner by the profane writers. See *Raphelius*, *Elsner*, *Wolffius* and *Bowyer*, on Gal.

Ενιαυτος,

Ἐναυλιος, ε, ο.

A year; so called, according to *Plato*, because ἐν ἑαυτῷ (ἐν αὐτῷ) εἰσι, it goes or returns upon itself, agreeably to which *Virgil* speaks in that well-known verse *Georgic* ii. line 402,

Atque in se sua per vestigia volvitur annus.
The year returning on itself revolves.

The LXX often use this verb for the Heb. שנה, which is in like manner the name of a year, from the V. שנה to iterate, repeat, as being the * iteration or repetition of the *Solar light's* revolution over the whole face of the earth by its annual and diurnal motion and declination. Luke iv. 19. Acts xi. 26. xviii. 11. & al. freq.

Ἐνσημι, from ἐν in, with, and ἰσημι to stand.

To be present, or instant, or at hand, instare. See Rom. viii. 38. 1 Cor. vii. 26, ἐνεσώσαν, comp. under Ἰσημι. 2 Thess. ii. 2. 2 Tim. iii. 1.

Ἐνίσχυω, from ἐν in, and ἰσχύω to strengthen.

I. To strengthen. occ. Luke xxii. 43.

II. To gain strength, be strengthened. occ. Acts ix. 19. Comp. Gen. xlviii. 2. Jud. i. 28, in LXX.

Ἐνναῖος, η, ον, from ἐννεα.

The ninth. Mat. xx. 5. xxvii. 45. & al.

Ἐννεα, οί, αἱ, τα. Indeclinable.

A noun of number, Nine. *Martinius*, Lexic. Etymol. in *Novem*, derives the Latin *novem* nine from *novus*, as signifying the last (whence *novissimus*), and the Greek *ἐννεα* from *ενος* old, and *νεος* new, as being old in such a sense, that immediately after it there begins a new order of number. Thus, says he, the thirtieth day of the month is called † ἐνη και νεα, i. e. new and old, because it closes the old month, and begins a new one, since the old and new perpetually meet each other (*dum vetus & novum perpetuò sibi occurrant*), by which last expression I suppose he means, that they meet each other at that instant of time when the old month ends, and the new begins, i. e. according to our way of reckoning, at mid-night, or according to that of the Athenians, at sun-set of

the last day of the month. occ. Luke xvii. 17.

Ἐννεσηκοῖα ἐννεα, οί, αἱ, τα. Indeclinable, from ἐννεσηκοῖα ninety (which from ἐννεα nine, and ηκοῖα the Greek termination for decimal numbers, see under Ἐβδομηκοῖα) and ἐννεα.

Ninety and nine. occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

Ἐννεος, ε, ο,

Properly, Dumb, speechless, one who cannot speak, according to *Plato*: Also, Astonished, astounded; so *Suidas* explains ἐννεος by ἀφωνος speechless, ἐξεσηκως astonished. This word is sometimes written ἐνεος, and may be considered as a corruption of ἀνεος of the same import (so *Hesychius*, Ἀνεοί, ἐννεοί και εκπληξέαι ἡσυχοί) which from ἀναυος dumb, mute, and this from α neg. and αυω (which see under Αυσηρος) to breathe, breathe or cry out; or else perhaps ἐννεος or ἐνεος may be derived immediately from the Heb. נדח particip. Niph. (if used) of the V. נדח to be hush, mute, silent, with ה emphatic prefixed. occ. Acts ix. 7.

The LXX use ἐνεοί for the Heb. אִלְמִים dumb, Isa. lvi. 10; and Prov. xvii. 28. for שָׁפְתָיו שָׁטַם shutting his lips, they have ἐννεον—ἐαυτὸν ποιήσας making himself dumb.

Ἐννεύω, from ἐν to, and νεύω to nod, beckon, which see.

To nod or beckon to. occ. Luke i. 62. Comp. ver. 22.

Ἐννοια, ας, ἡ, from ἐν in, and νοος the mind. Intention, purpose, mind. occ. Heb. iv. 12. 1 Pet. iv. 1.

Ἐννομος, ε, ο, ἡ, from ἐν in, and νομος a law.

I. Subject to, or under, a law. occ. 1 Cor. ix. 21.

II. Lawful, agreeable to law. occ. Acts xix. 39.

Ἐννοχον, Adv. from ἐν in, and νύξ the night. In the night. occ. Mark i, 35, Ἐννοχον λαβὼν; Far in the night, "when the night was far advanced, and so the dawning of the day was near at hand. And thus it may be easily reconciled with Luke [iv. 42.] for γενομένης ἡμέρας, which the common translation renders, when it was day, might as well have been rendered, as the day was coming on; for

* See Heb. and Eng. Lexicon under שנה III.

† See also *Duport on Theophrastus*, Char. Eth. p. 278. edit. Nodham.

γενομένης may be understood (as Grotius has observed) not only as expressive of the time *already come*, but as implying what is *near at hand*, or what is *forming now*, and *ready to approach*." *Doddridge*. Comp. 3 Mac. v. 5. with ver. 2.

Ἐνοικεω, ὦ, from ἐν *in*, and οἰκέω *to dwell*, which from οἶκος *a house*.

To dwell in. occ. 2 Cor. viii. 11. 2 Cor. vi. 16. 2 Tim. i. 5; 14.

In the LXX it almost constantly answers to the Heb. נשׁבׁ to *dwell, settle, remain*.

Ἐνοῖα, τὰ, particip. neut. plur. of ἔνειμαι, which see.

Ἐνότης, τῆλος, ἡ, from εἷς, ἓνος, *one*.

Unity. occ. Eph. iv. 3, 13.

Ἐνοχλεω, ὦ, from ἐν *in*, and οχλέω *to disturb*, which from οχλός *a multitude, tumult*.

To disturb, occasion trouble in or to. occ. Heb. xii. 15, *Lest any root of bitterness springing up* ἐνοχλή, *disturb or trouble you*, ὑμᾶς being understood.

This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See *Wetstein* on Heb. xii. 15.

Ἐνοχος, ὁ, ἡ, from ἐνεχομαι *to be holden fast, bound, obliged*.

I. With a genitive following, *Bound, subject to, or a subject of*. occ. Heb. ii. 15.

II. With a genitive following, *Guilty, deserving of, and subject to, punishment*. occ. Mat. xxvi. 66. Mark iii. 29. xiv. 64.

III. With a dative, *Obnoxious, liable to*. occ. Mat. v. 21, 22. See *Bp. Pearce* on ver. 21. It seems that the phrase ἐνοχος εἶναι εἰς τὴν γεννηκὴν τῷ πνεύματι, is elliptical, and that βληθῆναι *to be cast*, should be supplied before εἰς. So βληθῆ is expressly added, ver. 29, 30. See *Schmiedius*, and *Petit* in *Pole Synops.* on the place. To the passages produced by *Wetstein* on Mat. v. 21, I add from *Lucian*, *Bis Accusat.* tom. i. p. 335. C. ΕΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ, *Obnoxious to the laws*."

IV. With a genitive following, *Bound by sin or guilt, guilty of sin, and consequently obliged to punishment* on that account. occ. 1 Cor. xi. 27, ἐνοχος εἶναι τῷ σώματι καὶ αἵματι τῷ Κυρίου, *shall be guilty of (profaning, or of offering an indignity to) the body and blood of the Lord*." So Jam. ii. 10. Γεγονε παλιν

ἐνοχος *is become* "guilty of (affronting or of shewing disrespect to) *all the rest*."

Ἐνέλλω, αἶος, το, from ἐνέλλω perf. pass. of ἐνέλλω *to command, charge*. See under Ἐνέλλομαι.

A commandment, precept. occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22.

Ἐνταφιαζω, from ἐνταφια, τὰ, which includes the whole *funereal apparatus* of a dead body.

To prepare a corpse for burial, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See *Elsner* and *Wetstein* on Mat. xxvi. 12, *Campbell* on John xix. 40, *Kypke* on Mark xiv. 8, and *Suicer*, *Thesaur.* in Ἐνταφια and Ἐνταφιαζω.

The LXX have used this word for the Heb. שׁוּט *to embalm*. Gen. 1. 2.

Ἐνταφιασμός, ὁ, from ἐνταφιασμαι perf. pass. of ἐνταφιαζω, which see.

A preparation of a corpse for burial, as by anointing, &c. occ. Mark xiv. 8. John xii. 7.

Ἐνέλλομαι, Depon. from ἐν *in*, upon, and τέλλω *to charge, command*, which seems a derivation from the Heb. שׁוּט *to impose, lay on*, as a burden, the שׁ being dropt as usual. So the Etymologist explains ἐντέλλω by προσάσσω *to order, command*. But observe that the simple V. τέλλω in this sense is very rarely, if ever, used by any Greek writer now extant. In *Homer*, however, it occurs with the preposition ἐπὶ disjoined from it for ἐπιτέλλω, Il. i. line 25, 379.

——— Κράτερον δ' ΕΠΙ μύθον ΕΤΕΛΑΕ.

——— And laid a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6.

Ἐνθεν, An adv. from ἐνθα *here*, and the syllabic adjection θεν denoting *from a place*.

Hence, from hence. Mat. xvii. 20. Luke iv. 9. John xviii. 36, *My kingdom is not ἐνθεν* hence, that is, as is plain from the former part of the verse, ΕΚ τῷ κόσμῳ τούτῳ, *OF this world*.

Ἐντευξίς, ιος, att. εως, ἡ, from obsol. ἐντευχω, or ἐντευχάνω *to intercede*.

* Dr *Bell* on the Lord's Supper, p. 96 of the 1st, or 100 of the 2d edit.

Inter-

Intercession, prayer, address to God for one's self or others. occ. 1 Tim. ii. 1. iv. 5. On the former text *Wetstein* observes, that *Δησις, προσευχη, and ἐνθυξις*, seem to differ in degree; the first being a short extemporary prayer (an ejaculation); the second implying a meditating upon and adoration of the Divine Majesty; and the third *μεῖλα πλεονος παρρησίας* having greater freedom of speech, as *Origen* defines it, *De Orat.* 44, or being an address to God on some particular occasion.

Εὐμεος, α, ο, ή, from εν in, and τιμη honour, esteem, price.

I. *Honourable*, whence the comparative *εὐμεσιος* more honourable. occ. Luke xiv. 8.

II. *In esteem, esteemed, dear.* occ. Luke vii. 2. Phil. ii. 29.

III. *Esteemed, precious.* occ. 1 Pet. ii. 4, 6.

Εὐμεσιος α, ον, Comparat. of *εὐμεος*, which see.

Εὐολη, ης, ή, from ἐβόλα perf. mid. of ἐβέλλω. See under *Εὐελλομαι*.

A command or commandment, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9. &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14.

Εὐοπιος, α, ο, ή, from εν in, and τοπος a place. An inhabitant of a place, incola. occ. Acts xxi. 12, where see *Wetstein* and *Kypke*.

Εἶος, An adv. from εν in, governing a genitive.

Within. occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. Το εἶος, *The inside.* In Luke *εἶος ὑμῶν* has been by * some modern interpreters rendered, among you, as if it were synonymous with εν ὑμῖν, John i. 14, so εν ἡμῖν among us, Luke i. 1. vii. 16; εν τοῖς Ἰουδαίοις among the Jews, John xi. 54. But *εἶος* is never elsewhere used for among, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10, apply it for within. And only one passage has yet been produced from any classical Greek author for *εἶος* signifying among, namely from *Xenophon*, *Cyri Exped.* lib. ii. p. 118. edit. *Hutch.* 4to. or p. 115, 8vo. "The king thinks

you are in his power, as he has you in the midst of his country, καὶ ποταμῶν ΕΝΤΟΣ ἀδιαβάτων;" and even here perhaps these latter words might better be rendered "within or inclosed in," than "among," impassable rivers." And it is remarkable, that *Dr Hutchinson*, who from this expression opposes in his Note, the common interpretation of Luke xvii. 21, yet translates it "intra flumina vix superanda." For a further vindication of *εἶος ὑμῶν* in this text signifying, within you, see *Campbell's* Note; to which I shall only add from the learned *Markland* in *Bowyer's* Conject. "The word ὑμῶν does not here signify the Pharisees in particular, but all mankind, as ch. xxii. 19; and often, I believe, by *εἶος ὑμῶν* is meant an inward principle, opposed to *παραληρησεως* observation or outward shew; as is said of the Spirit, John iii. 8.

Εὐεπω, from εν in, upon, and τρεπω to turn. To turn, or cause to turn in, or upon.

I. To cause to turn upon one's self (as it were) through shame, put out of countenance, make ashamed, occ. 1 Cor. iv. 14. *Εὐεπομαι*, Pass. To be ashamed. occ. 2 Thess. iii. 14. Tit. ii. 8.

II. *Εὐεπομαι*, Pass. with an accusative following, which may be considered as governed of the preposition *δια* on account of understood, To reverence, i. e. to be turned upon one's self on account, or from reverential awe, of. occ. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. *Wetstein* on Mat. xxi. 37, cites *Plutarch* and *Diodorus Sic.* applying the V. in the same manner.

Εὐεφω, from εν in or with, and τρεφω to nourish.

To nourish in or with. occ. 1 Tim. iv. 6; where see *Wetstein*, who quotes from *Galen* the very phrase ΤΟΙΣ ΛΟΓΟΙΣ ΕΝΕΤΡΑΦΗΝ.

Εὐερος, α, ο, ή, from εν in, and τρομος a tremour, terror, which see.

In a tremour, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21.

Εὐεσπη, ης, ή, from ἐβέσπεα, perf. mid. of ἐβέσπω.

Shame. occ. 1 Cor. vi. 5. xv. 34.

Εὐεφωω, ω, from εν in, and τρυφωω to indulge in luxury, which see.

* See *Pricæus*, in *Pole Synops.* *Beza*, *Whitby*, *Raphelius*, *Wolffius*, and *Doddridge*.

To live luxuriously, banquet, revel. occ. 2 Pet. ii. 13.

The LXX have used this word, Isa. lv. 2. lvii. 4, for the Heb. נָחַת to delight one's self.

Εὐσχεῖν, from εὐ in, and τυχάνω to get, attain.

To get to the company or speech of any one, to address one's self to him, to meet.

I. In the N. T. Εὐσχεῖν τινι περὶ τινος, To address or apply one's self to a person on account of another. The phrase is used in the same sense by Thucydides and Plutarch. occ. Acts xxv. 24. See Wetstein on Rom. viii. 26.

II. Εὐσχεῖν τινι κατὰ τινος, To apply one's self to a person against another, to complain of him to a person. occ. Rom. xi. 2. Thus it is also used, 1 Mac. viii. 32. x. 61, 63, 64. xi. 25.

III. Εὐσχεῖν ὑπὲρ τινος, To apply for one, or on his behalf, to intercede for him. occ. Rom. viii. 27, 34. Heb. vii. 25. So Josephus, Ant. lib. xiv. cap. 10. § 13, ἔμπρὸς ΕΝΤΥΓΧΑΝΟΝΤΟΣ ὙΠΕΡ αὐτῶν, I interceding for them." It is used with a dative following, in the sense of praying, or addressing one's self in prayer to, Wisdom viii. 21. xvi. 28.

Εὐλιτῶ, from εὐ in, and τυλιτῶ to roll or wrap round, as the coverlet of a bed, from τυλή a coverlet, which perhaps from the Heb. חִלְחִיל a swathe or swaddling-band, dropping the ח.

I. To swathe, wrap up in. occ. Mat. xxvii. 59. Luke xxiii. 53.

II. To wrap up. occ. John xx. 7.

Εὐπρεπῶ, ω, from εὐ in, and τυπῶ to impress a mark, from τυπος an impressed mark or figure, which see.

To engrave. occ. 2 Cor. iii. 7.

Εὐφρεζῶ, from εὐ in, and ὕφρις contumely, contemptuous outrage.

To offer a contemptuous or contumelious injury or outrage to, to injure contumeliously. occ. Heb. x. 29.

Εὐπνιάζω, ομαι, from εὐπνιον.

To dream. occ. Acts ii. 17. Jude ver. 8, where see Wetstein.

Εὐπνιον, ο, το, from εὐ in, and ὕπνος sleep.

A dream. So in Latin insomnium a dream, from in in, and somnus sleep, and perhaps our Eng. dream, from Heb. חִלְחִיל (in Niph.) to be in a deep sleep. occ. Acts ii. 17.

Ενώπιον, Adv. governing a genitive, from ἐν ὧπι in the face.

In the presence or sight, before. Luke i. 6, 15. & al. freq.

Ενὼρίζομαι, from ἐν in, into, and ὠς, gen. ὠτος, an ear.

To admit or receive into the ears, to hearken to, auribus percipere. occ. Acts ii. 14.

The LXX have frequently used this verb, which seems hellenistical, and generally for the Heb. שָׁמַע to hearken, listen, derived in like manner from שָׁמַע the ear. Comp. Ecclus. xxxiii. 18, or 19.

ΕΞ, οί, αί, τα, Indeclinable, from the Heb. שֵׁשׁ six, the aspirate being used (as in ἐπὶ α, from Heb. שֶׁשׁ) for the sibilant letter, which is however resumed in the Latin sex, and Eng. and French six. The number Six. Mat. xvii. 1. John ii. 20. Acts xxvii. 37. & al.

ΕΞ, A preposition of the same import as ἐκ, for which it is used before a vowel. See therefore under ΕΚ.

Εξαγγέλλω, from ἐξ out, and ἀγγέλλω to tell, declare.

To tell out, declare abroad. occ. 1 Pet. ii. 9.

Εξαγοράζω, from ἐξ out or from, and ἀγοράζω to buy.

I. To buy or redeem from. It is applied to our redemption by Christ from the curse and yoke of the law. occ. Gal. iii. 13. iv. 5.

II. To redeem, spoken of time. occ. Eph. v. 16. Col. iv. 5. The same phrase is used in Theodotion's version of Dan. ii. 8, where καιρὸν ὑμεῖς εξαγοράζετε plainly means ye are gaining or protracting time; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. Εξαγοράζομενοι τὸν καιρὸν, redeeming the time, gaining or protracting it, because the days are πονηραὶ evil, afflicting, abounding in troubles and persecutions. Comp. Eph. vi. 13, and LXX in Gen. xlvii. 9, and see Whitby on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5, Walk in wisdom toward those that are without, i. e. your heathen neighbours and governors, redeeming the time, i. e. by your prudent and blameless conduct, gaining as much time and opportunity as you can from persecution and death.

Εξα[ω,

Εξαγω, from εξ out, and αγω to bring, lead. To bring, or lead forth or out. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37.

Εξαίρω, ω, and mid. Εξαίρωμαι, υμαι, from εξ out, and αίρω to take. It borrows most of its tenses from the obsolete V. εξαλω.

I. To take or pluck out, as an eye. occ. Mat. v. 29. xviii. 9. See *Wetstein*.

II. To take out of affliction or danger, to deliver, eruere, eripere. Acts vii. 10. xxvi. 17. Gal. i. 4. & al. See *Elsner* and *Wetstein* on Gal.

Εξαίρω, from εξ out, and αίρω to take, remove.

To take out or away. occ. 1 Cor. v. 2, 13.

Εξαίρωμαι, υμαι, from εξ out, and αίρω to require or demand.

To require or demand (generally) a person to be delivered up to punishment, deposco. occ. Luke xxii. 31. See *Raphelius* and *Wetstein* on the place.

Εξαίφνης, Adv. from εξ of, and αιφνης suddenly, which see under Αιφνιδιος.

Of a sudden, suddenly. Mark xiii. 36. & al.

Εξακολουθεω, ω, from εξ out, or emphatic, and ακολουθεω to follow, which see.

To follow, by going out of the way in which one was before, or to follow thoroughly, persist in following. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16, *Wolffius* and *Wetstein* cite from *Josephus* *Procem.* in *Ant.* the phrase Ταις ΜΥΘΟΙΣ ΕΞΑΚΟΛΟΥΘΗΖΑΝΤΑΣ.

Εξακασιοι, αι, α, from εξ six, and εκατον a hundred.

Six hundred. occ. Rev. xiv. 20. xiii. 18.

Let him that hath understanding count the number of the Beast: for it is the number of a Man; and his number is six hundred threescore and six, χξς; as most of the MSS read in Greek numerals; but the *Alexandrian* has in words at length, εξακασιοι εξηκοντα εξ. After the very many elaborate and fanciful explanations which have been given of this number from the time of *Irenaeus* to the present day, (for a specimen of which see *Vitringa* and *Lowman*,) the most simple and just interpretation seems to be that of *Dr. Bryce Johnston* in his *Commentary*, which I therefore recommend to the serious and impartial attention of the

reader; after observing that it is an improvement upon *Lowman's*.

Εξαλειφω, from εξ out or off, and αλειφω to anoint.

Properly, To wipe off ointment.

I. To wipe off, as tears. occ. Rev. vii. 17. xxi. 4.

II. To wipe off, or blot out, as somewhat written. occ. Rev. iii. 5. Col. ii. 14, where see *Wetstein*, *Kypke* and *Macknight*.

III. To blot out, as sins. Acts iii. 19. Comp. Isa. xliii. 25. Jer. xviii. 23. *Wetstein* cites from *Lysias* pro *Callia*, 'Οπως ΕΞΑΛΕΙΦΘΕΙΗ αι αυτη τα ΑΜΑΡΤΗΜΑΤΑ αλλα. That his other offences might be blotted out."

In the LXX it commonly answers to the Heb. נָסַח to wipe off, blot out, and is applied to blotting out a written name or inscription, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxix. 28.—to blotting out sins, Neh. iv. 5. Ps. li. 10. cix. 14. Isa. xliii. 25. Jer. xviii. 23.

Εξαλλομαι, from εξ out, forth, and αλλομαι to leap.

To leap forth. occ. Acts iii. 8.

Εξαναστασις, ιος, att. ιως, η, from εξ from, and αναστασις a rising again or resurrection. A resurrection from, the dead namely. occ. Phil. iii. 11, where εξαναστασιν των νεκρων literally denotes "the resurrection from the dead: which, since the apostle represents it as a matter very difficult to be obtained, cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21, which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgement." *Macknight*, whom see, and on 1 Thess. iv. 16. Note 5.

Εξανασταλλω, from εξ out, and ανασταλλω to rise, spring.

To spring up, forth, or out of the ground, as corn. occ. Mat. xiii. 5. Mark. iv. 5.

The LXX use it four times in the same view, but transitively, for the Heb נִמְצַח to cause to spring. Comp. Ανασταλλω II.

Εξανιστημι, from εξ out or from, and ανιστημι to rise up.

I. To rise up from among others. occ. Acts xv. 5.

II. Transitively, *To raise up seed from*, the woman namely. So Lot's daughter says, according to the LXX, Gen. xix. 32, 34. ΕΞΑΝΑΣΤΗΣΩΜΕΝ ΕΚ τῆ πατρὸς ἡμῶν σπέρμα, *Let us raise up seed from our father*. occ. Mark xii. 19. Luke xx. 28.

Εξαπαλῶ, ω, from εἶ from, and απαλῶ to seduce.

To seduce from the right way, to deceive into sin or error. occ. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3.

Εξαπινᾶ, Adv. the same as εξαπινῆς, which is used not only by *Homier*, Il. v. line 91. Il. ix. line 6. & al. for εξαίφνης (which see,) but likewise by *Xenophon*, *Cyropæd.* p. 342. edit. *Hutchinson*, 8vo. *Memor. Socrat.* p. 282. edit. *Simpson*, *Cyri Exped.* lib. iv. p. 323, 462, edit. *Hutchinson*, 8vo. (where see Note,) and by *Longinus*, p. 148. edit. 3tiæ, *Pearce*. See also *Kypke*.

Of a sudden, immediately. occ. Mark ix. 8, where see *Wetstein*.

The LXX have frequently used εξαπινᾶ in the same sense. It seems a *hellenistical* word; *Kypke* however quotes it from *Iamblichus*.

Εξαποροῦμαι, εἰμαι, from εἶ intensive, and αποροῦμαι to hesitate, be at a loss or stand, be perplexed, which see.

To be utterly at a loss or a stand, to be in the utmost perplexity. occ. 2 Cor. i. 8. iv. 8.

Εξαποστέλλω, from εἶ out, forth, and αποστέλλω to send.

I. *To send forth*. occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6.

II. *To send away, dismiss*. occ. Luke i. 53. xx. 10, 11.

Εξαγλίζω, from εἶ intensive, and αἰγλίζω complete.

I. *Of time, To complete entirely*. occ. Acts xxi. 5.

II. *To furnish or fit completely*. occ. 2 Tim. iii. 17.

Εξαστραπῶ, from εἶ out, and αστραπῶ to lighten.

To emit flashes of light, to shine, glister as lightning. occ. Luke ix. 29.

Εξ αὐτῆς, Adv. q. d. εἰς αὐτῆς from or at the same, ὡς αὐτῆς time, namely.

At the same time, presently, instantly,

immediately. occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in *Mill's* and *Wetstein's* editions, printed in two words, εἰς αὐτῆς, Mark vi. 25, where see *Wetstein's* Note.

Εξεΐερω, from εἶ out, and εΐερω to raise.

To raise up. occ. 1 Cor. vi. 14. Rom. ix. 17, *I have raised thee up*, i. e. not originally, or from thy birth, but עמדתיך *I have caused thee to stand or subsist* (as it is in the Hebrew of Exod. ix. 16), *I have preserved thee from perishing by the preceding plagues*. To this sense the LXX, διαλησθησθης thou hast been preserved. Comp. *Macknight* on Rom.

Εξέμει, from εἶ out, and εμει to be.

To be lawful or right, for εκ τῆ νομῆς or εκ τῆς δικῆς εμει; for εκ is sometimes used for καλᾶ. So *Eschines* has the very expression ΕΚ τῶν νομῶν for agreeable or according to the laws. In the New Testament it occurs only in the 3d pers. sing. ἐξέσσι, and neut. particip. ἐξόν. Εξέσσι is generally used as an impersonal V. but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. Εξόν, το, *Lawful*. occ. Acts ii. 29. 2 Cor. xii. 4; but in this latter passage ἐξόν may be rendered possible, q. d. εκ τῆς δυναμειος ον, being according to, or in one's power, in which sense the excellent *Raphelius* on the place has abundantly shewed, that both the verb and participle are often used in *Xenophon*.

Εξέμει, from εἶ out, and εμει to go.

To go out or forth. occ. Acts xiii. 42. xvii. 15. xx. 17. xxvii. 43.

Εξελεΐχω, from εἶ intensive, and ελεΐχω to convince.

To convince or convict thoroughly. occ. Jude ver. 15. *Xenophon*, *Apolog. Socrat.* § 18, edit. *Simpson*. Εἴτε—μηδεὶς δύναται εἰς ΕΞΕΛΕΓΕΤΑΙ ΜΕ ὡς ψευδοῦμαι, *If no one can convict me of lying*.

Εξελεῖω, from εἶ out or away, and ἐλεῖω to draw.

To draw out, as a fish with a hook. So *Herodotus* of the crocodile, lib. ii. cap. 70, Επειὰν δὲ ΕΞΕΛΕΥΕΤΟ ΗΙ ΕΣ γῆν, *After it is drawn out upon the land*. Comp. Δελεῖω. *Kypke* cites from *Xenophon*, *Cyropæd.* lib. viii. Μη ὕπο τῶν παρευ-

ἡ δὲ ἡδονῶν ἑΛΚΟΜΕΝΟΝ ΑΠΟ τῶν ἀγαθῶν, Not drawn away by present pleasures from what is good." occ. Jam. i. 14, where see *Wetstein* and *Kypke*.

Ἐξέλθω, from ἐξ out, and obsolete ἐλθω to come.

To come out. An obsolete V. whence we have in the N. T. 2 aor. ἐξήλθον (by syncope for ἐξηλυθον), perf. mid. ἐξελήλυθα (Attic for ἐξηλυθα), 1 fut. mid. ἐξέλυσομαι. See under Ἐξέρχομαι.

Ἐξέλω, from ἐξ out, and obsol. ἐλω to take.

To take out. An obsolete V. whence the 2 aor. imperat. ἐξελε, and 2 aor. mid. ἐξείλομαι, infin. ἐξελισθαι. See under Ἐξαιρέω.

Ἐξενέλω, from ἐξ out, and obsol. ἐνέλω to carry.

To carry out. An obsolete V. whence in the N. T. we have 1 aor. ἐξενέλω, 2 aor. infin. ἐξενέλειν. See under Εκφέρειν.

Ἐξέρω, αἶμα, το, from ἐξέρω to empty out, evacuate, also to vomit (as the V. is used not only by *Aquila* for the Heb. פָּרַק, Lev. xviii. 28, but also by the medical writers among the Greeks; see *Wetstein* on 2 Pet. ii. 22.), which from ἐξ out, and ἐρώ to empty (so *Hesychius* ἐραν, κενώσαι), and this from Heb. פָּרַק to pour or empty out.

Evacuation, or matter evacuated, by vomit, vomit. occ. 2 Pet. ii. 22.

The LXX, in the parallel passage, Prov. xxvi. 11, render the Heb. word נָפַק vomit, answering to ἐξέρω of St Peter, by the more usual Greek word ἐμέλον.

Ἐξέρυνάω, ω, from ἐξ intens. and ἐρυνάω to search.

To search very diligently or carefully. occ. 1 Pet. i. 10.

The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12.

Ἐξέρχομαι, from ἐξ out, and ἐρχομαι to go or come.

I. To go or come out of a place. Mat. v. 26. viii. 28. x. 11, 14. & al. freq. Comp. John viii. 42. xiii. 3. xvi. 27, 28. xvii. 8.

II. To go forth, depart, Mat. ix. 31, 32.

III. To come out, spring, arise from, as Christ from Bethlehem. Mat. ii. 6.

IV. To come forth, spring, arise, as evil actions from the heart. Mat. xv. 18, 19.

V. To go or come forth or out. Applied to lightning, Mat. xxiv. 27.—to the word of

God, 1 Cor. xiv. 36. Comp. Rom. x. 18.—to a decree, Luke ii. 1. Comp. Isa. ii. 3, in LXX, and 1 Cor. xiv. 36.—to a rumour or report, Mat. ix. 26. Mark i. 28. & al.—to evil spirits, Mat. viii. 32. xii. 43, 44. Mark i. 25, 26. & al.—to miraculous power, Mark v. 30.

VI. To go, go away, vanish, cease. occ. Acts xvi. 19.

VII. Acts i. 21. Comp. Εἰσερχομαι IV.

Ἐξίσι. See under Ἐξίμι.

Ἐξίλαζω, from ἐξ out, or emphatic, and ἐλαζω to enquire, examine, which see under Ἀνταζω.

I. To examine or enquire accurately or thoroughly. occ. Mat. ii. 8. x. 11. On Mat. ii. *Kypke* cites the expression ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΝ from *Strabo*, *Demosthenes* and *Æschines*.

II. To examine, ask. occ. John xxi. 12.

Ἐξῆ, ης, ἡ, from the V. ἔρχομαι, fut. ἔξομαι, to be next or immediately following in time, which see under Ἐχω XV.

Subsequence, succession, order. This N. however is hardly to be found, except in the gen. ἔξης, in which case it is used, by an ellipsis of the preposition κατὰ, for κατ' ἔξης in subsequence, successively, immediately in succession. Hence with the fem. article used as an adjective, Ἐν τῇ ἔξης ἡμέρᾳ, On the next or following day. occ. Luke ix. 37. So ἡμέρᾳ being understood, Ἐν τῇ ἔξης, occ. Luke vii. 11; and Τῇ ἔξης. occ. Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατὰ before ἔξης, appears reasonable from the use of the compound word καθεξῆς, which comp. See also *Scapula's Lexic.* in Ἐξης.

Ἐξηγοῦμαι, μαι, from ἐξ out, or emphat. and ἡγοῦμαι to tell, declare, which from the Heb. דָּבַר to utter. Comp. Διηγοῦμαι.

To declare, relate thoroughly and particularly, to recount. occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. *Alberti*, *Wetstein* and *Kypke* on John i. 18, shew that this word is peculiarly applied by the Greek writers to things esteemed divine.

Ἐξήκοντα, όι, άι, τα, Indeclinable, from ἑξ six, and ἡκοντα the decimal termination, of which see under Ἐξομηνοντα.

Sixty. Mat. xiii. 3. & al.

Εξηχομαι, ημαι, from εξ out or forth, and ηχω to sound.

To sound forth, resound. occ. 1 Thess. i. 8, where see Macknight.

Εξις, ιος, att. εως, η, from εχω, εξω.

Habit, use. pcc. Heb. v. 14; where see Wetstein and Arrian Epictet. lib. ii. cap. 18, at the beginning.

Εξισημι, or Εξισαω, ω, from εξ out, and ισημι or ισαω to stand, place.

To remove out of its place or state.

I. In the N. T. it is applied only to the mind, when that is, as it were, moved out of its place or state. To be out of one's wits, be beside one's self, be transported beyond one's self. occ. 2 Cor. v. 13. Comp. Mark iii. 21, where see Alberti, Wetstein, and Campbell.

II. Εξισημι and εξισαμαι, in a neuter or passive sense, To be transported beyond one's self with astonishment, to be astonished out of one's senses, to be amazed, astounded. Mat. xii. 23. Mark ii. 12. v. 42. vi. 51.

III. Εξισημι, in the 1st aorist, is once in the N. T. as it is several times in the LXX, used in an active or transitive sense, To astonish, astound, amaze. Luke xxiv. 22. (Comp. under 'Ισημι I.) And so is εξισων particip. pres. of εξισαω, Acts viii. 9; where Wolfius quotes Athenæus speaking of a certain juggler, who, by his tricks, ΕΞΙΣΤΑ των ανθρωπων την διανοιαν, astonished men's minds. Thus also εξισακειναι infin. perf. act. Acts viii. 11. In these two last texts I wish our translators had used a more proper word than bewitching.

Εξισχω, from εξ out, or intensive, and ισχω to be strong, able.

To be thoroughly able. occ. Eph. iii. 18.

Εξοδος, ε, η, from εξ out, and οδος a way.

I. A going out, departure. occ. Heb. xi. 22, where it is applied to the children of Israel's departure out of Egypt, from which event the LXX entitled the second book of Moses, Εξοδος, and from them the Vulgate and modern translations, Exodus.

II. Departure, decease, q. d. exit. occ. Luke ix. 31. 2 Pet. i. 15. Εξοδος is used in this sense not only in Wisd. iii. 2, (comp. ch. vii. 6.) but in the Greek writers. So the Latins have exitus and excessus for dying. See Wolfius and Wetstein on Luke ix. 31, and comp. Kypke.

Εξοω, from εξ out, and obsol. αιω to carry.

To carry out. An obsolete verb, whence in the N. T. we have 1 fut. εξοισω, Acts v. 9. See under Εκφισω.

Εξολοθρευω, from εξ intensive, and ολοθρευω to destroy.

To destroy utterly. occ. Acts iii. 23.

This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33. & al. freq. for the Heb. נכר to be cut off.

Εξομολοειω, ω, from εξ intens. and ομολοειω to promise, profess, which see.

I. To promise. occ. Luke xxii. 6; where Wetstein cites Lysias using the simple V. ομολοειω in the same view.

II. Εξομολοισομαι, ημαι, Mid. To confess, own, as sins. occ. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6, Elsner and Wetstein shew that Plutarch, Heliodorus, and Lucian apply the V. in a like sense.

III. To profess, confess, as the truth. occ. Phil. ii. 11.

IV. To confess, own, as belonging to one. occ. Rev. iii. 5.

V. With a Dative following, To give praise or glory to, to glorify. occ. Mat. xi. 25, (where Campbell, whom see, "I adore thee.") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. הלהל, which word they elsewhere render by αινειν to praise, as Gen. xlix. 8. 1 Chron. xvi. 7; & al. by υμνειν to celebrate with hymns, to laud, Isa. xii. 4. & al.

Εξον, Particip. pres. neut. from εξημι, which see.

Εξορκιζω, from εξ intens. and ορκιζω to adjure.

To adjure, impose an oath on another, put him to his oath. occ. Mat. xxvi. 63.

In the LXX of Gen. xxiv. 3, it answers to the Heb. עשביע to cause to swear, adjure. Josephus also uses it, Ant. lib. ii. cap. 8. § 2, and in lib. ix. cap. 7. § 4, applies the V. ΕΞΩΡΚΗΣΕΝ, he adjured, to the high-priest, Jehoiada.

Εξορκιστης, ε, ο, from εξορκιζω.

An exorcist, one who pretends to cast out devils by adjuring or commanding them in the divine name. occ. Acts xix. 13. Josephus, Ant. lib. viii. cap. ii. § 5, (whom see) says that he saw one Eleazar a Jew, by means of the ΕΞΩΡΚΩΣΕΩΝ, exorcisms, taught by Solomon, casting out demons, δαιμονια, from those who were possessed.

sessed by them, and this in the presence of *Vespasian*, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27, and see *Whitby's* Note there.

Εξορυσσω, from εξ out, and ορυσσω to dig. To dig out.

I. To dig or force up, as the flat roof of a house, eruere. occ. Mark ii. 4. Comp. under Αποσείαζω.

II. To dig or pluck out, as the eye. occ. Gal. iv. 15. So *Lucian* Dialog. Prometh. & Jov. ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΕΞΟΡΥΤΤΕΣΘΑΙ. See more instances in *Welstein*.

Εξουθενω, ω, from εξ intens. and εθευς, ενος, no one.

To set at nought, treat with the utmost contempt. occ. Mark ix. 12.

Εξουθενω, ω, from εξ intens. and εθευς, ενος, no one, from εἰς not even, and εἰς one.

To set at nought, despise, or treat contemptuously. See Luke xviii. 9. xxiii.

11. Acts iv. 11. Rom. xiv. 3. Εξουθενημενος, Contemptible, to be despised, Vulg. contemptibilis. 2 Cor. x. 10. Comp. under Καταφινωσκω II. and Τηρω II.

Εξουσια, ας, η, from εξεστι it is lawful or possible.

I. Liberty, power of doing as one pleases. John x. 18. 1 Cor. viii. 9. (where see Bp. *Pearce* and *Macknight*) ix. 4, 5. & al. Comp. John xix. 10.

II. Licence, privilege, right. Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. Authority, power. Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. & al. freq.

IV. Authority, jurisdiction. Luke xx. 20. xxiii. 7. Hence, in a concrete sense, A person invested with power or authority. Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. Hence

V. Εξουσιαι, αι, Angels, or a certain order of angels, whether good, Eph. iii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21. —or bad, Eph. vi. 12. Col. ii. 15.

VI. The sign or token of being under the power or authority of another, i. e. the vail. So *Æcumenius*, Καλυμμα, ἵνα φαίνηται ὅτι ὑπο ἐξουσιαν τυγχάνει, The vail, that it may appear she is under authority; and *Theophylact* explains ἐξουσιαν by Το τε ἐξουσιαζεσθαι συμβολον, τὸ

εἶναι, το καλυμμα, The sign of being under authority, that is, the vail." occ. 1 Cor. xi. 10, where see Eng. Marg. *Elsner* and *Wolfius*.

Εξουσιαζω, from εξουσια.

I. With a Genitive following, To have power or right over, occ. 1 Cor. vii. 4.

II. To have, or rather to exercise, power or authority over, "oppress." *Campbell*, whom see. occ. Luke xxii. 25.

III. Εξουσιαζομαι, To be brought or reduced under power or subjection. occ. 1 Cor. vi. 12, where *Macknight*, "I will not be enslaved by any (kind of meat)."

Εξοχη, υς, η, from εξεχω, extare, eminere, to be eminent, in a natural, and thence in a moral sense, from εξ out, and εχω to have, be.

I. Extuberance, eminence, in a natural sense. Thus used by the profane writers, and by the LXX, Job xxxix. 28, ἐπ' ἐξοχη πτελέας on the eminence, or top, of a rock.

II. Eminence, in a moral sense, reputation, note. Hence, 'Οι κατ' ἐξοχην οἶκτες, Those who are in eminence, men of eminence or note. occ. Acts xxv. 23.

Εξυπνίζω, from εξ out, and ὑπνος sleep.

To awake or rouse another out of sleep. occ. John xi. 11. Comp. 2 K. iv. 31.

Εξυπνος, υς, ο, η, from εξ out, and ὑπνος sleep.

Awake, roused out of sleep. occ. Acts xvi. 27.

Εξω, from εκ or εξ out.

1. Out, without, as opposed to within. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. & al. freq.—or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. & al. freq.

2. With the article prefixed it assumes the nature of a N. 'Ο εξω, Outer, external. Thus 'Ο εξω ἡμῶν ἀνθρώπος Our outer man, i. e. our body with its animal appetites and affections, 2 Cor. iv. 16; Τες εξω, Those that are without, i. e. the pale of Christ's church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage *Chrysostom* remarks, Τες εσω, και τες εξω, τες Χριστιανες, και τες Ἑλληνας καλων, He calls the Christians, and the Heathen, those that are within, and those that are without." (So in Prol. to *Ecclus.* Τοις εκλος means The Heathen.) But Mark iv. 11, Τοις εξω plainly denotes the unbelieving Jews. See *Kypke* on 1 Cor.

Εξωθεν, Adv. from εξω without, and the syllabic adjection θεν denoting from or at a place.

1. *From without.* occ. Mark vii. 18.
2. *Without, outwardly,* used absolutely. occ. Mat. xxiii. 27, 28. 2 Cor. vii. 5, or construed with a genitive. occ. Mark vii. 15.
3. With the article prefixed it assumes the nature of an adjective. Το εξωθεν (μερος, namely), *The out-side.* occ. Mat. xxiii. 25. Luke xi. 39, 40. 'Ο εξωθεν κοσμος, *The outward or external adorning.* occ. 1 Pet. iii. 3. Απο των εξωθεν, *From those who are without, i. e. the Christian pale.* occ. 1 Tim. iii. 7. Comp. under Εξω 2.

Εξωθω, from εξ out, and ωθω to drive, which from the Heb. *נזח* to move hastily, in the transitive sense. Comp. Απωθι-μαι.

- I. *To drive out, expel.* occ. Acts vii. 45. where see *Elsner* and *Wolfius*.
- II. *To drive or thrust a ship out of the sea, namely, into a creek.* occ. Acts xxvii. 39. *Thucydides* often uses this V. joined with εις or προς την γην, or with εις το ξηρον for running a ship aground. See *Wetstein*.

Εξωτερος, α, ον, Comparat. from εξω.

Outer, exterior. occ. Matt. viii. 12, xxii. 13. xxv. 30.

On Mat. viii. 12, *Wetstein* remarks that our Lord "continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness." See also *Wolfius*.

Εεζελαζω, from εεζελα.

To keep or celebrate a feast, or rather, To feast. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the *Lord's supper*, but to refer to the general behaviour and conduct of christians as celebrating their redemption by Christ's sacrifice and death*. "Let the whole of our lives be like the Jewish feast of passover and unleavened bread." *Clark's Note*.

ΕΟΡΘΗ, ης, η. The most probable of the Greek derivations proposed of this word seems to be that which deduces it from

* See Dr *Bell* on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2d.

εεζελα perf. mid. of the V. εεζελα to perform sacred rites: But may not εεζελα rather be a corrupt derivative from the Heb. *עצרת* a solemn assembly, or from *עצרת* a solemn feast-day, with the *ת* emphatic prefixed? The LXX, for *עצרת*, Deut. xvi. 8, have εεζελα, εεζελα, a going forth (from labour, I suppose), a feast.

A solemn feast or festival. Mat. xxvi. 5. xxvii. 15. Luke ii. 41. John vii. 2, 8.

Επαγγελια, ας, η, from επαγγελλω.

A promise, either the act of promising, or the thing promised. See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5, but in this last text the *Alexandrian* and *Vatican*, and very many later MSS, as also several ancient and modern versions read *αγγελια*, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

Επαγγελλω, from επι intens. and αγγελλω to tell, declare.

- I. *To declare, denounce.* Thus used in the profane writers, and by the LXX, Job xxi. 31. Isa. xlv. 7, for the Heb. *נבט* to make manifest, declare.

- II. In the N. T. Επαγγελιομαι, Depon. *To promise.* Mark xiv. 11. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. & al. freq. In Rom. iv. 21, *Macknight* understands *επηγγελμαι* passively, as it is used Gal. iii. 19.

- III. *To profess.* occ. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in *Wetstein*.

Επαγγελμα, ατος, το, from επαγγελλμαι perf. pass. of επαγγελλω.

A promise. occ. 2 Pet. i. 4. iii. 13.

Επαγω, from επι upon, and αγω to bring.

To bring upon. occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16, in LXX, and see *Elsner*, *Wetstein*, and *Wolfius*.

Επαγωνιζομαι, from επι for, and αγωνιζομαι to strive, contend earnestly.

To strive or contend earnestly for. occ. Jude ver. 3. See *Grotius* and *Beza* on the place.

Επαθροζω, from επι upon, and αθροζω to gather together, throng, crowd, from αθροος crowded together, which from the Heb. *עבר* to encompass, or rather from *עצר* to stop, obstruct.

To crowd upon. occ. Luke xi. 29, τῶν δὲ ὄχλων ἐπαθροίζουσιν, *the multitudes crowding upon, namely him.*

Ἐπαινῶ, ὦ, from ἐπὶ upon, or to, and αἶνω *to praise.*

To bestow praise upon, give praise or commendation to. occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In ver. 17, ἐκ ἐπαινω for *I blame*, is a meiosis or gentle expression used likewise by the Greek writers. See *Raphelius, Wolfius, and Wetstein.*

Ἐπαινος, ὅ, ὁ. See Ἐπαινῶ.

Praise. Rom. ii. 29. xiii. 3. Eph. i. 6. & al.

Ἐπαιρῶ, from ἐπὶ upon, and αἶρω *to lift up.*

I. *To lift up*, as the eyes. Mat. xvii. 8. Luke vi. 20. & al.—the head, Luke xxi. 28.—the hands, Luke xxiv. 50. 1 Tim. ii. 8, (where see *Wolfius* and *Wetstein*)—the heel, John xiii. 8. In pass. *To be lifted up*, from the ground, namely, as our Lord at his ascension. occ. Acts i. 9.

II. *To hoist*, as a sail. occ. Acts xxvii. 40. So *Plutarch* in *Theseo*, p. 9. ΕΠΑΡΑΣΘΑΙ τὸ ἱστὶον, *To hoist the sail*, and *Lucian* ΕΠΑΡΑΝΤΕΣ τὴν ὁδὸν, *Hoisting the sail*. See *Wolfius, Wetstein* and *Kypke*.

III. Ἐπαίρομαι, Mid. or Pass. *To lift up or exalt one's self, to be lifted up or exalted in pride.* occ. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by *Thucydides*. See *Wetstein* on 2 Cor. xi. 20.

IV. *To lift up, exalt, raise*, as the voice. Luke xi. 27. & al.

The expression, ἐπαίρειν τὴν φωνήν, is often used by the LXX for the Heb. נָשָׂא קוֹל. See Jud. ii. 4. ix. 7. Ruth i. 9, 14. & al. and ἐπαίρειν τὰς ὀφθαλμούς sometimes, but more rarely, for the Heb. נָשָׂא פָּנִים, as Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly *Demosthenes* (see *Wetstein* on Luke xi. 27.), but the latter seems *hebraical*.

Ἐπαισχυνόμαι, from ἐπὶ upon account of, and αἰσχυνόμαι, *to be ashamed.*

To be ashamed of. It is generally in the N. T. construed with an accusative of the person or thing of which one is ashamed, Mark viii. 38. Rom. i. 16.—once with

the preposition ἐπὶ and a dative, Rom. vi. 21.—also with an infinitive, Heb. ii. 11. xi. 16.

Ἐπαίτω, ὦ, from ἐπὶ intens. and αἶτω *to ask.*

To beg, ask an alms. occ. Luke xvi. 3. The word is used in the same sense by the LXX, Ps. cix. 10, for the Heb. שָׁאַל *to ask, beg*; and so is the N. ἐπαίτης for *begging*, Eccles. xl. 31, 34.

Ἐπακολουθεῖω, ὦ, from ἐπὶ upon, or intens. and ἀκολουθεῖω *to follow.*

I. *To follow* the steps of one, used figuratively. occ. 1 Pet. ii. 21. So *Themistius* in *Wetstein* ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΚΟΛΟΥΘΕΙΝ.

II. *To follow, be subsequent, ensue.* occ. Mark xvi. 20. 1 Tim. v. 24.

III. *To follow diligently, prosecute, pursue* a work. occ. 1 Tim. v. 10.

Ἐπακῶ, from ἐπὶ to, or intens. and ακῶ *to hear.*

To hear, hearken to. occ. 2 Cor. vi. 2.

Ἐπακροῖμαι, ὦμαι, from ἐπὶ to, or intens. and ακροῖμαι *to hear.* See under *Ακροατήριον*.

To hearken or listen to. occ. Acts xvi. 25.

Ἐπὶ, A conjunction, from ἐπὶ after that, and *an if*.

If, after that, when. occ. Mat. ii. 8. Luke xi. 22, 34.

Ἐπ' ἀνάγκης, Adv. from ἐπὶ upon, on account of, and ἀνάγκη *necessity.*

Of necessity, necessarily. But with the article it assumes the meaning of the adjective, τὰ ἐπ' ἀνάγκης (ὀφθαλμοὶ) *things (which are) of necessity, necessary things.* occ. Acts xv. 28, where *Wetstein* cites *Plutarch* and *Josephus* using the phrase ΕΠΑΝΑΓΚΕΣ ΕΙΝΑΙ, *To be necessary*; and we may remark, that *Homer*, Il. i. line 142, has the adv. ἐπὶ ἡδὲ σίτῃ, for ἐπὶ ἡδὲ σίτῃ *fit*. Comp. also *Kypke*.

Ἐπανα[α], from ἐπὶ to, and ἀνα[α] *to bring back or forth.*

I. Intransitively. *To return.* occ. Mat. xxi. 18.

II. *To put, thrust forth*, namely, a ship or sailing vessel, into the sea. occ. Luke v. 3, 4. Comp. under *ἀνα[α]* III.

III. The participle ἐπαναχθὲν is in a like sense applied to persons, 2 Mac. xii. 4.

Ἐπαναμνησκῶ, from ἐπὶ to, and ἀναμνησκῶ *to remind.*

To

To remind, put in mind or remembrance.
occ. Rom. xv. 15.

Επαναπαύομαι Mid. from ἐπὶ upon, and ἀναπαύομαι to rest.

I. To rely, to rest, repose one's self upon.
occ. Rom. ii. 17. The LXX use it in the sense of *leaning* or *resting upon*, for the Heb. נָשָׁא 2 K. v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11.

II. To rest, remain upon. occ. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. נָשָׁא to rest, and applied to the *Holy Spirit*. Num. xi. 25, 26. 2 K. ii. 15.

Επανελεύθω, from ἐπὶ unto, and obsol. ἀνελεύθω to come back.

To return back to. An obsol. verb, whence in the N. T. we have 2 aor. infin. ἐπανελεῖν for ἐπανελεύθειν. occ. Luke xix. 15. See the following word.

Επανερχομαι, from ἐπὶ unto, and ἀνερχομαι to come back.

To come or return back again, i. e. to the same place. occ. Luke x. 35. xix. 15. Lucian uses this decomposed V. De Mort. Peregr. tom. ii. p. 764. Ὁ δὲ εἰς τὴν οἰκίαν ΕΠΑΝΕΛΘΩΝ, But he returning back again to his house—

Επανίστημι, from ἐπὶ upon or against, and ἀνίστημι to arise.

To rise up hostilely against. occ. Mat. x. 21. Mark xiii. 12. Comp. Ἀνίστημι V. The Greek writers frequently use the V. ἐπανίστημι and the N. ἐπαναστασις in the same view. See Wetstein and Kypke on Mat.

Επανορθῶσις, ἰος, att. εἰς, ἡ, from ἐπανορθῶω to set right again, to correct, which from ἐπὶ intens. and ἀνορθῶω to make right. Correction, amendment of what is wrong. occ. 2 Tim. iii. 16. Raphelius and Wetstein cite from Polybius, ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ τὰ ἀνθρώπων βίη, For the amendment or correction of men's life; and from Arrian, ΕΠΑΝΟΡΘΩΣΕΙ τὰ βίη. To which I add from Epictetus Enchirid. cap. 75, Τὴν ΕΠΑΝΟΡΘΩΣΙΝ ποιῆσαι τὴν σῶψιν, To make the amendment of, or to amend, thyself."

Επάνω, An adv. construed with a genitive, from ἐπὶ upon, and ἀνω above.

1. Of place, Above. Mat. ii. 9.

2. Upon. Mat. v. 14. xxi. 7. xxiii. 18. & al.

3. Over. Luke iv. 39.

4. Of dignity or pre-eminence, Above, over. John iii. 31. Luke xix. 17, 19.

5. Of price, or number, Above, more than. Mark xiv. 5. 1 Cor. xv. 6.

Επαρκῶ, ω, from ἐπὶ to, unto, and ἀρκῶ to suffice, satisfy.

With a dative, To supply, relieve, support. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wetstein and Kypke.

Επαρχία, ας, ἡ, from ἐπαρχος a governor of a province, from ἐπὶ over, and ἀρχομαι to rule.

A province, a district subject to one deputy-governor. occ. Acts xxiii. 34. xxv. 1. This word is not only used by the LXX, Esdr. v. 3, 6. & al. for the Chaldee תַּחֲבָשָׁה, but also by Plutarch, as cited by Wetstein.

Επαύλις, ἰος, att. εἰς, ἡ, from ἐπὶ in, and αὐλιζομαι to lodge.

A dwelling, habitation. occ. Acts i. 20.

Επαύριον. Adv. from ἐπὶ upon, and αὐριον to-morrow, which see.

To-morrow. But with the feminine article prefixed it assumes the nature of a N. and thus it is always used in the N. T. with the fem. article of the dative case τῇ επαύριον, ἡμερᾶ day being understood, on the morrow or next day. Mat. xxvii. 62. Mark xi. 12. & al. freq.

Επαυλοφῶρῃ, q. d. ἐπ' αὐτῇ φῶρῃ in the very theft; φῶρον theft being derived from φῶρ a thief, which may be either from the Heb. פָּרַע to strip, or from the Greek φέρω to take away.

In the very act or fact. It is a phrase used by the purest Greek writers, and by them applied to any flagrant wickedness, particularly to adultery, as well as to theft. occ. John viii. 4, where see Wolfius and Wetstein.

Επαφρίζω, from ἐπὶ upon, or intens. and αφρίζω to foam.

To foam up or out. occ. Jude ver. 13. So Alberti, Wolfius, and Wetstein cite from Moschus, Idyll. v. line 5,

—ἀ δὲ θάλασσα

Κυρῆλον ΕΠΑΦΡΙΖΕΙ—

—And foams the troubled sea.

Επεΐρω, from ἐπὶ upon, and εΐρω to raise. To raise or stir up, to excite. occ. Acts xiii. 50. xiv. 2.

Επι, from επι upon, and ει if, that.

I. An adv. of time, *When, after that.*
Luke vii. 1.

II. A conjunction,

1. *Since, because.* Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. & al. freq.

2. *For, implying a condition, for then, for else, for otherwise.* Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. & al. freq.

It is evident that in this application there is an *ellipsis* to be supplied after επι, which particle is also thus used in the purest Greek writers. See *Alberti* on 1 Cor. v. 10, and *Blackwall's Sacred Classics*, vol. ii. p. 53.

Επιδη, from επι, and δη truly.

I. An adv. of time, *When truly, after that indeed.* 1 Cor. i. 21.

II. A conjunction causal, *Since, because, for truly.* Mat. xxi. 46. Luke xi. 6.

It is used much in the same manner as επι, but seems emphatical.

Επιδηπερ, A conjunction from επι, δη, and περ, truly.

Since in truth. occ. Luke i. 1.

Επιδω, from επι upon, and ιδω to see.

To look upon, regard. occ. Luke i. 25. Acts iv. 29.

Επιμε, from επι upon, after, and με to go, come.

To come after, succeed, follow. It is in the N. T. used only in the particip. pres. fem. dat. τη επιμεση on the succeeding or following, ἡμερᾶ day namely, which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. Τη επιμεση νυκτι, On the following night. occ. Acts xxiii. 11.

Επιπερ, A conjunction, from επι, and περ truly.

Since in truth. occ. Rom. iii. 30.

Επιεσα[ω]ς, ης, ή, from επιεσα[ω] to superinduce, which from επι upon, and εισα[ω] to introduce, bring in.

A superinduction, a bringing in one thing after or upon another, an introduction of somewhat more. occ. Heb. vii. 19, where κρείττονος ελπίδος the better hope seems to be put for that better thing hoped for (comp. Ελπίς II.), even Christ himself and the benefits of his priesthood. Comp. Heb. x. 15. viii. 6. and Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16.

Επιτα, An adv. of time and order, from επι upon or at, and τα then.

Thereupon, then. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Επιτα μετα ταυτο, *Then, or afterwards.* occ. John xi. 7. The best Greek writers often use this and the like *pleonastic* expressions, ειτα μετα ταυτο, ειτα μετα ταυτα, &c. as may be seen in *Wetstein* and *Kypke* on John.

Επεκεινα, Used as an adv. or preposition, with a genitive, for επι εκεινα, namely χωρια or μερη, to those (further) countries or parts.

Beyond. occ. Acts vii. 43 or 44. Thus it is frequently applied not only by the LXX for the Heb. תַּלְתִּית or תַּלְתִּיתָּ (see especially Amos v. 27.), but also by the profane writers. See *Wetstein* and *Bos* Ellips.

Επεκτεινομαι, from επι to, unto, and εκτεινω to extend.

To stretch or press forward to, or towards, as runners in a race. It is a most beautiful and expressive word, denoting the utmost eagerness and exertion to gain the goal. So *Chrysostom* explains επεκτεινομενος by Πειν η παρασπεισθαι λαβειν σπινδαζων πολλην προθυμιαν και θερμοσηλα δυνατοι. *Eager to seize before one is arrived.* It denotes great earnestness and ardour." occ. Phil. iii. 14.

Επελευθω, from επι upon, and obsol. ελευθω to come.

To come upon. An obsolete V. whence in the N. T. we have 2 aor. επηλθον for επηλυθον, particip. επελθων, 1 fut. mid. επελευσομαι. See under Επερχομαι.

Επειδυλης, η, ο, from επενδυω.

An upper garment. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18, for the Heb. חִיטָּה. occ. John xxi. 7, where see *Wetstein* and *Campbell*.

Επειδυω, from επι upon, and ιδυω to clothe.

To clothe upon, superindue. Hence Mid. *To be clothed upon, put on.* occ. 2 Cor. v. 2, 3. *Plutarch* in *Pelopid.* p. 283, D. uses the particip. perf. pass. of this decomposed V. Εσθητας ΕΠΕΝΔΕΔΥΜΕΝΟΙ γυναικειας τοις θώραξι, *Clothed in female dresses over their breast-plates.* As for the expression, 2 Cor. v. 2, *To be clothed upon with a house,* which *Macknight* thinks an absurdity, it is certainly not more so than laying up in store (or treasuring up) a foundation, 1 Tim. vi. 19, or than the domestics

domestics of God being built upon a foundation, Eph. ii. 19, 20. The truth is that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned *Merrick* has shewn in his Annotation on Ps. lviii. 8, p. 116. So our *Shakspeare* in *Hamlet* speaks of taking arms against a sea of troubles. In 2 Cor. v. 3, place a comma after *γυμνοί*, Since indeed we shall be found (or be) clothed upon, not naked.

Ἐπερχομαι, from *ἐπὶ* upon, *to*, and *ερχομαι* to come.

I. To come upon. occ. Luke i. 35. xxi. 26. Acts i. 8. Jam. v. 1.—of time. occ. Luke xxi. 35. So *Homer* often applies this V. to time, sometimes with a dative, as Il. viii. line 488, 9, *Ἀνταρ Ἀχαιοῖς—ΕΠΗΛΥΘΕ Νυξ*, The night came on the Grecians." Il. ix. line 470, *Δεκάτη μοι ΕΠΗΛΥΘΕ Νυξ*. The tenth night came on me. Comp. *Odyss.* ii. lin. 107. and xiv. lin. 457, 475.

II. To come upon, happen. occ. Acts viii. 24. xiii. 40.

III. To come upon, in the sense of hostile attack or invasion. occ. Luke xi. 22. So *Homer*, Il. xv. lin. 405, 6,

————— *Ἀνταρ Ἀχαιοῖς*
Τρώας ΕΠΕΡΧΟΜΕΝΟΥΣ μινον ἐμπίδον ———
————— The Greeks sustain'd
Th' assaulting Trojans ———

Il. xxii. lin. 251, 2,

————— *Οὐδὲ ποτ' ἐλθόν*
Μέναι ΕΠΕΡΧΟΜΕΝΟΝ ———
————— Nor durst I e'er await
Thy fierce assault ———

Scapula refers to *Thucydides* and *Plutarch* as using it in the same view.

IV. Of place, To come, arrive. occ. Acts xiv. 19.

V. Of time, To be future, coming, or to come. occ. Eph. ii. 7.

Ἐπερωῶ, *ω*, from *ἐπὶ* intens. and *ερωῶ* to ask.

I. To ask, interrogate, question. See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See *Elsner* on Mat. xxii. 46.

II. To ask, demand, require. Mat. xvi. 1. *Ἐπερωῶμα*, *αἶος*, *το*, from *επερωῶμαι*.

An asking, or rather, An answer or pro-

mise in consequence of being asked. occ. 1 Pet. iii. 21; where it is highly probable that the Apostle alludes to the questions and answers*, which, we learn from *Tertullian*, were used at baptism. The Bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe.* This, *Tertullian*, *De Baptismo*, cap. 18, calls *sponsionem salutis*, an engagement of salvation; and *De Resurrect.* cap. 48, referring, no doubt, to the above text in St Peter, he says, *The soul is consecrated* (*sancitur not by washing, but by answering* (*responsione*). To confirm the interpretation of *ἐπερωτήμα* here assigned, we may add the observations of *Grotius*, that *ἐπερωτήμα* is a judicial term, used by the Greek expounders of the Roman law, and that in the glossary *ἐπερωτήσις* is interpreted by stipulator, which signifies primarily "to ask and demand such and such terms for a thing to be given, or done, by the ordinary words of the law†." But by a metonymy, adds *Grotius*, which is very common in the law, under the name of a stipulation is comprehended also the answer, or promise: for in the same glossary *ἐπερωτήμα* signifies to promise, engage. Agreeably hereto *Mill*, on 1 Pet. iii. 21, cites a gloss on the old law, published by *Labbé*, which explains *Ἐπερωτήσις* by *Ὁμολογία, συνθήκη ῥημάτων*, δι' ἃν ἀποκρίνεται τις πρὸς τὴν ἐπερωτήσιν ποιεῖν τι ἢ δίδοναι, A promise, an agreement in words, by which any one answers to a question, that he will do, or give something." See *Wolffius*, who further confirms and illustrates this explanation of *Ἐπερωτήμα*.

Ἐπιχω, from *ἐπὶ* upon, and *εχω* to have, hold.

I. To restrain, withhold. In this sense it is sometimes used in the profane writers.

II. To delay, tarry, stay. occ. Acts xix. 22, *Ἐπισχε χρόνον*, He tarried some time. The expression seems elliptical for *ἐαυτὸν ἐπισχε δια χρόνον*, he restrained, or kept himself for some time. *Herodotus* uses *ΕΠΙΣΧΩΝ ΧΡΟΝΟΝ* in the same sense. See more in *Raphelius* and *Wetstein*. To

* See *Cave's Primitive Christianity*, pt. i. ch. 10. p. 315.

† *Ainsworth's Dictionary*.

the instances cited by them, I add, from Plato's Phædon, § 3. p. 161. edit. Forster, Ου πολὺν δ' ἔν ΧΡΟΝΟΝ ΕΠΙΣΧΩΝ, *Staying therefore no long time.*"

III. *To retain, hold fast.* So Hesychius explains ἐπιχονίης by κρατερίης. occ. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, Martin's French, *qui portent au devant d'eux*, Diodati's Italian, *portando innanzi*, render ἐπιχονίης by *holding forth*, and think it alludes to maritime light-houses; I know not however that the V. ἐπιχειν ever has this sense, which belongs to παρχειν.

IV. *To advert, attend to, regard, observe, take heed.* It is joined with a dative case. occ. Acts iii. 5. 1 Tim. iv. 16; or with πως *how*, and another V. following. occ. Luke xiv. 7. But in these uses of the V. *to apply* or *fix* appears to be its proper meaning, and in the two latter texts τὸν νοῦν *the mind*, which is sometimes expressly joined with ἐπιχω in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elsner and Wolfius understand τὸν νοῦν in Acts iii. 5. also; but Kypke, more agreeably to the context, supplies τὰς ὀφθαλμούς *the eyes*. So Lucian expressly, Dialog. Dor. et Gal. tom. i. p. 187, Μοῦνη μοι ΕΠΕΙΧΕ ΤΟΝ ΟΦΘΑΛΜΟΝ, *He fixed his eye on me only.*"

Επηρεάζω, from ἐπὶ *against*, and Ἀρης *Mars*, the supposed god of war, and hence sometimes used for *war itself*. See under Ἀρειος.

To injure, harass, insult, and as it should seem merely for the *pleasure of insulting*: for Ὁ ΕΠΗΡΕΑΖΩΝ (says Aristotle, Rhet. II. 2.) φαίνεται κατὰφροσύνην ἐστὶ γὰρ ΕΠΗΡΕΑΣΜΟΣ ἐμποδισμός ταις βελησιῶσιν, καὶ ἵνα τι ἀνίσῃ ἀλλ' ἵνα μὴ ἐκείνῳ. A person who is styled by the Greeks ἐπηρεάζων seems also to *despise*, for ἐπηρεασμός is a thwarting another's inclinations, not for any advantage to one's self, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg. however, renders the V. by calumniari *to accuse falsely*; our Eng. transl. in 1 Pet. by *falsely accuse*; Macknight, by *arraign*; and Elsner on Mat. shews that, in the Greek writers, it is

used for *criminating or accusing judicially*. Campbell, whom see, accordingly renders it in Mat. by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring*, or *despitefully using*, seems preferable; and in this sense also Kypke on Mat. shews the V. is used in the Greek writers.

ΕΠΙ, A preposition, perhaps from the Heb. כַּפַּח *to cover, overlay*, the aspirate π being softened. Agreeably to which derivation, UPON seems plainly the primary and leading sense of this preposition.

I. With a genitive.

1. Upon, on, in. Mat. iv. 6. vi. 10, 19. xvi. 19, xxiv. 30. xxvi. 64. & al.

2. Upon, to, at. Luke xxii. 40.

3. Upon, in, by. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, upon the word, or oath.

4. Above, denoting pre-eminence, Eph. iv. 6.

5. Over, of business, Acts vi. 3.—or office, Acts viii. 27; Ὁ ἐπὶ τῆ κοιτῶνος, *He who is over the bed-chamber, a chamberlain*. occ. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphelius and Wetstein shew, that the very phrase, Οἱ ἐπὶ τοῦ κοιτωνοῦ, is several times used by Arrian. Comp. Kypke.

6. It denotes the time, office, or government of a person. So ἐπὶ Ἐλισσαίῳ, *In the time of Eliseus*, Luke iv. 27. Comp. Acts xi. 28. ἐπὶ Ἀβιαθαὶ τῷ ἀρχιερεὶ, *In the time of Abiathar the high priest*, Mark ii. 26, where see Wetstein and Bowyer. Comp. Mat. i. 11. In the profane writers ἐπὶ is often used in this sense.

7. Before, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see Wetstein. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14.

8. Near, by. Mat. xxi. 19.

9. Of time, Near, about. Mat. i. 11.

10. Of, concerning. Gal. iii. 16.

11. According, agreeably to. Mark xii. 32. ἐπ' ἀληθείας, *According to truth, truly*. So Demosthenes, De Coron.—Ὅτι δὲ δικαίως ἔτ' ἐπ' ἀληθείας ὑμῶν ἐξημῶν,

μῆκος, Things spoken neither justly, nor with any truth."

12. *Επι μαρτυρίαν*, On the testimony or authority of witnesses. 1 Tim. v. 19. Thus *ἐπι* is used, but with the dative *μαρτύροις* or *μαρτυρίᾳ* following, by the LXX, Deut. xvii. 6, for the Heb. *עַל פִּי* at the mouth, i. e. on the testimony. Comp. 2 Cor. xiii. 1, and Deut. xix. 15, in Heb. and LXX.

II. With a Dative,

1. Upon. Mark vi. 39. Eph. ii. 20. Rev. vi. 4, 5.
2. Upon, over. Eph. vi. 16.
3. Upon, in, denoting the object. Luke i. 47. Rom. ix. 33. x. 14.
4. Upon, for. 1 Cor. i. 4. Phil. i. 5.
5. Upon, concerning. Phil. iv. 10.
6. Upon, by, denoting the means of subsistence. Mat. iv. 4. Luke iv. 4. On Mat. Kypke shews that the Greek writers apply it in the same view.
7. Upon, through, by means of. Phil. iii. 9.
8. Against, q. d. upon. Luke xii. 52.
9. Upon account of, about. Acts xi. 19. Comp. Mat. xxvi. 50. So Xenophon Cyropæd. p. 491. edit. Hutchinson, 8vo. *ΕΦ' ΟΙΣ ΙΑΣΙΝ οἱ ἄνθρωποι*, For what causes, those who were dispatched, went." See the Note. But comp. Sense 13.
10. Upon, at. Luke ii. 47.
11. Unto. 1 Thess. iv. 7. Comp. Rom. v. 12. and Doddridge there.
12. Upon, besides. Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. *Επι πᾶσι τοῖς*, Besides, or over and above, all these things. Luke xvi. 26. Polybius has used this phrase in the same sense, as may be seen in Raphelius. So hath Lucian, Pseudomant. tom. i. p. 861. *Επι πᾶσι δὲ τοῖς*, But besides all these (qualifications.)
13. After. Mark vi. 52, They did not understand *ἐπι τοῖς ἄρτοις* after, in consequence of, the loaves, i. e. being miraculously multiplied. Comp. Acts xi. 19, and Kypke there, and on Phil. ii. 27.
14. For, for the sake, or in the cause, of. Acts xiv. 3. Comp. Rev. xxii. 16, and Vitringa.
15. According to. Luke i. 59.
16. Of place, By, near. John iv. 6, where Kypke cites from Josephus. Ant. lib. v. cap. 1. *στρατοπεδίσταμιν ἐπὶ τινὶ πηγῇ* having encamped by a certain fountain. Comp. Wetstein.

III. With an Accusative.

1. Upon. Mat. xiii. 20, 23. xiv. 19, 26. xxiii. 35. & al. freq.
2. Upon, in, denoting the object. Mat. xxvii. 43. 2 Tim. v. 5.—the place. Rev. v. 1, where see Vitringa.
3. To, unto. Mat. xxiv. 16. Mark xvi. 2. Luke xxiv. 4. & al.
4. Before, governors or kings, judicially. Mat. x. 18. So Polybius in Wetstein, *ΑΓΕΙΝ ΕΠΙ ΤΑΣ ΑΡΧΑΣ*, To bring before the magistrates." Comp. Sense I. 7.
5. Over, of authority. Luke xii. 14.
6. At, of place. Luke v. 27. Rev. iii. 20.
7. Upon, towards. Rom. ix. 23.
8. Upon, against. Mat. xxvi. 55. Mark iii. 24. & al.
9. Upon account of, for. Luke xxiii. 28.
10. Of, concerning, de. Mark ix. 12. 2 Thess. iii. 4. 1 Tim. i. 18. Heb. vii. 13. Comp. 1 Kings xvi. 12. Ezek. xiii. 6, in LXX; and see Kypke on Mark.
11. After, i. e. in pursuit or search of. Luke xv. 4, where Kypke shews that in the Greek writers *ἐπι* after verbs of going or sending, denotes the design of such going or sending, and is prefixed to the words denoting the thing sought or wanted.
12. For, during, of time. Luke iv. 25. Acts xiii. 31. xix. 8. 1 Cor. vii. 39. Heb. xi. 30. This sense is very common in the profane writers, particularly in Herodotus. See also Hoogeveen's Note on Vigerus De Idiotism. cap. ix. § 4. reg. 22.
13. With, among. Rev. vii. 15. Comp. 2 Thess. i. 10. Rev. xxi. 3. Acts i. 21; in which last text Raphelius takes the expression to be elliptical for *εἰσῆλθεν εἰς ἡμᾶς, καὶ ἐξῆλθεν ἀφ' ἡμῶν*—he entered in to us, and went out from us;" and produces an example of a similar ellipsis from Polybius.

IV. In Composition.

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.
 2. It is intensive, or heightens, the meaning of the simple word, as *ἐπιζητέω* to seek earnestly.
- Επιβαίνω*, from *ἐπι* upon or to, and *βαίνω* To go.
- I. To go upon, mount, as an ass. occ. Mat. xxi. 5, *ἐπιβήμενος* having mounted, so sitting upon.

II. To

II. To go on ship-board. occ. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See *Wetstein*.

III. To come to, enter into. occ. Acts xx. 18.

IV. *Επιβαίνειν τῇ επαρχίᾳ*, To enter upon the government of the province. occ. Acts xxv. 1, where *Wetstein* cites from *Dio*, *ΕΠΙΒΑΙΝΕΙΝ Τῇ ΑΡΧῇ* used in the same view.

Επιβάλλω, from *ἐπὶ* upon, or unto, and *βάλλω* to cast, put.

I. To cast, throw, lay, or put upon, or to, injicere, superinjicere. See Mark xi. 7. Mat. ix. 16. xxvi. 50. Luke ix. 62. 1 Cor. vii. 35. On Luke xxi. 12, *Elsner* cites *Aristophanes* and *Heliodorus* using the phrase *ΕΠΙΒΑΛΛΕΙΝ ΧΕΙΡΑ*, & —*ΧΕΙΡΑΣ*, in the same sense as the Evangelist.

II. Intransitively. To rush, beat into. Mark iv. 37. So *Kypke*, whom see, & comp. *βάλλω* VI. *Elsner* and *Wolfius* however understand *ἐπιβάλλειν* in a transitive sense, And (the storm) dashed the waves into the ship. But I concur with *Kypke*.

III. To come, or fall to one's share upon a division. occ. Luke xv. 12, *Τὸ ἐπιβάλλον μέρος τῆς υστίας*, The portion of goods which falleth to one's share. "The portion of goods that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed that they did not allow to the father of a family the voluntary distribution of his whole estate; but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires the immediate possession of that fortune, which, according to the common course of things, must in a few years devolve to him." *Powell's Disc.* xiv. p. 228, 9. Comp. 1 Mac. x. 30. *Demosthenes*, De Coronâ, mentions, *Τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ΕΠΙΒΑΛΛΟΝ ἐφ' ἡμᾶς ΜΕΡΟΣ*, That share of the common lot of mankind which falleth to us." *Herodotus* and other Greek authors use the same expression, as may be seen in *Raphelius*, *Wetstein* and *Kypke* on Luke xv. 12.

IV. To throw or put over, as clothes. Thus *Euripides*, *Electra*, lin. 1221, *Εγὼ μὲν*

ΕΠΙΒΑΔΩΝ φάρεα κορυαίς μαίσι, I having thrown a cloak over my eyes." So in the pass. or mid. voice, the word for the garment being understood, *Επιβάλλισθαι*, To be wrapt over, covered, or to wrap up, cover one's self in clothes, is used by *Theophrastus*, *Ethic. Char. cap. ii.* where see *Duport*. And thus *ἐπιβάλλον* is by many learned men interpreted, Mark xiv. 72, *Επιβάλλον ἐκλαίει*, throwing (his mantle namely) over his head, or face, he wept, where *Theophylact* mentions the explanation of *ἐπιβάλλον* by *ἐπικαλυψάμενος τὴν κεφαλὴν* covering his head, which was usual in bitter grief, as St. Mat. ch. xxvi. 75, expressly informs us this of Peter was. So in the Old Testament we read of *David*, when he wept, covering his head or face, 2 Sam. xv. 30. xix. 4, or 5. Comp. *Esth. vi. 12*. *Jer. xiv. 3, 4*. The same custom we find among other nations. Thus in *Homer*, II. xxiv. lin. 163, *Priam*, when grieving for his son *Hector*, is represented,

Εὐστὰς ἐν χλαίνῃ κακαλυμμένος —
Close-muffled in his robe—

So *Panthea*, the wife of *Abradatas*, when taken by *Cyrus* is described by * *Xenophon* as sitting *κακαλυμμένη τε, καὶ εἰς γῆν ὄρωσα*, covered with a veil, and looking upon the ground." *Isocrates* in *Trapezit*. *Επειδὴ ἤλθομεν εἰς ἀκροπολιν, ἐγκαλυψάμενος ἐκλαίει*, After we were come to the citadel, covering or muffling himself, he wept. And thus in *Plato's Phædon*, towards the end, *Ἐγκαλυψάμενος ἀπὲ κλαίον ἑμᾶντον*, Muffling, I bemoaned myself." In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in *Elsner* and *Wolfius* on the text, and in *Suicer's Thesaurus*, under *Επιβάλλω*. It should, however, be observed, that *Wetstein* and *Campbell* concur with our Eng. translation of *ἐπιβάλλον*, by *when he thought thereon*; and the former produces several passages from the Greek writers, where *ἐπιβάλλειν τὸν νῦν* or *τὴν διανοίαν* are construed with a dative in this sense; but when *Campbell* (whom see) asserts that of the word used singly in this acceptation, *Wetstein* has produced

* Cypriod. lib. v. ad init.

clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius,—he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which ἐπιβαλλειν by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus, lib. 10. cap. 30. p. 205. small Glasgow edit. *ταῦτα γὰρ ΕΠΙΒΑΛΛΩΝ ταχέως ἐπιλησὴ τῆς οργῆς*, for *attending to this (hoc enim si adverteris) you will soon forget your resentment.* Let the reader consider and judge.

Επιβαρῶ, ω, from ἐπὶ upon, or intensive, and βαρῶ to burden.

I. To burden with expense, be burdensome, or chargeable, to. occ. 1 Thess. ii. 9. 2 Thess. iii. 8.

II. To overburden, overcharge, with an accusation. occ. 2 Cor. ii. 5.

Επιβῆμι, from ἐπὶ upon, into, and obsol. βῆμι to go.

To go upon, or into. An obsolete V, whence in the N. T. we have particip. perf. act. ἐπιβέβηκας, 2 aor. ἐπέβην, particip. ἐπίβας. See under Επιβαίνω.

Επιβίβαζω, from ἐπὶ upon, and βίβαζω to cause to go.

To put, or set upon. occ. Luke x. 34. xix. 35. Acts xxiii. 24.

Επιβλέπω, from ἐπὶ upon, and βλέπω to look,

To look upon.

I. To look upon, regard with favour or compassion. occ. Luke i. 48. ix. 38.

II. To look upon with respect or reverence, to respect, reverence. occ. Jam. ii. 3.

Επιβλήμα, ατος, το, from ἐπιβέβημαι perf. pass. of ἐπιβάλλω.

A patch, or piece of cloth, put, or sewed upon a garment, to cover a rent. occ. Mat. ix. 16. Mark ii. 21, Luke v. 36; from which last text “the word ἐπιβλήμα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπιβλήμα. The nominative case to σχίζε I take to be ὁ ἀνθρώπος, to be fetched out of εἰδύς, which is ἀνθρώπος ε, as nemo in Latin is often homo non. If καίνον be the nominative case, then after σχίζε is to be understood τὸ παλαιόν.” Markland,

in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject ἐπιβλήμα. Comp. Kypke on Luke.

Επιβοᾶω, ω, from ἐπὶ intens. and βοᾶω to cry out.

To cry out aloud, to roar out. occ. Acts xxv. 24.

Επιβουλή, ης, ἡ, from ἐπὶ against, and βουλή design, purpose.

A design against, a lying-in-wait for, an ambush, insidiæ. occ. Acts ix. 24. xx. 3, 19. xxiii. 30.

Επιγαμβρεύω, from ἐπὶ to or after, and γαμβρεύω used in the LXX, Deut. vii. 3. 1 K. iii. 1. for the Heb. יתקנת to contract affinity by marriage, and derived from γαμβρός (q. γαμῖρος) a relation by marriage, which in the LXX answers to the N. יתקן in the sense both of a father—and of a son-in-law, and is a derivative of γαμίζω to marry.

I. In the LXX, To contract affinity by marriage. occ. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14, for the Heb. יתקנת. Comp. 1 Mac. x. 56.

II. In the LXX, To be a son-in-law. occ. 1 Sam. xviii. 22, 23, 26, 27, for the Heb. יתקנת. So 1 Mac. x. 54.

III. In the LXX, To marry a woman, particularly a brother's wife, by right of affinity, after the decease of her former husband. Thus it is used Gen. xxxviii. 8, for the Heb. נשׂא and thus it occurs once in the N. T. Mat. xxii. 24.

Επιγίαιος, ε, ὁ, ἡ, καὶ το—ον, from ἐπὶ upon, and γαῖα or γῆ the earth.

I. Earthly, being upon the earth. occ. Phil. ii. 10. iii. 19.

II. Earthly, belonging to, or wrought in men upon the earth. occ. John iii. 12.

III. Earthly, terrestrial, made of earth. occ. 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19.

IV. Earthly, arising from, and attached to the earth. occ. Jam. iii. 15.

Επιγινώσκω, (obsol. ἐπιγινώσκω), from ἐπὶ upon, and γινώσκω to be, come.

To come on, arise, spring up. Spoken of the wind. occ. Acts xxviii. 13. So Thucydides IV. 30. ΠΝΕΥΜΑΤΟΣ ΕΠΙΓΕΝΟΜΕΝΟΥ. See more in Wetstein.

Επιγινώσκω, or ἐπιγινώμι, from ἐπὶ intens. or after, and γινώσκω or γινώμι to know.

I. To know, or perceive clearly. Luke v. 22. Mark ii. 8. v. 30. vi. 33,—And many

- ἐπιγινώσκων αὐτὸν *knew* (not him, Jesus, but) *it*, the place. See *Bowyer's* Conject. The *Cambridge*, and five other MSS, and the Vulg. version omit αὐτὸν. So does *Griesbach* in his edition, and *Campbell* (whom see) in his translation.
- II. *To know* a person's real character and nature. Mat. vii. 16, 20. xi. 27. xvii. 12. Comp. 2 Cor. xiii. 5.
- III. *To know again* a person with whom one was before acquainted. Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts iv. 13. xii. 14. xix. 34.
- IV. *To know thoroughly, understand*. Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32.
- V. *To know, be informed, come to know, resciscere*. See Luke vii. 37. xxiii. 7. Acts ix. 30.
- VI. *To acknowledge*. 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6.
- Επιγινώσκω, *ios*, att. εως, ἡ, from ἐπιγινώσκω.
- Knowledge*. See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1, it is rendered in our translation *acknowledgment*, or *acknowledging*; but *knowledge* seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7.
- Επιγεγραφῆ, *ης, ἡ*, from ἐπιγεγραφῶ.
- I. *An inscription upon* money, denoting the name, &c. of the prince by whose authority it was coined. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.
- II. *An inscription, or superscription* of an accusation written *on* or *over* a person crucified. occ. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs, may be seen, in Bp. *Pearson* on the Creed, Art. 4, in *Hammond's* Note on Mark xv. 26, and in *Lardner's* Credibility of Gospel History, vol. i. book i. ch. 7. § 10.
- Επιγεγραφῶ, from ἐπὶ upon or over, and γεγραφῶ to write.
- I. *To write upon, inscribe, engrave*, whether in a proper or figurative sense. occ. Acts xvii. 23. Heb. viii. 10. x. 16. Rev. xxi. 12. On Acts xvii. 23, we may observe with the learned * *Ellis*, that "it was a custom among the ancients, to engrave on the altar the name of the god to whom it was

dedicated, which, at *Athens* in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

- II. *To write over, or above*. occ. Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. *Xenophon*, *Cyropæd.* lib. vii. p. 393. edit. *Hutchinson*, 8vo. mentions a sepulchral column, on which the name of an eminent man and his wife ΕΠΙΓΕΓΡΑΦΘΑΙ — ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ were written in *Syrian Letters*.

Επιδεικνυμι or επιδεικνυω, from ἐπὶ intens. and δεικνυμι or δεικνυω to shew.

- I. *To shew plainly, exhibit to view*. occ. Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39.
- II. *To shew evidently, demonstrate*. occ. Acts xviii. 28. Heb. vi. 17.

Επιδεικω, from ἐπὶ intense, and obsol. δεικω to shew.

To shew plainly. An obsol. V. whence in the N. T. we have 1 aor. επιδειξα, infin. επιδειξαι. See under Επιδεικνυμι.

Επιδιχομαι, from ἐπὶ intens. and διχομαι to receive.

To receive with respect or affection. occ. 3 John ver. 9, 10.

Επιδημω, ω, from επιδημος a sojourner, one who is or lives among another people, from ἐπὶ in, among, and δημος a people.

To sojourn, reside, or be a sojourner in a place. occ. Acts ii. 10. xvii. 21, 'Οι επιδημῶντες ξενοι, *The strangers sojourning there*.

Theophrastus, *Eth. Char.* 3. speaking of *Athens*, uses the same phrase: Πολλοι ΕΠΙΔΗΜΟΥΣΙ ΞΕΝΟΙ, *Many strangers sojourn here*." Our Eng. word *sojourn* is from the French *sejour* abode, residence. See *Kypke* on Acts xvii. 21.

Επιδιατασσομαι, Mid. from ἐπὶ upon, besides, and διατασσω to order, appoint. *To appoint any thing besides, to super-add*. occ. Gal. iii. 15.

Επιδιδωμι, from ἐπὶ to, into, or intens. and διδωμι to give.

- I. *To give into the hand, deliver to one*, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. & al.

II. *To give up, dedere, permittere*. occ. Acts xxvii. 15, where we may either understand το πλοιον τῷ ἀνέμῳ the ship to the wind, or rather, with *Raphelius*, *ἑαυτοῖς ourselves*; as *Arrian* *Epictet.* lib. iv.

* *Knowledge of Divine Things from Revelation*, p. 242. 1st edit.

lib. iv. cap. 9, speaking of timid persons
οἱ ἀπαξ ἐνδόντες εἰσαπὼν ΕΠΕΔΩΚΑΝ
ἑαυτοὺς καὶ ὡς ὑπὸ ῥιυματος παρε-
συρησαν, who, having once yielded, give
themselves up entirely, and are, as it
were, hurried away by the waves." See
more in *Wolffius*, *Wetstein*, and *Kypke*.

Επιδιορθω, ω, —οομαι, υμαι. Mid. from ἐπι
besides, above, and διορθω to correct,
which see under Διορθωσις.

To proceed in correcting, or setting in
order. occ. Tit. i. 5.

Επιδυμαι, from ἐπι upon, and δυω to set,
as the sun or solar light.

To set, or go down, upon. occ. Eph. iv. 26.
The LXX use it in the same sense, and
in a like construction for the Heb. נָחַל
to go off, Deut. xxiv. 15. Οὐκ ΕΠΙΔΥ-
ΣΕΤΑΙ ὁ ἥλιος ΕΠ' ΑΥΤΩΙ. The sun
shall not go down upon him. See also
Wetstein and *Kypke*.

Επιεικεια, ας, ἡ, from επιεικης, which see.
Gentleness, clemency. occ. Acts xxiv. 4.
2 Cor. x. 1, where see *Wetstein*.

Επιεικης, εος, ὁ, ἡ, from ἐπι intens. or to,
and εικω to yield.

Yielding, of a yielding disposition, gen-
tle, mild, patient. occ. 1 Tim. iii. 3. Tit.
iii. 2. Jam. iii. 17. Hence the neut.
Επιεικης, το, used as a substantive, Gen-
tleness, meekness, patience, French trans-
lat. douceur. occ. Phil. iv. 5, where see
Whitby and *Macknight*, and comp. James
v. 8. Heb. x. 36, 37. Wisd. ii. 19.

Επιζητω, ω, from ἐπι intens. and ζητω to
seek.

I. To seek earnestly or continually. occ.
Mat. vi. 32. Luke xii. 30. Rom. xi. 7.
Phil. iv. 17. Heb. xi. 14. xiii. 14.
Comp. Acts xii. 19.

II. To require, demand earnestly. occ. Mat.
xii. 39. xvi. 4. Mark viii. 12. Luke
xi. 29. Comp. Acts xiii. 7.

III. To enquire, debate. occ. Acts xix. 39.
Επιθανατιος, ε, ὁ, ἡ, from ἐπι to, and θανα-
τος death.

Appointed to death. occ. 1 Cor. iv. 9,
where see *Whitby*, *Doddridge*, *Kypke*
and *Macknight*.

Επιθεσις, ιος, att. εως, ἡ, from επιτιθημι to
put or lay on.

A putting or laying on, an imposition.
In the N. T. it is applied only to the
imposition of hands. occ. Acts viii. 18.
1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2.
Comp. under Χειρ II.

Επιθυμω, ω, from ἐπι in, and θυμος the
mind.

I. To desire, in a good sense. occ. Mat.
xiii. 17. Luke xxii. 15. 1 Tim. iii. 1.
Heb. vi. 11.

II. To desire, long for, in an indifferent
sense. occ. Luke xvii. 22. Gal. v. 17.

III. To desire, covet, lust after, in a bad
sense. occ. Mat. v. 28. Rom. vii. 7.
xiii. 9. 1 Cor. x. 6. Comp. James iv. 2.
See *Wetstein* on Mat. who shews, that
the profane writers use it with a genitive,
in like manner as the Evangelist. But
observe, that as επιθυμειν, even when ap-
plied to women, is capable of an inno-
cent as well as of a bad sense, γυναικα in
Mat. v. 28, must signify, as usual, a
married woman, as the following V.
εμοιχευσεν also shews. See *Kypke* Ob-
serv. Sacrae.

IV. With an Infin. following, To be con-
tent or glad, to esteem it a great matter.
occ. Luke xv. 16. xvi. 21. Comp. 1 Pet.
i. 12, with Eph. iii. 10. Thus *Elsner* on
Luke xvi. 21, explains it, and observes
not only that the LXX have so applied
it, Isa. lviii. 2, for the Heb. שָׂפַח to de-
light, be delighted, but that *Lysias* has
used it in a like sense, Orat. 24,
where he says it was for the advantage of
the Athenians, ὡς πλείους ΕΠΙΘΥ-
ΜΕΙΝ των παροντων νυν πραγματος,
that as many as possible should be content
with the present situation of affairs." See
more in *Elsner* and *Campbell* on
Luke xvi. 21.

Επιθυμητης, ε, ὁ, from επιθυμω.

One who desireth or lusteth. occ. 1 Cor.
x. 6.

Επιθυμια, ας, ἡ, from επιθυμω.

I. Desire, in a good sense. Luke xxii. 15.
Phil. i. 23. 1 Thess. ii. 17.

II. Lust, desire, in a bad sense. Mark iv. 19.
John viii. 44. Rom. i. 24. vi. 12. vii. 7.
where see *Macknight*, 1 John ii. 16,
where ἡ επιθυμια της σαρκος, the lust of the
flesh, plainly imports the indulgence of
our sensual or carnal appetites; and ἡ
ἐπιθυμια των οφθαλμων, the lust of the eyes,
denotes the acquisition of worldly goods
or riches, with which the eye is not sa-
tisfied; and when they are increased,
what good is there to the owners thereof,
save the beholding of them with their
eyes? Comp. Eccclus. iv. 8. v. 11, and
see *Wetstein* on 1 John ii. 16.

Επικαθίζω, from ἐπὶ upon, and καθίζω to set.

To set or place upon. occ. Mat. xxi. 7, Επικαθισαν επανω αυτων, *They set him upon them*; ου των δυο υποζυγιων, αλλα των ιματιων, *not upon the two beasts, but on the garments,* says *Theophylact*. But observe, that one ancient and many later MSS, have επικαθισεν *he sat upon*, and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by *Wetstein*, and received into the text by *Griesbach*.

In the LXX, 1 K. i. 38, 44, επικαθίζω answers to the Hebrew רכב in Hiph. *to make or cause to ride*, as upon a mule.

Επικαλέω, ω, from ἐπὶ upon, and καλέω to call.

I. Επικαλεομαι, εμαι, Mid. To call upon, invoke, as a witness. 2 Cor. i. 23. *Galen* and *Polybius* have the like expression; ΤΟΥΣ ΘΕΟΥΣ ΕΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See *Wetstein*.

II. To call upon, invoke, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59, where observe, that there is no word in the Greek for *God*, and therefore it must be understood that the martyr *Stephen* prayed to, or invoked the *Lord Jesus*, (so *Diodati*, *ch'invocava Jesu*, and with his dying breath commended his spirit into his hands, just as his dying Lord had a little before commended his own spirit into the hands of his Father, Luke xxiii. 46. If *Jesus* therefore be not *God*, *Stephen* expired in an act of idolatry. But see *Whitby's* and *Doddridge's* Notes, and *Dr. Horsley's* (late Bishop of *St. Asaph*) 12th letter to *Dr. Priestley*. Comp. also the learned *Markland* in *Bombyer's* Conjectures, who observes, that "it is so far from being necessary to understand Θεον after επικαλεσμενον, that it is quite contrary to *Stephen's* intention, which was to die a martyr to the Divinity of *Jesus Christ*."

Επικαλεσθαι το ονομα τῷ Κυρίῳ, to call on the name of the Lord, is a hellenistical expression, used by the LXX for the Heb. קרא בשם יהוה, and signifies not only to invoke the true God, but to invoke him by his name *Jehovah*, or ΚΥΡΙΟΣ, thereby acknowledging his

necessary existence, and infinite superiority to all creatures. The first passage of the O. T. in which we meet with this phrase, is Gen. iv. 26, where we read, *Then began men to call on the name of THE LORD*, or *JEHOVAH*, (Heb. קרא בשם יהוה, LXX επικαλεσθαι το ονομα Κυριου), which surely cannot mean that men then first began to worship the true God, or to worship him publicly: (see the preceding part of the chapter.) But it seems highly probable that by this time the name אלהים *Aleim* was become equivocal, being applied both by the believing line of *Seth*, and the idolatrous one of *Cain*, to their respective gods, and that therefore the believers, to distinguish themselves, invoked God by the name *Jehovah*. Thus we read of *Abraham's* (Gen. xii. 8. xiii. 4. xxi. 33.) and of *Isaac's* (Gen. xxvi. 25.) calling on the name of the LORD, or *Jehovah*. And in that solemn contest between *Elijah* and the prophets of *Baal*, 1 K. xviii. *Elijah* saith, ver. 21, to the people: *If Jehovah be God* (Heb. יהוה אלהים, i. e. the true, *Aleim*, or *Saviours*), follow him; but if *Baal*, then follow him; and ver. 24, to the prophets of *Baal*; Call ye on the name of your gods (Heb. אלהיכם your *Aleim*), and I will call on the Name of the LORD, or *Jehovah*; which they accordingly did respectively, comp. ver. 26, 36, 37. JEHOVAH then was the name which eminently distinguished the true from all false gods: and in the N. T. επικαλεσθαι το ονομα τῷ Κυρίῳ imports invoking the true God, with a confession that he is *Jehovah*, i. e. with an acknowledgment of his essential and incommunicable attributes. And in this view the phrase is applied to *Christ*, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) Acts xxii. 16. Rom. x. 13, (comp. ver. 9, 11.) 1 Cor. i. 2, where see *Randolph's* Addenda to Answer to Considerations on requiring Subscription, &c. and his Vindication of the Worship of the Son and of the Holy Ghost, against *Lindsey*, p. 78, &c.

The LXX for the Heb. קרא בשם יהוה use Επικαλεσθαι το ονομα Κυριου, Gen. iv. 26. xiii. 4. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; Επικαλεσθαι επι το ονοματι Κυριου, Gen. xii. 8. xxi. 33; and

Επικαλεῖσθαι ἐν τῷ ὀνόματι Κυρίου, 1 K. xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17.

III. Επικαλεῖσθαι, Pass. *To be called, surnamed.* Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. & al. The profane writers use it in the same sense, as may be seen in *Wetstein* on Mat. In Heb. xi. 16, *God is not ashamed to be called, or surnamed, their, i. e. the patriarchs', God,* which is plain from Exod. iii. 15, 16. God's name is said ἐπικαλεῖσθαι ἐπὶ, *to be called upon* a people, when they are called or surnamed by his name. occ. Acts xv. 17; Jam. ii. 7. The phraseology in both texts is *hebraical, or hellenistical.* On the former compare Gen. xlviii. 16. in Heb. & LXX; and as to the latter observe, that the words Εφ' ὧς ἐπικεκληται τὸ ὄνομα μου ἐπ' αὐτοὺς, *upon whom my name is called,* answer in LXX of Amos ix. 12. 2 Chron. vii. 14, to the Heb. נקרא בשמי rendered by our translators *which are called by my name.*

IV. Επικαλεῖσθαι, ἔμαι, Mid. and Pass. *To appeal* from the sentence of an inferior to a superior judge, or, as it were *to call upon* the one after the other. *Plutarch* several times applies the V. in the same view, as may be seen in *Wetstein* on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

Επικαλυμμα, ατος, το, from ἐπικεκαλυμμαι, perf. pass. of ἐπικαλυπῶ.

A covering, a cloak. occ. 1 Pet. ii. 16, where see *Kypke.*

Επικαλυπῶ, from ἐπὶ over, and καλυπῶ *to cover.*

To cover over. It is spoken, figuratively, of sins covered by the merits of Christ. occ. Rom. iv. 7, which is a citation from the LXX version of Ps. xxxii. 1, where the correspondent Heb. words τὸν ἐπικαλυφθῆσαν αἱ ἁμαρτίαι are כס, נאטק, covered, *as to his sin,* even as the waters covered the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a vail covers a person, Gen. xxxviii. 14. In all which passages the same Heb. V. כס is used. See *Heb. and Eng. Lexicon* in כס I. II. and כפ VIII. 2. In the LXX ἐπικαλυπῶ generally answers to the Heb. כס.

Επικαταρατος, ο, ὁ, ἡ, from ἐπὶ upon, and

καταρατος cursed, which from καταρασμαι *to curse,* which see.

Cursed, accursed. occ. John vii. 49. Gal. iii. 10, 13, on which latter text see *Vitranga* Observ. Sacr. lib. ii. cap. 12.

In the LXX it almost constantly answers to the Heb. נדא.

Επικεῖμαι, from ἐπὶ upon, and κεῖμαι *to be laid, lie.*

I. *To be laid, or lie, upon.* occ. John xi. 38, or 39. xxi. 9. Spoken of necessity, or absolute obligation. occ. 1 Cor. ix. 16.

II. *To be imposed,* as gifts or offerings. occ. Heb. ix. 10, where see *Wolffius.* Comp. Acts xv. 10.

III. *To lie, press upon,* as a storm. occ. Acts xxvii. 20. So *Plutarch* cited by *Alberti* and *Wetstein*, ΧΕΙΜΩΝΟΣ ΕΠΙΚΕΙΜΕΝΟΥ.

IV. *To press upon,* as a multitude. occ. Luke v. 1.

V. *To press, urge, be urgent or importunate,* by voice or words. occ. Luke xxiii. 23. *Aristophanes, Thucydides,* and others of the Greek writers, apply the V. in the same manner, as may be seen in *Wetstein* and *Kypke.*

Επικουρεῖοι, ον, οί.

Epicureans. A sect of Philosophers among the heathen, so called from their founder *Epicurus*, an Athenian, who was born about 340 years before Christ. Their tenets were, that the world was * not made by God, nor by any wise designing cause, but arose from a fortuitous concourse of atoms: † that there is no superintending providence which takes care of human affairs: that the ‡ souls of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the

* See *Lucretius* De Rer. Nat. lib. i. line 151, &c. lib. iii. line 14, 15. *Cicero* de Nat. Deor. lib. 1. cap. 20.

† *Epicurus's* maxim, by which he destroyed the providence of God (according to *Laertius*, himself an *Epicurean*), was this: Το μακάριον καὶ ἀφάρτεον οὐτε αὐτοῦ πραγμάτων ἔχει, οὐτε ἀλλὰ παρ' ἑαυτοῦ. The blessed and incorruptible Being hath no business of his own, nor doth he make any for others." Comp. *Cicero* de Nat. Deor. lib. i. cap. 30, and *Lucretius*, lib. 1. line 57, &c.

‡ See *Lucretius*, lib. iii. especially line 842, &c.

only,

* only, good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18.†

Επικουρία, ας, ἡ, from ἐπικυρος a helper, properly in war, a military ally. In this sense ἐπικυρος is often used in Homer (as Il. 2. lin. 130, 803, 815. Il. 3. lin. 188, 451, 456.) and is an obvious derivative from ἐπι besides, or over and above, and κυρος a young man, as denoting a young man who comes to an additional military aid. And for κυρος or κορος see under Κορασιον.

Assistance, help, aid. occ. Acts xxvi. 22. Polybius frequently uses the phrase ΤΥΓΧΑΝΕΙΝ ΕΠΙΚΟΥΡΙΑΣ, and sometimes with παρὰ and a genitive following. See Raphelius, Wetstein, and Kypke.

Επικρινω, from ἐπι besides, moreover, and κρινω to judge, decree.

To approve, or confirm by one's decree, sentence, or judgment.

In this sense it is used in the profane writers, as may be seen in Wetstein. occ. Luke xxiii. 24.

Επιλαμβάνομαι, Mid. from ἐπι upon, and λαμβανω to take.

I. With a genitive, or more rarely with an accusative, To lay, take, or catch hold on, Mat. xiv. 31. Mark viii. 23. Luke ix. 47. xxiii. 26. Acts ix. 27. xvi. 19. Comp. 1 Tim. vi. 12, 19.

II. Επιλαβεσθαι λόγου, or ῥήματος, To lay hold on one's words, in order to accuse him. occ. Luke xx. 20, 26.

The profane writers apply ἐπιλαβεσθαι in the like sense; and Plato uses the phrase ΤΩΝ ΛΟΓΩΝ ΕΠΙΛΑΒΟΥ in this view. See Elsner, Raphelius, and Wetstein.

III. With a genitive, To assume, take upon

* There is a remarkable passage in Epicurus's own book Περὶ Τέλους, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." Laert. lib. x. § 6. Comp. Cicero De Nat. Deor. lib. i. cap. 40. Tuscul. Quæst. lib. iii. cap. 18. and De Finib. lib. ii. cap. 3. and Davies's Notes.

† See Whitby and Doddridge on the place, and the authors by them cited, to whom add Gale's Court of the Gentiles, part ii. book 4. chap. 5. and Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

one. occ. Heb. ii. 16. twice. Comp. ver. 14. The angels here mentioned must be the material ones, because of these only is the apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under Ἀγγελος V. The text therefore means that Christ, when he came to redeem us, did not assume a glorious, awful, and angelic appearance, in fire and light, in darkness, clouds, and thick darkness, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12, (comp. under Διαταγή); but that he took upon him human nature of the Seed of Abraham. (Comp. Gal. iii. 16.) For though, as the Apostle teaches, † Phil. ii. 6, 7, when he was in the form of God, appearing in glory under the Old Testament, he thought it not robbery to be equal with God, yet he emptied, or stript, himself of this glory, λαβὼν, taking (upon him) the form of a servant, being made in the likeness of man.

Επιλανθανομαι, Mid. from ἐπι in, and λανθανομαι to forget, which from λανθανω to lie hid, which see.

It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. To forget, not to remember. occ. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. Jam. i. 24.

II. To forget. "|| not to attend, neglect." occ. Heb. vi. 10. xiii. 2, 16. Επιλελησμενος, particip. perf. used in a passive sense, Forgotten. occ. Luke xii. 6.

Επιλεγομαι, Pass. from ἐπι upon, and λεγομαι to be called, which from λεγω to speak.

To be called or named. occ. John v. 2.

Επιλεγομαι, Mid. from ἐπι to, or moreover, and λεγω to choose.

To choose, or associate to one's self, ascisco. occ. Acts xv. 40.

Thus the LXX have used it, Exod. xvii. 9. & al. for the Heb. יָבַח to choose.

Επιλειπω, from ἐπι intens. and λειπω to fail.

To fail, fail entirely. occ. Heb. xi. 32. So Isocrates ad Demon. § 5. ΕΠΙΛΙΠΟΙ

‡ See Whitby and Doddridge on this text, and Calcott's Sermons, Sermon V.

|| Johnson.

ὅταν ἡμᾶς ὁ πᾶς ΧΡΟΝΟΣ. For many more similar instances, see *Wetstein* and *Kypke*.

Επιληθομαι, Mid. and pass. from ἐπι intens. and ληθω to lie hid.

To forget. An obsolete verb, whence in the N. T. we have 2d aor. mid. ἐπελαθομεν, and part. perf. pass. ἐπιλελησμενος. See under *Επιλανθανομαι*.

Επιλησμονη, ης, ἡ, from ἐπιλησμαι perf. of ἐπιληθομαι.

Forgetfulness. occ. Jam. i. 25, ἀκροατης ἐπιλησμονης a forgetful hearer. Comp. under *Διαλογισμος* I.

Επιλοιπος, ος, ὁ, ἡ, from ἐπιλειπω, perf. mid. of ἐπιλειπω to leave, which from ἐπι after, and λειπω to leave.

Remaining, left behind. occ. 1 Pet. iv. 2. So *Isocrates* ad Nicoc. ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ διαγεῖν, To pass the remainder of one's time." See more in *Wetstein*.

Επιλυσις, ιος, ἡ, from ἐπιλυω, which see. Solution, interpretation. occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see *Wolffius*, *Wetstein*, *Mill*, *Whitby* and *Doddridge* on the place, and especially *Limborch's* Theolog. Christian. lib. i. cap. 11. § 8. & seqt. who explains ἰδιας ἐπιλυσιως of a private exposition, which any man makes out of his own head, in opposition to the explication given by the Apostle of Christ speaking or writing under the inspiration of the Holy Spirit.

Επιλυω, from ἐπι intens. and λυω to loose.

I. To loose, unbind. So *Wetstein* on Mark iv. 34, cites from *Herodian*, ΕΠΙΛΥΕΤΑΙ ἐπιστολας, He loosens, i. e. opens, the letters," which used anciently to be tied about with a string.

II. To solve, explain, expound. occ. Mark iv. 34. Thus used by the LXX for the Heb. פתר, Gen. xli. 12, and by the profane writers. See *Wetstein*.

III. To explain, determine, decide. occ. Acts xix. 39.

Επιμαρτυρεω, ω, from ἐπι intens. and μαρτυρεω to witness, testify.

To testify earnestly. occ. 1 Pet. v. 12.

Επιμελεια, ας, ἡ, from ἐπιμελης, which see under *Επιμελως*.

Care, a taking care of. This word includes every thing that relates to taking care of another's body. See *Raphelius*.

occ. Acts xxvii. 3. ἐπιμελίας τυχεῖν, "to enjoy the benefit of their care." *Doddridge*. The Greek phrase is used by *Xenophon*, *Isocrates*, and *Aristotle*, cited by *Raphelius*, and *Wetstein*.

Επιμελεομαι, εμαι, Depon. from ἐπιμελης. See under *Επιμελως*.

With ᾧ genitive, To take care of. occ. Luke x. 34, 35. 1 Tim. iii. 5.

Επιμελως, Adv. from ἐπιμελης, εως, ὡς, ὁ, ἡ, careful, which from ἐπι upon, for, and μελει it is a care, or concern.

Carefully, with care. occ. Luke xv. 8.

Επιμένω, from ἐπι upon, in, or at, and μένω to remain.

I. To remain, abide in or at a place. Acts x. 48. xv. 34. xxi. 4, 10. & al.

II. With a Dative following, To remain, continue, persist in. Acts xiii. 43. Rom. ix. 1. xi. 22, 23. & al.

III. With a Participle Pres. following, To continue or persist in doing somewhat. occ. John viii. 7. Acts xii. 16.

Επινεύω, from ἐπι upon, or to, and νεύω, to nod, beckon.

I. To nod, beckon to. So *Homer*, Il. ix. line 616,

Η, καὶ Πατροκλῆς ὄγ' ΕΠ' ὀφρουσι ΝΕΤΣΕ σιωπῇ.
He spake; then silent to Patroclus nods.

II. To assent by nodding. Thus *Homer* in that grand description of *Jupiter's* assenting to the petition of *Thetis*, Il. i. lin. 528, 9 .

Η, καὶ κυανέησιν ΕΠ' ὀφρουσι ΝΕΤΣΕ Κρονίων,
Ἀμβροσίων δ' ἀρα χαιτὰι ἐπεβῶσαντο ἀνακτός.
He shake; and awful bends his sable brows,
Shak's his ambrosial curls; and gives the nod,
The Stamp of Fate, the Sanction of the God.
POPE.

III. To assent, or consent in general, annuere. occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10. xi. 15. xiv. 20, but also in the profane writers, as may be seen in *Wetstein*. I add from *Lucian*, Dearum Judic. tom. i. p. 162. Α. ΕΠΙΝΕΥΕΙΣ δὲ οὕτως, You assent however."

Επινοια, ας, ἡ, from ἐπινοιω to think upon, which from ἐπι upon, and νοιω to think.

A device, contrivance. occ. Acts viii. 22.

In the Greek writers it is generally used in a bad sense. See *Kypke*.

Επιόρκω, ω, from ἐπι against, and ὅρκος an oath

To

To act or omit any thing contrary to a promissory oath. Also, To swear falsely. occ. Mat. v. 33. On which passage *Raphelius* excellently shews that it is applied in the latter, as well as the former sense, by *Xenophon*; so it may be interpreted in general, *to forswear, perjure one's self.* See also *Wolffius* and *Wetstein*.

It is not used in the LXX, but in the Apocrypha, 1 Esdr. i. 48. Wisd. xiv. 28; where it likewise signifies *to forswear.*

Επιόρκος, ο, ή, from επι against, and όρκος an oath. Comp. Επιόρκω.

A perjured person. occ. 1 Tim. i. 10.

Επιονσα. See under Επιμι.

Επιονσιος, ο, ή, from επι for or into, and οσια, being, substance.

This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the * Evangelists, in whose writings only it occurs, after the analogy of περιπσιος (from περι beyond, and οσια being), a word probably coined in like manner by the LXX, in whose version alone (I believe), except in the N. T. it is to be found. The most easy and natural interpretation of πσιος seems to be that of the Greek commentators *Chrysostom* and *Theophylact*; the former of whom explains Αρτον πσιον by τον προς την εφημερον ζων τη ΟΥΣΙΑ: ήμων χρησιμευοντα, 'That which is convenient to our substance for the daily support of life;' and *Theophylact* says, Αρτος πσιος is Αρτος ΕΠΙ τη ΟΥΣΙΑ: και συσχει ήμων αυταρκης, Bread, which is sufficient for our substance or subsistence. So *Suidas* interprets πσιος αρτος by 'Ο ΕΠΙ τη ΟΥΣΙΑ: ήμων αρμοζων, fit for our substance or being." Επισιος then may be explained, sufficient for one's support, convenient for one's subsistence, competent. See *Jos. Mede's Works*, fol. p. 124, 5. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by *to-morrow's*,

* So *Origen* De Orat. 16. cited by *Wetstein*, Πρωτον δε τωτ' ειπον ότι ή λειψις ή πσιον παρ' υδιν των Ελληνων ετι των σοφων ανομασαι, ετι εν τη των ιδιωτων συνηθεια τιστριπται, αλλ' ιοικε πιπλασθαι υπο των ευαγγελιστων. We must first know, that the word πσιον is not used by any of the Greeks or learned men, nor is it in vulgar use, but seems to have been framed by the Evangelists."

future, crastinus, futurus, deducing it from επιονσα the next or following day, I must just observe,

1st. That if this latter meaning be assigned to πσιος, Luke xi. 3, at least, will run extremely harsh; Give us our to-morrow's, or future, bread, day by day. And,

2dly. That from επιονσα the adjective should be not πσιος but πσιαιος. See *Suicer* Thesaur. in Επσιος III.

3dly. That περιπσιος from περι and οσια, is an instance of a word formed after the same analogy as πσιος, from επι and οσια. And,

4thly. That it is not sufficient to object with *Scaliger*, that, according to this derivation, the word should be πσιος not πσιος; for that in many other words compounded with επι, and beginning with a vowel, the ι is retained. Thus in the N. T. we have επιεικης, επιόρκος, and in the Greek writers επιογδοος, επιοπλομαι, επισσομαι, επιρος, &c. occ. Mat. vi, 11. Luke xi. 3.

Επιπιτω, from επι upon, and obsol. πιτω to fall.

To fall upon. An obsolete verb, whence in the N. T. we have 2d aor. επεπισον, partic. επιπισων. See under Επιπεπλω, and comp. Πιτω.

Επιπιλω, from επι upon, and πιλω to fall.

To fall upon, as St Paul did upon Eutychus when seemingly dead. occ. Acts xx. 10. (comp. 1 K. xvii. 21. 2 K. iv. 34.)—upon the neck of another in tenderness. occ. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlvi. 29. in LXX, and 2 Mac. v. 33. Spoken of the Holy Spirit, and his miraculous gifts. occ. Acts viii. 16. x. 44. xi. 15.—of an ecstasy or trance. occ. Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX.—of blindness. occ. Acts xiii. 11.—of fear. occ. Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9, in LXX.—of reproaches. occ. Rom. xv. 3.

II. To press upon. occ. Mark iii. 10, where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being pressed forward by those behind." *Doddridge*. See *Wetstein* and *Kypke*.

III. Επιπεσων, particip. 2d aor. Moving nearer, and so lying closer, namely to the breast of Jesus, than he did before at

ver. 23, in order to hear what he should say. Ἀγγι σχων κεφαλὴν, *Holding his head near*, as *Homer* speaks, *Odys.* iv. line 70. occ. *John* xiii. 25, where see *Wolfius*.

Ἐπιπλησσω, from ἐπὶ upon, and πλησσω to strike.

With a Dative, *To reprove, rebuke, blame*. occ. 1 *Tim.* v. 1. *Herodotus*, (as cited by *Raphelius*) and *Josephus*, *Ant.* lib. xii. cap. 4. § 2, and § 8, use the V. in the same sense with a dative. See also *Wetstein*.

Ἐπιποθεῖω, ω, from ἐπὶ intens. and ποθεῖω to desire, which from the N. ποθος desire, and this from the Heb. פָּתַח to withdraw, entice. With an infinitive or accusative case following, *To desire earnestly, to long for or after*. See *Rom.* i. 11. 2 *Cor.* v. 2. *Phil.* i. 8. 1 *Pet.* ii. 2. *Jam.* iv. 5, *Do ye think that the Scripture speaketh in vain against this worldly temper?* Πρὸς φθονὸν ἐπιποθεῖ το πνεῦμα ὁ κατακνησεν ἐν ἡμῖν; *Doth the (Holy) Spirit that dwelleth in us Christians* (comp. *Num.* xi. 29. *Rom.* viii. 11. 1 *Cor.* iii. 16. 2 *Tim.* i. 14.) *lust to envy?* (Comp. *Jam.* iii. 14, 15. 1 *Cor.* iii. 3. So French transl. *Pensez-vous que l'Écriture parle en vain? l'Esprit qui a habité en nous, vous inspire-t-il l'envie?* See also *Whitby* and *Doddridge*, and especially *Wolfius* and *Macknight*.

In the LXX likewise it denotes *vehement desire*, and answers to the Heb. רָצָה to desire earnestly, *Psal.* xlii. 2; to נִכְסַח to be pale or wan through eager desire, *Psal.* lxxxiv. 2, &c.

Ἐπιποθησις, ις, att. εως, ἥ, from ἐπιποθεῖω. *A vehement desire, or longing*. occ. 2 *Cor.* vii. 7, 11.

Ἐπιποθία, ας, ἥ, from ἐπιποθεῖω. *An earnest desire, or longing*. occ. *Rom.* xv. 23.

Ἐπιπορευομαι, from ἐπὶ upon or to, and πορευομαι to come.

To come to. occ. *Luke* viii. 4.

Ἐπιπῶω, from ἐπὶ upon, and obsol. πῶω to fall.

To fall upon. An obsolete V. whence in the N. T. we have particip. perf. act. neut. ἐπιπεπῶκος, *Acts* viii. 16. See under Ἐπιπιπῶω.

Ἐπιρραπῶω, from ἐπὶ upon, and ραπῶω to sew.

To sew upon. occ. *Mark* ii. 21.

Ἐπιρρίπῶω, from ἐπὶ upon, and ῥίπῶω to cast. *To throw, cast upon*. occ. *Luke* xix. 35. 1 *Pet.* v. 7.

Ἐπισημος, σ, ὁ, ἡ, from ἐπὶ for, and σημα a sign, mark.

Remarkable, eminent, whether for good. occ. *Rom.* xvi. 7.—or evil. occ. *Mat.* xxvii. 16.

Ἐπισιτισμος, σ, ὁ, ἡ, from ἐπισιτιζω to give food, to feed, from ἐπὶ to, and σιτιζω to feed, which from σιτος corn, food.

Victuals, food, especially for a large number of persons, commeatus. occ. *Luke* ix. 12. So in the best Greek writers it frequently denotes the provision of victual for an army or fleet; and the verb ἐπισιτίζεσθαι is used for procuring such provision, as *Kypke* has particularly shewn. See also *Wetstein*.

The LXX apply the N. ἐπισιτισμος in a similar view for the Heb. פָּתַח *Gen.* xlv. 21. *Exod.* xii. 39. *Josh.* i. 11. & al.

Ἐπισκεπτομαι, Mid. from ἐπὶ intens. or upon, and σκεπτομαι to look.

I. Transitively, with an accus. *To look out accurately and diligently, in order to choose the best*. occ. *Acts* vi. 3.

II. Transitively, with an accus. expressed or understood, *To look upon with mercy, favour or regard, to regard*. occ. *Luke* i. 68. vii. 16. *Acts* xv. 14. *Heb.* ii. 6. Comp. *Luke* i. 78.

III. Transitively with an accus. *To visit, to go or come to see, in order to assist or benefit*. occ. *Acts* vii. 23. xv. 36. *Jam.* i. 27. *Mat.* xxv. 36, 43. On which two latter texts we may observe, that the Greek writers likewise apply it to visiting the sick, as may be seen in *Elsner*, *Wetstein*, and *Kypke*. Comp. also *Campbell's Note* on *Mat.* xxv. 36.

Ἐπισκηνοω, ω, from ἐπὶ in, and σκηνοω to pitch a tent, to dwell.

To enter and dwell in. occ. 2 *Cor.* xii. 9.

So *Polybius*, cited by *Raphelius*, Το δὲ τελευταῖον, ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ ΕΠΙ

τας οικίας, *And at length entering into and taking possession of, the houses—*

lib. 4. p. 287. edit. *Paris.* an. 1616. Ibid. p. 335. Μετα δὲ ταῦτα ταῖς οικίαις ΕΠΙ-

ΣΚΗΝΩΣΑΝΤΕΣ καίχον τὴν πόλιν, *After these things, entering into the houses, they took possession of the city.*

Ecumenius explains ἐπισκηνώση in the above text by ὅλη ἐν ὅλῳ καίχουσι, which

I know

I know not how better to translate than, *may entirely take possession of, and dwell in me.* The modern Greek version for ἐπισκηνοῦσθαι has κατοικησθαι, and the Vulg. renders ἐπισκηνοῦσθαι ἐπ' ἐμὲ by inhabitet in me, *may dwell in me.* But after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent.* Thus the Syriac version ܐܠܝܥܢܐܝܢ *may protect me,* and Diodati's Italian, *mi ripari,* which is explained in a Note, "Sia la mia unica salvaguardia e protezione. Greco, *Sia al disopra di me, a guisa di tenda,* con che l'huome si ripara dall'arsure odall'altre ingiurie dell'aria. Vedi Isa. xxv. 4. May be my only safeguard and protection. Greek, *May be over me, like a tent,* with which a man protects himself from the heats and other injuries of the air. See Isa. xxv. 4." Comp. 1 Pet. iv. 14, and Σκηνοῦ III.

Επισκιάζω, from ἐπὶ upon, over, and σκία a shadow.

I. To overshadow as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34.—as the shadow of a person passing by, Acts v. 15.

II. To overshadow (in an unspeakable manner) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. occ. Luke i. 35. See Suicer Thesaur. in Επισκιάζω II.

Επισκοπέω, ω, from ἐπὶ upon, or intens. and εσκοπεα perf. mid. of σκεπτομαι to look.

I. To oversee, take the care and oversight of, to superintend. occ. 1 Pet. v. 2. Comp. Επισκοπή, and Επισκοπος.

II. To look diligently, take earnest heed. occ. Heb. xii. 15.

Επισκοπή, ης, ή, from the same as επισκοπιω.

I. The office of an overseer, or bishop in Christ's church. occ. 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8, is פקדן.

II. Visitation. occ. Luke xix. 44. 1 Pet. ii. 12, where Whitby and Macknight, whom see, explain ήμερα επισκοπης by the time of persecution; and for proof, Whitby cites Isa. x. 3. Jer. vi. 15. x. 15, from the LXX; and Wisd. iii. 7. Ecclus. ii. 14. xviii. 20.

Επισκοπος, ο, ό, ή, from ἐπὶ upon, over, or intens. and εσκοπεα perf. mid. of σκεπτομαι to look.

An overseer, an inspector, one who hath

the inspection or oversight, a superintendant, a bishop. It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of men who have the oversight of Christ's flock. occ. Acts xx. 28, (comp. ver. 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7.

In the LXX, from whence the writers of the N. T. appear to have taken this word, Επισκοπος denotes an overseer.

1. Of the army. occ. Num. xxxi. 14. Jud. ix. 28. 2 K. xi. 15, or 16, answering to the Heb. פקדן or פקוד.

2. Of workmen. 2 Chron. xxxiv. 12, 17, for Heb. מפקד.

3. Of the house of the Lord. occ. 2 K. xi. 18, where Heb. פקדן offices.

4. אלה, a name of God, is rendered Επισκοπος, as we say Providence. occ. Job xx. 29. Comp. Wisd. i. 6.

6. Επισκοπος is used for a civil or religious officer. occ. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the Επισκοπος, or Overseer of the Priests and Levites. Heb. פקדן. Comp. 1 Mac. i. 51.

6. Eleazer, the son of Aaron, is in the LXX called Επισκοπος, from overseeing the tabernacle and its furniture. occ. Num. iv. 16, where, for the Heb. פקדן אלהazar the office of Eleazer, the LXX has Επισκοπος Ελεαζαρ, Eleazer the Overseer.

7. In Isa. lx. 17, where the prophet is foretelling the glory and felicity of the church by the accession of the Gentiles, for the Heb. ושמתי פקדתיך שלום ונגשתי צדקתך, I will also make thy officers peace, and thine exactors righteousness, the LXX has και δωσω τας αρχοντας σε εν ειρηνη, και τας ΕΠΙΣΚΟΠΟΥΣ σε εν δικαιοσυνη, I will appoint thy rulers in peace, and thy overseers (bishops) in righteousness: And it is not improbable that the Overseers of Christ's church are in the N. T. called Επισκοποι, from this very passage of Isaiah *.

The above-cited are all the passages both

* Clement in his first Epistle to the Corinthians, § 42. edit. Russel, carries the matter much farther. He cites the text thus: Καταστήσω τους Επισκοπους αυτων εν δικαιοσυνη, και τους Διακονους αυτων εν πιστι, I will appoint their overseers (bishops) in righteousness, and their ministers (deacons) in faith: and produces it as a prophecy of the Apostle appointing the two offices of bishops (or presbyters, comp. § 44.) and deacons in the church.

of the LXX version, and of the Apocryphal books, wherein *Επισκοπος* occurs.

Επισκᾶω, ᾶ, —*αομαι*, *ωμαι*, from *επι* over, and *σκᾶω* to draw.

To draw the prepuce over the glans (thus *Hesychius*, ἐλκυῖω το δερμα), and so became uncircumcised. occ. 1 Cor. vii. 18. Thus *Josephus*, Ant. lib. xii. cap. 5. § 1, says of the Jews, who apostatized under *Antiochus Epiphanes*, Καὶ τὴν τῶν αἰδοίων περιτομὴν ἐπεκαλύψαν, ὥς ἂν εἴεν καὶ τὰ περὶ τὴν ἀποδυσιν Ἕλληνες, Genitalium etiam circumcisionem obtexere, ut vel nudato corpore Græci viderentur." *Hudson*. See his Note. And in the Treatise of the Maccabees, § 5, we read that *Antiochus* παρεκελευσεν αὐτοῖς ἕνα ἕκαστον τῶν Ἑβραίων ΕΠΙΣΠΑΣΘΑΙ, commanded his guards to *επισπασθαι* each of the Hebrews." Comp. 1 Mac. i. 15. See *Wetstein* on 1 Cor. vii. 18, *Buxtorf's* Lexicon Chald. Thalm. Rabin. under *יָשַׁן*, and *Calmet's* Dictionary in FORESKIN.

Επισαμαι, from *επι* intens. and *ισημι* to know, τ being inserted for the sake of the sound, as it is likewise in *ισωρ* knowing, *ισορία* history, *ισορίω* to visit, derivatives from the same verb *ισημι*.

I. To know, understand. See Mat. xiv. 68. Acts x. 28. xv. 7. xxvi. 26. 1 Tim. vi. 4. Jude ver. 10.

II. To know, be acquainted with, a person. occ. Acts xix. 15.—or thing. occ. Acts xviii. 25.

III. To know, foreknow. occ. Jam. iv. 14. Comp. Heb. xi. 8.

Επιστήης, ῆ, ὅ, from *επιστημι* to stand or place near, to set over.

I. In the profane writers it denotes one who is set over any thing, and takes care of it. Thus in *Sophocles' Ajax*, line 27, ΕΠΙΣΤΑΤΑΙΣ ποιμνίων are the keepers, or shepherds, of the flocks; in *Xenophon's Cyropæd.* lib. viii. p. 431, edit. *Hutchinson*, 8vo. ΕΠΙΣΤΑΤΑΙ ἐξῶν are overseers of the works (comp. 2 Chron. xxxiv. 13, in LXX); and *Aristotle*, Polit. lib. iv. cap. 15, uses ΕΠΙΣΤΑΤΑΙ for magistrates, who are presidents and guardians of the state.

II. In the N. T. Master, a title of respect, and acknowledgment of authority. It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45.

ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33, with Mat. xvii. 4, and Mark ix. 5, it is plainly parallel to *Κυριε*, Lord, and to *Ραββί*, Rabbi; and Luke ix. 49, it answers to *Διδασκαλι*, Master, teacher, in Mark ix. 38. On Luke v. 5, *Kypke* shews that *Diogenes Laert.* and *Diodorus Sic.* use it for a Preceptor. In the LXX it constantly signifies a president or overseer, præfectus.

Επισιλλᾶω, from *επι* to, and *σιλλᾶω* to send.

I. To send to. Thus the Greek writers use *επισιλλᾶειν ἐπιστολάς*. See *Scapula*.

II. With a Dative of the Person, To send by letter to, to write to. occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

Επιστημων, ονος, ὅ, ἡ, from *επισταμαι* to know.

Knowing, skilful, understanding. occ. Jam. iii. 13.

Επιστηρίζω, from *επι* intens. and *στηρίζω* to strengthen.

To confirm, strengthen. In the N. T. it is used only in a figurative and spiritual sense, for confirming persons in their adherence to the Gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

Επιστολή, ης, ἡ, from *επιστολα* perf. mid. of *επισιλλᾶω* to send.

An epistle, a letter. Acts ix. 2. xxiii. 25. Rom. xvi. 22. & al. freq.

Επιστομιζω from *επιστομιον* a muzzle, which from *επι* upon, and *στομα* the mouth.

To muzzle. occ. Tit. i. 11. It is a figurative word taken from muzzling dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers (see *Elsner* and *Wetstein*), as by St Paul, to stopping the mouths of noisy and foolish talkers. Comp. Φιμωσ II.

Επιστρέφω, from *επι* to, and *στρέφω* to turn.

I. To turn, turn to, or towards. Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18.

II. To return. Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21, where it is applied to turning back or returning to one's former evil course of life.

III. Transitively, To convert, turn to God and holiness. Luke i. 16, 17. Jam. v. 19, 20.

Intransitively, To turn, to be thus converted or turned. Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18, 20, & al. Comp. John xii. 40.

Επιστρέφω,

Επιστροφῇ, ης, ἡ, from ἐπιστρεφά perf. mid. of ἐπιστρέφω.

A turning, conversion. occ. Acts xv. 3.

Επισυναΐω, from ἐπι to, and συναΐω to gather, collect.

I. *To collect, gather together to one place.* occ. Mark i. 33. Luke xii. 1.

II. *To gather together, as a hen doth her chickens under her wings.* occ. Mat. xxiii. 37. Luke xiii. 34.

III. *To collect, gather together, or assemble the elect into the christian church.* occ. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27.

Επισυναΐωσις, ης, ἡ, from ἐπισυναΐω.

I. *A being gathered together.* occ. 2 Thess. ii. 1. Comp. 1 Thess. iv. 17.

II. *An assembling together at one place.* occ. Heb. x. 25. Comp. 2 Mac. ii. 7.

Επισυνίερχω, from ἐπι upon or to, and συνίερχω to run together.

To run together upon or to (him, namely). occ. Mark ix. 25.

Επισυνίστασις, ιος, att. εως, ἡ, from ἐπισυνίσταμαι to meet together against, from ἐπι upon or against, and συνίσταμι to stand together.

A concourse, tumult, insurrection. occ. Acts xxiv. 12. 2 Cor. xi. 28, in which latter text it is applied to that * crowd of cares, on account of the churches, which were continually rushing upon St. Paul, and almost overbearing him.

It is used by the LXX for a tumultuous concourse, Num. xvi. 40, or xvii. 5, answering to the Heb. חַבְצָה a company; and Num. xxvi. 9, to חָצַח (infin. Hiph. of חָצַח) to contend; and in the Apocrypha, 1 Esdr. v. 73, according to the *Alexandrian MS*, we have the phrase ΕΠΙΣΥΣΤΑΣΕΙΣ ΠΟΙΟΥΜΕΝΟΙ.

Επισφάλλης, εος, υς, ὁ, ἡ, καὶ το—ες, from ἐπι for, and σφάλλω to supplant, throw down, which see under Ασφάλλης.

I. *Properly, Apt to throw down, slippery.* Hence

II. *Hazardous, dangerous.* occ. Acts xxvii. 9, where see *Kypke*.

Επισχυω, from ἐπι intens. and ισχυω to be strong.

To grow more strong, violent, or urgent. occ. Luke xxiii. 5.

Επισωρεύω, from ἐπι upon, and σωρεύω to heap.

To heap up. occ. 2 Tim. iv. 3.

* See *Beza* and *Doddridge* on the place.

Επιτάξις, ης, ἡ, from ἐπιτάττω perf. mid. of ἐπιτάσσω, which see.

I. *A command, commandment, appointment.* occ. Rom. xvi. 26, 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority, commanding authority.* occ. Tit. ii. 15.

Επιτάσσω, from ἐπι upon or intens. and τάσσω to order, appoint.

To command, order. Mark i. 27. vi. 27, 39. Philem. ver. 8, & al.

Επιτελέω, ω, from ἐπι intens. and τελέω to finish.

I. *To finish, complete, perfect.* occ. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3. Phil. i. 6. Heb. viii. 5.

II. *To perform, accomplish.* occ. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6, Λαλῆρας ἐπιτελεῖν. *Herodotus* uses the similar expressions θρησκευίας—εὐχολας—θυσίας ΕΠΙΤΕΛΕΙΝ to perform ceremonies—devotions—sacrifices, lib. ii. cap. 37, 63. lib. iv. cap. 26. And on 1 Pet. observe that *Xenophon*, *Memor. Socrat.* lib. iv. cap. 8. § 8, applies the V. ἐπιτελεῖσθαι to the infirmities endured in old age.

Επιτηδεύω, α, ον, from ἐπιτηδης the same, which may be deduced from ἐπι to, and ἡδύς, sweet, agreeable, τ being inserted for sound's sake; unless the reader should rather choose to derive it from ἐπι for, and the Heb. עָרַךְ prepared, fit.

Fit, convenient, necessary,

Queis humana sibi doleat natura negatis.

Without which languid nature must decline.

Επιτηδεύα, τα, occ. Jam. ii. 16, is used in like manner by the profane writers for what are called the *necessaries of life*, particularly for food. See *Wetstein* and *Kypke*.

Επιτίθημι, from ἐπι upon or besides, and τίθημι to put.

I. *To put or lay on, as the hand,* Mat. ix. 18. xix. 13. & al. freq.—a burden, Mat. xxiii. 4. Acts xv. 28.—a yoke, Acts xv. 10.

II. *To lay on, as strokes.* occ. Luke x. 30, (where see *Wetstein*). Acts xvi. 23. Comp. Rev. xxii. 18.

III. *To lade, put on board a ship.* Acts xxviii. 10.

IV. *To impose a name.* Mark iii. 16, 17.

V. *To add.* Rev. xxii. 18.

VI. *Επι-*

VI. *Ἐπιτίμωμι*, Mid. with a Dative, *To set, or fall upon, to assault.* occ. Acts xviii. 10. It is used in the same manner by the LXX (answering to the Heb. *פָּשַׁע* *to spoil*, and *הִתְנַפֵּל* *to fall upon.*) and frequently by some of the best Greek writers, particularly by *Xenophon* and *Plutarch*. See the passages in *Raphelius* and *Wetstein*.

Ἐπιτιμῶω, ω. It may be deduced either from *ἐπι* upon, and *τιμῶω* to punish, or from *ἐπι*, and Heb. *טָמַא* to defile, pollute, to pronounce defiled, polluted, or unclean.

I. *To accuse, blame, or find fault with.* Thus sometimes used in the profane writers.

II. *To reprove, rebuke, reprehend.* Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25, (where see *Campbell*) Luke iv. 39. 2 Tim. iv. 2. Jude ver. 9.

III. *To charge, enjoin strictly.* Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses *ἐπιτιμῶω* is plainly of a different root from *τιμῶω* to honour, which see.

Ἐπιτιμία, ας, ἡ, from *ἐπιτιμῶω*.

A punishment, or rather, A rebuke, censure. occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10, for *punishment or rebuke*.

Ἐπιτρέπω, from *ἐπι* to, and *τρέπω* to turn. *To turn any thing to any one.*

I. *To commit to, deliver to the care of, to intrust to.*

In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6, for the Heb. *בָּרַץ* to leave.

II. *To permit, allow, suffer.* Mat. viii. 21. xix. 8. & al. freq.

Ἐπίτροπη, ης, ἡ, from *ἐπιτρέπω* perf. mid. of *ἐπιτρέπω*.

A commission, office committed or intrusted. occ. Acts xxvi. 12.

Ἐπίτροπος, ος, ὁ, from *ἐπιτρέπω* perf. mid. of *ἐπιτρέπω*.

A person intrusted to act in another's name, or to whose care any thing is committed by another.

I. *A steward, a bailiff, villicus.* occ. Mat. xx. 8. *Wetstein* on Mat. and *Raphelius* on Luke viii. 3, cite from *Xenophon*, Ὁ ἐν τοῖς ἀγροῖς ΕΠΙΤΡΟΠΟΣ, *The country—or land-steward.* Comp. *Kypke* on Mat.

II. *A steward or treasurer to a prince, or*

rather, according to *Grotius* and *Beza*, a deputy-governor, a lieutenant, for the Greeks called the same officer *Ἐπίτροπος* as the Romans named *Procurator*. So the Vulg. *Procuratoris.* occ. Luke viii. 3. *Herodotus*, lib. i. cap. 108, calls *Harpagus*, Πάριον ΕΠΙΤΡΟΠΟΝ, *The superintendent of all things,* to king *Astyages* namely. See *Raphelius*.

III. *A guardian, to whom the care of orphans is committed, or rather, according to *Elsner*, *Wolffius*, and others, the same as the παιδαγωγός, or keeper of the children during their father's lifetime.* occ. Gal. iv. 2. Comp. ch. iii. 24, where the law is called παιδαγωγός. See also *Josephus*, De Bel. lib. i. cap. 30. § 5. Ant. lib. xvii. cap. 4. § 2. and under Παιδαγωγός.

Ἐπιτυγχάνω, from *ἐπι* intens. and *τυγχάνω* to obtain.

It is either construed with a genitive, or used absolutely, *To obtain, attain.* occ. Rom. xi. 7. Heb. vi. 15. xi. 33. Jam. iv. 2.

Ἐπιφαίνω, from *ἐπι* over, upon, or to, and *φαίνω* to shine.

I. *To shine over or upon, to give light to.* occ. Luke i. 79. Comp. Acts xxvii. 20. So *Virgil*, *Æn.* iii. lin. 203, 4,

*Tres adeo incertos cæca caligine soles
Erramus pelago, totidem sine sidere noctes.*

II. *Ἐπιφαινομαι*, Pass. from *ἐπι* to, and *φαίνομαι* to appear.

To appear, be manifested. occ. Tit. ii. 11. iii. 4.

Ἐπιφάνεια, ας, ἡ, from *ἐπιφάνης*.

Brightness, splendour. occ. 2 Thess. ii. 8. Comp. Sense II.

II. *The appearance, manifestation of Christ in the flesh.* occ. 2 Tim. i. 10.—in glory. occ. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See *Suicer Thesaur.* in *Ἐπιφάνεια*, who observes from *Casaubon*, that the Greek writers particularly apply this word to the appearance of some deity. To the instances he has produced from *Diodorus Siculus*, and *Dionysius Halicarn.* I add from *Lucian*, tom. i. p. 1016, speaking of the philosopher *Demonax*: Ακλήτος εἰς ἣν τυχοῖ παρῶν οἰκίαν εἰσπύει καὶ ἐκαθευδε, τῶν ἐνοικούντων θεῶν τινα ΕΠΙΦΑΝΕΙΑΝ ἡβόμενον το πρῶτα. *Whatever house he happened to light upon in his*

his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the *appearance* of a god."

Επιφανής, εός, ες, ό, ή, from επιφαινω.

Glorious, illustrious. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31, or iii. 4, is נורא terrible, which is sometimes applied to a bright, dazzling object, as Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6.

Επιφαινω, from επι upon, to, and φαινω or φαιω to shine, which from Heb. נָדַב the same.

To shine upon, give light to. occ. Eph. v. 14. Comp. Isa. lx. 1.

Επιφέρω, from επι to, upon, besides, or against, and φέρω to bring.

I. To bring, carry to. occ. Acts xix. 12.

II. To bring upon, inflict wrath or vengeance. occ. Rom. iii. 5.

III. To add, superadd. occ. Phil. i. 16.

IV. To bring against, as an accusation. occ. Jude ver. 9. Acts xxv. 18. Επιφέρειν αἰτίαν is a phrase frequently used in the purest Greek writers. See *Raphelius*, *Wetstein* and *Kypke*.

Επιφωνω, ω, from επι intens. or against, and φωνω to cry.

I. To cry aloud, clamour, shout. occ. Luke xxiii. 21. Acts xii. 22.

II. With a Dative, To cry out against. occ. Acts xxii. 24.

Επιφωσκω, from επι upon or besides, denoting accession, and φωσκω to shine, which from φαω the same.

I. Properly, and according to the etymology of the word, To begin to shine, to dawn, as the day-light, illucesco. So in *Herodotus*, lib. iii. cap. 86, 'Αμ' ήμερη δε ΔΙΑΦΩΣΚΟΥΣΗ, As soon as the day dawned; and in *Polybius*, lib. ix. ad init. Αἴτι της ήμερας ΕΠΙΦΑΙΝΟΥΣΗΣ, The day now dawning." See *Raphelius* and *Wetstein* on Mat. xxviii. 1.

II. To draw on, as the Jewish Sabbath, which began in the evening. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54, (comp. John xix. 31, with Deut. xxi. 22, 23.); and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely Mat. xxviii. 1, Οψε δε Σαββάτων, τη επιφωσκειση (ήμερα, namely, as in the above passages of *Herodotus* and *Polybius*),

εις μιαν Σαββάτων, ηλθε Μαρια ή Μαγδαληνη, και ή αλλη Μαρια, διαρρησαι τον ταφον, In the evening of the Sabbath, when the (Jewish) day was drawing on towards the first day of the week, Mary Magdalene and the other Mary went, i. e. set out (for it does not appear that they actually came at this time, being probably prevented by the σεισμος μέγας great earthquake or storm, ver. 2, which preceded our Lord's resurrection) to visit the sepulchre." For this interpretation of this very difficult passage, the reader is obliged to the learned Dr *Macknight*, in his Commentary on the place, § 147, where he may find it further illustrated and defended. See the use of Ηλθεν, Acts xxviii. 14.

And observe further, that the Syriac ܦܪܬܐ, which properly signifies to shine, as the day-light ("illuxit. Dicitur de luce diurnâ, Castell), is applied also to the evening-light, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac ܦܪܬܐ may account for the similar application of the Greek επιφωσκω in the Evangelists. See *Marsh's* Note 51, on his Translation of *Michaelis's* Introduct. to N. T. vol. i. p. 407.

Επιχειρω, ω, from επι upon or in, and χειρ the hand.

To take in hand, undertake, attempt, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See *Raphelius* and *Wetstein* on Luke.

Επιχυνω, ω, from επι upon or in, and χυνω to pour.

To pour upon or in, to infuse. occ. Luke x. 34.

Επιχορηγειω, ω, from επι besides or to, and χορηγειω to lead the chorus, also to supply, furnish. Comp. χορηγειω.

I. With a Dative of the person, and an Accusative of the thing, To supply, furnish, or rather, To supply or furnish abundantly. occ. Gal. iii. 5. 2 Cor. ix. 10, where see *Wolffius*, who is for placing the comma after βρωσιν, and referring χορηγισαι to what follows. Comp. Isa. lv. 10, in Heb. and LXX. This V. is used with a dative of the person, Ecclus. xxv. 22. Επιχορηγεσθαι, υμιν, Pass. To be supplied, i. e. to have supply, vigour, or nourishment ministered. occ. Col. ii. 10. Also, To

To be supplied or ministered. occ. 2 Pet. i. 11.

- II. With an Accus. and a Dative preceded by *εν*, *To supply, add to.* occ. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of *dancing in chorus*, Faith being represented as the *leading* Grace in the chorus of Christian virtues, and that they accordingly explain *επιχορηγήσας* by *join, or associate to the chorus*, of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the Apostle's discourse; but I can find no authority for *επιχορηγέω* being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of *supplying, furnishing, or ministering.*

Επιχορηγία, ας, ή, from *επιχορηγέω*.

A supply. occ. Eph. iv. 16. Phil. i. 19.

Επιχρίω, from *επι* upon, and *χρίω* to anoint. *To anoint, daub, smear.* occ. John ix. 6, 11.

Εποικοδομείω, ω, from *επι* upon, and *οικοδομείω* to build.

I. *To build upon, superstruere.* occ. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. *To build up, edify.* occ. Acts xx. 32. Col. ii. 7. Jude ver. 20.

Εποκείλλω, from *επι* intens. and *οκείλλω* to bring a ship to land, or to run it aground, which from *κελλω* the same, also to move: which from Heb. *קלף* to be light, swift. *To run a ship aground.* occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See *Wetstein.*

Επονομαζω, from *επι* intens. and *ονομαζω* to name.

To call as by a name of honour, to style, entitle. occ. Rom. ii. 17, *Thou art entitled a Jew, i. e. a confessor of Jehovah, but falsely.* Comp. Rev. ii. 9. iii. 9. See *Wetstein* on Rom.

Εποπτεύω, from *επι* upon, and *οπτομαι* to see.

To look upon, behold, be an eye-witness of. occ. 1 Pet. iii. 2. ii. 12, where "as *εκ καλών έργων* cannot be connected with *εποπτεύσαντες*, which governs an accusative, c. iii. 2,—remove the comma from *εποπτεύσαντες*, they may from your good works, which they shall behold, glorify God." *Bowyer.* See Eng. transl.

Εποπτης, η, ο, ή from *επι* upon, and *οπτομαι* to see. See *Εποπτεύω*.

A beholder, an eye-witness. occ. 2 Pet. i. 16.

On which text it may be worth observing, that those who were admitted to a sight of the pagan mysteries among the Greeks were said *εποπτεῖν*, and were called *εποπται*. See *Elsner* and *Macknight* on the place, and *Wetstein* on 1 Pet. ii. 12.

Επος, εος, υς, το, from *επω* to speak.

A word, an expression. occ. Heb. vii. 9, *ὡς επος ειπεν*, as one may say, if I may use the expression. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See *Grotius, Raphelius, Wolfius, Wetstein* and *Kypke.*

Επουρανιος, η, ο, ή, from *επι* upon, in, and *ουρανος* heaven.

Heavenly, celestial. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. & al. freq. In Eph. i. 3. ii. 6, *επουρανιους* heavenly (places) means the Christian Church, called by Christ himself *the kingdom of heaven*, because the Christian Church was foretold, Dan. ii. 44, under the character of a kingdom which the God of heaven would set up, and which shall never be destroyed." *Macknight.*

ΕΠΤΑ, οι, αι, τα. Indeclinable.

I. A noun of number, *Seven.* It is a plain derivative from the Heb. *שבע*, or *שבעה* seven, the aspirate breathing being substituted for the sibilant letter (as in *εξ* from *ωω*, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven.* Mat. xv. 34, 36. xxii. 25. & al. freq.

II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 9. *The radical meaning of *שבע* in Heb. is *sufficiency, fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord *יכל*, Gen. ii. 2, completed or finished all his work, or made it sufficient for the purpose to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God

* Comp. Heb. and Eng. Lexicon under *שבע*.

then

then entered into, and of that שבע (Ps. xvi. 11.) *sufficiency* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of *seven* days. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the * heathen, † for which they gave the very same reason as *Moses* doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Ps. xvi. 11. Heb. iv. 1—11. And hence *seven* was, both among believers and heathen, the number of *sufficiency* or *completion*. On Rev. i. 4, see *Vitranga*.

* Ἑπτάκις, Adv. from ἑπτά *seven*, and κίς a numeral termination denoting *times*, from the Heb. כּכּ to reckon, count. See Κίς. *Seven times*. occ. Mat. xviii. 21, 22. Luke xvii. 4, twice; where it is used indefinitely for *many times*, or *often*. So some of the Greek versions in *Montfaucon's* Hexapla, render the Heb. שבע *seven times* in Ps. cxix. 164, by πλείστα-κίς *often, frequently*.

* Ἑπτάκισχιλιοι, αι, α, from ἑπτάκις *seven times*, and χίλιοι *a thousand*. *Seven thousand*, q. d. *seven times a thousand*. occ. Rom. xi. 4.

ΕΠΩ, from Heb. פֶּה the mouth. Comp. Φαω I. An obsolete V. whence in the N. T. we have 1 aor. εἶπα, 2 aor. εἶπον, infin. εἰπών, particip. εἰπων.

I. To utter with the mouth, to say. Mat. ii. 5. iii. 7. xii. 2. & al. freq. Σὺ εἶπας, *Thou hast said*. Mat. xxvi. 25, 64. Comp. Mark xiv. 62. This is manifestly a form

* Very express are the testimonies of *Josephus* and *Philo* to this purpose. Thus the former, in his *controversial* Treatise against *Apion*, lib. ii. cap. 39. Οὐδ' ἐστὶν ἡ πόλις Ἑλλήνων, οὐδέ τι σουν, οὐδὲ βαρβαρὸς, οὐδὲ ἐν ἑνὸς, ἐνθα μὴ τοῦ τῆς ἐξδομαδὸς ἡν ἀρ-
γεύμεν ἡμῖς, τοῦ εἶδος οὐ διαπεφύηκε. Nor is there any city whatever, whether Greek or Barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus *Philo*, Of the seventh day: 'Εορτὴ γὰρ οὐ μίας πόλεως, ἡ γὰρ εἰς ἑνὸς, ἀλλὰ τοῦ παντός. For this is a feast, not of one city or country, but of all." See more in *Hudson* on *Josephus*, as above.

† See *Grotius* De Verit. Relig. Christ. lib. i. cap. 16, and Not. 20, &c. *Cooke's* Enquiry into the Patriarchal and Druidical Religion, p. 4, 5, and the authors there quoted, and *Leland's* Advantage and Necessity of the Christian Revelation, pt. i. ch. 2. p. 74. 8vo edit.

of assenting to a question asked. We meet with similar expressions in the Greek writers. Thus in *Xenophon*, Memor. Socrat. lib. iii. cap. 10. § 15, one answers *Socrates*, ΑΥΤΟΣ τεῖς ΛΕΓΕΙΣ, ὡ Σωκράτης! *You say so yourself, O Socrates!*" In *Euripides* we have ΣΥ δὲ ταῦτα ΛΕΓΕΙΣ, ἢ εἶω; *you say so, not I.*" So in *Sophocles*, ΣΥ τοὶ ΛΕΓΕΙΣ νῦν, ἢ εἶω." See more in *Wetstein*, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37, and LXX in Exod. x. 29. The words εἰπε δὲ ὁ Κυρίου, Luke vii. 31, are wanting in almost all the MSS, in several ancient versions, in some printed editions; are marked by *Wetstein* as what ought to be expunged, and by *Griesbach* rejected from the text.

II. Εἰπὺν ἐν ἑαυτῷ, or ἐν τῇ καρδίᾳ, *To say within himself, or in his heart*, i. e. to think *within himself*. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are *hellenistical* phrases used by the LXX; the former, Esth. vi. 6; the latter more frequently, Deut. viii. 17. xviii. 21. & al. for the Heb. אָמַר בְּלִבִּי. or אָמַר בְּלִבִּי to say in one's heart; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by *Wollaston*, Religion of Nature, p. 123, 4to edit. 1724. "It is by the help of words, at least in great measure, that we even reason and discourse within ourselves, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find, that he *thinks* as well as *speaks* in some language, and that in thinking he supposes and runs over violently and habitually those sounds, which in speaking he actually makes.—In short, words seem to be, as it were, *bodies* or *vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixt in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in *Plato* (Alcib. 2.) Τα μὲν εἰσθλα κ. τ. λ. abstracted quite from those and all other words." See some further observations on this subject, in *Ellis's* Enquiry, Whence cometh

cometh wisdom and understanding to man?" p. 10, 14.

III. *To speak*. Mat. v. 11. x. 27. xii. 32.

IV. *To tell, declare, inform*. Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxvii. 17.

V. *To command, order, direct*. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. & al. freq. *Stockius* observes, that the writers of the N. T. seem to have learned this application of the V. *ειπεν* from the Hebrews, who frequently use *אמר* in this sense. We deny not, however, adds he, that the present Greek writers use *ειπεν* for *commanding, ordering*, as, besides others, *Alberti* on Mat. iv. 3, and *Duker* on *Thucydides*, lib. vii. § 29. p. 462, have shewn by various examples; but in them it is never construed with *ina*, as it often is in the N. T. but always with an infinitive." But *Quere?* See also *Kypke* on Mat. xx. 21.

Εργαζομαι, from *εργον*.

I. *To work, labour*. Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. & al. Comp. John v. 17.

II. *To work, perform*. Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. & al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35, *Εργαζομενος δικαιοσυνην*, *Working righteousness*. So the LXX, Ps. xiv. or xv. 2, and Zeph. ii. 3, for the Heb. *עָבַד צְדָקָה*;—or evil, Rom. xiii. 10. Jam. ii. 9. Mat. vii. 23, *Εργαζομενοι την ανομιαν*, *Working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. & al. for the Heb. *עָבַד חַטָּא*, *workers of iniquity*.

IV. *To be employed in, or about*. occ. 1 Cor. ix. 13. Rev. xviii. 17. Observe, that in 1 Cor. ix. 13, *Οἱ τὰ Ἱερα ἐργαζομενοι*, *They who are employed about holy things*, denote the *Levites*, as distinguished from *Οἱ τῷ θυσιαστηρίῳ προσεδρευοντες*, *Them who wait at the altar*, i. e. the *Priests*, mentioned in the next verse. See *Wolffius*, *Jos. Mede's Works*, fol. p. 77. and *Vitringa De Synagoga Veteri*, Proleg. p. 74. In Rev. xviii. 17, *Ὅσοι την θαλασσαν ἐργαζονται*, *As many as use, i. e. are employed upon, the sea*. This is an elegant phrase, occurring in the purest Greek authors. See *Raphelius*, *Wetstein* and *Kypke*.

V. *To procure, acquire by labour*, as the

word is frequently applied in the profane writers. occ. John vi. 27. See *Elsner* and *Wetstein* on Mat. xxv. 16.

VI. *To trade, traffic*. occ. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18, for the Heb. *סוחר* *to trade*; but in Mat. it should perhaps be rather interpreted *to gain*, as it often signifies in the Greek Classics. See *Wetstein* on Mat. xxv. 16, and *Hoogeveen's Note on Vigerus De Idiotism.* cap. iii. § 13. reg. 5.

Εργασία, ας, ἡ, from *εργαζομαι*.

I. *Work, labour, pains*. occ. Luke xii. 58, where the phrase *δος ἐργασίαν* exactly answers to the Latin *da operam*, *give thy diligence, take pains*; and is, according to *Grotius*, *Casaubon*, and other critics, a mere *Latinism*. *Wetstein*, however, cites from the rhetorician *Hermogenes*, a writer of the second century, the phrase *ΕΡΓΑΣΙΑΝ ΔΙΔΟΝΑΙ* in the similar sense of *taking pains about a composition, giving it an elaborate handling*, or the like, "*exornata deductio, expolita tractatio.*" *Wetstein*.

II. *A practice, or practising*. occ. Eph. iv. 19. Comp. *Εργαζομαι* III.

III. *Work, business, manufacture*. occ. Acts xix. 25. Comp. Jonah i. 8, in LXX.

IV. *Gain*. occ. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by *Xenophon*, *Memor. Socrat.* lib. iii. cap. 10. § 1. *ΕΡΓΑΣΙΑΣ ἕνεκα*, on account of *gain*:" by *Theophrastus*, *Eth. Char.* 23. *ΕΡΓΑΣΙΑΣ δανειστικῆς*, *usurious gain*." (See also *Daubuz* on Rev. xviii. 17.) And in *Josephus*, *De Bel.* lib. ii. cap. 21. § 2. we have the very phrase *ΕΡΓΑΣΙΑΝ ΠΑΡΑΣΧΕΙΝ* for *furnishing gain*."

Εργατης, υ, ὁ, from *εργαζομαι*.

I. *A workman, a labourer*, properly in husbandry, or agriculture. See Mat. xx. 1, 2, 8. Jam. v. 4. Comp. Mat. ix. 37, 38, and *Wetstein* there.

II. *A workman, an artificer*. Acts xix. 25.

III. *A spiritual workman, or labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10.—or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practiser*. occ. Luke xiii. 27. *ΕΡΓΟΝ*, υ, το. It is generally deduced from *εργα* perf. mid. of *ἐργω* *to work*; but may it not be better derived from the

the Heb. עָרַךְ *to set in order, dispose?* whence also Eng. *work*.

I. *A work, or deed, whether of God, Heb. i. 10. ii. 7. Phil. i. 6.—or of man, whether good or evil, Mat. v. 6. Eph. ii. 10. John iii. 19. 1 Cor. iii. 13. v. 2. & al. freq.*

II. *A deed, fact, as distinguished from word. Rom. xv. 18. 1 John iii. 18. So in Cebes' Picture towards the beginning, ΛΟΓΩΙ και ΕΡΓΩΙ Πυθαγόρειον τινα και Παρμενίδειον ἐζηλωκώς βιον, Emulating the life of Pythagoras and Parmenides both in word and deed;* and in Plato's Apol. Socrat. § 20. p. 98, edit. Forster: "Then indeed I shewed ΟΥ ΛΟΓΩΙ ΑΛΛ' ΕΡΓΩΙ, *Not in word, but in deed.*"

III. *A work, office, business. John xvii. 4. Acts xiii. 2. 1 Tim. iii. 1. 2 Tim. iv. 5.*

IV. Εἶσον τὰ νομῶν, Rom. ii. 15, *the work of the law*, "is, I think, here used for τὸν νομὸν *the law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus Aristophanes in Plut. ver. 894, has χερμα τεμαχῶν, where see Ezech. Spanheim.—And Paul seems to have here mentioned not νομὸν simply, but εἶσον τὰ νομῶν, because εἶσα *works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the ποιήτης τὰ νομῶν *the doer of the law.*" Thus Wolfius. I add, that the learned Bp. Fell, in his paraphrase, explains εἶσον τὰ νομῶν by *matter of the law*. It may throw some further light on the application of εἶσον in this passage to observe, that Homer uses εἶσον for *a thing, or an affair*, as we sometimes speak, Il. v. line 303, and Il. xx. line 286, where he calls a stone, Μεῖσα ΕΡΓΟΝ, *A great affair*. See 1 Thess. i. 3, and Kypke there, who explains εἶσον πιστῶς by *true, real faith*. Comp. 2 Thess. i. 11.

Εἰσθίζω, from εἶσθω the same, which from εἶς *contention*.

I. *To provoke, in a bad sense, to irritate, exasperate. occ. Col. iii. 21.*

II. *To provoke, in a good sense, to stir up, excite. occ. 2 Cor. ix. 2. The compound ἀνερεθίζω is used in a like good sense by Xenophon, Plutarch, and Philo. See Wetstein.*

ΕΡΕΙΔΩ, from the Heb. עָרַד, or עָרַד *to descend*.

*To stick in, stick fast. occ. Acts xxvii. 41. ΕΡΕΥΓΩ, σμαι, Mid. from the Heb. עָרַד *to spit out*.*

*To give vent to, throw out, or utter abundantly. It properly signifies to belch, or belch out, ructare, eructare, and is sometimes so used in the * profane writers; but they also apply it to the voice. occ. Mat xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2, is עָרַב, I will pour out, utter.*

Ερευνᾶω, ω, from εἶρω *to inquire, seek*, (see Homer, Il. vii. line 128. Odyss. xxi. line 31.) formed nearly as εἰλαυνω from εἰλαω.

To search, search diligently, trace, investigate. Homer, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ερευνᾶω to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man" who had robbed him, Il. xviii. line 321,

Πολλὰ δὲ τ' ἀγχι' ἐπηλθε, μετ' ἀνέρος ΙΧΝΗ
ΕΡΕΤΝΩΝ,
Εἰποθεν ἐξυροί.

So to dogs *tracing* their game by the foot, Odyss. xix. line 436,

ΙΧΝΗ ΕΡΕΤΝΩΝΤΕΣ κυνὲς ἦσαν.

Accordingly some of the Greek Grammarians explain ερευνᾶω by ἰχνεύω and ἀνιχνεύω *to trace, or follow by the foot*; and Scapula renders it in Latin by indago *to track*, and vestigo *to follow by the tract*. occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23.

Ερευνᾶτε τὰς γραφὰς, *Search, investigate, the scriptures. John v. 39. The V. I think, is not indicative but imperative, as appears from the structure of the sentence (see Wetstein), and from the emphatic meaning of the word itself, which seems to import such diligence and care in searching, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47, and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52, and Wolfius on John v. 39. The Syriac version accordingly renders it impera-*

* See Theophrast. Eth. Char. 11. and Duport in loc. p. 377, edit. Needham.

tively, *בצו* search ye. Comp. Isa. xxxiv. 16. Campbell, however (whom see), understands *ερευνάτε* in John indicatively; and Bowyer says, "perhaps interrogatively, upbraiding them: *Do you search the scriptures, and yet will not come to me?*" Let the reader consider and judge for himself.

The LXX apply the compound V. *ερευνάω* in like manner to the testimonies, commandments, or law of God, for the Heb. *נצו* to observe, Ps. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. *ερευνάω* answers to the Heb. *פשו* to search by uncovering, to *חקר* to search minutely, explore, to *השו* to strip, and to *משש* to feel, search by feeling.

Ερεω, ω, from *ερω*, which see, or immediately from Heb. *ירר* to teach, shew. This verb is scarcely used in the present tense (see however Phil. iv. 4.) but hence in the N. T. we have perf. act. * *ερηκα*, particip. *ερηκως*, pluperf. *ερηκειν*, perf. pass. *ερημαι*, particip. *ερημενος*.

I. To say, declare. Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. & al. freq.

II. To declare, promise. Heb. xiii. 5.

III. To call. John xv. 15.

Ερημια, ας, η, from *ερημος*, which compare. A desert, an uncultivated country. occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb. xi. 38.

ΕΡΗΜΟΣ, ο, ο, η, plainly from the Heb. *ערו* naked.

Desert, desolate, waste. Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20.

Ερημος, η, († *χωρα* country being understood) a desert or wilderness. John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. & al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29.) describes as a horrid, barren, and uncultivated place. But it sometimes denotes

no more than † uncultivated ground used as common of pasture, in distinction from arable or inclosed land. Luke xv. 4. Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21, for the Heb. *מדבר*. The *ερημος της Ιουδαιας*, Mat. iii. 1. & al. does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited. Comp. Josh. xv. 61, 62.

Ερημωω, ω, from *ερημος*.

To lay waste, make desolate, bring to desolation. occ. Mat. xii. 25. Luke xi. 17. Rev. xvii. 16. xviii. 17, 19.

Ερημωσις, ιος, att. *εως*, η, from *ερημωω*.

Desolation. occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Comp. *Βδελυγμα*.

Εριζω, from *ερις*.

To contend, dispute. occ. Mat. xii. 19. The correspondent Heb. word in Isa. xlii. 2, is *קרא* to cry out.

Εριθια, ας, η, from *εριθυνω* to contend, dispute, which from *ερις*.

Contention, strife, love of strife, of contention, or disputing. Suidas explains *εριθια* by *η δια λογος φιλονεικια* a love of disputing, or of contention by words. Rom. ii. 8. 2 Cor. xii. 20. Jam. iii. 14. See Suicer Thesaur. in *Εριθια*.

Εριον, ο, το, from *ερος* wool, which perhaps from Heb. *ערו* to strip; as Latin vellus a fleece, from vello to pluck.

Wool. occ. Heb. ix. 19. Rev. i. 14.

ΕΡΙΣ, ιδος, η, from *ερη* to be hot with anger.

Contention, strife, quarrel. Rom. i. 29. xiii. 13. & al. freq.

Εριφιον, ο, το, from *ερεφος* the same.

A goat. occ. Mat. xxv. 33. See *Βελιον*.

ΕΡΙΦΟΣ, ο, ο. The Greek Etymologists deduce it from *ερεφαινειν*, appearing in the spring, because kids are yeaned at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to kids, than to lambs, calves, &c. We may perhaps better derive it, with the learned Damm, Lexic. col. 1885, from the intensive particle *ερι*, and *πας* a foot, a goat being an animal that treads very firmly on its feet, and climbs up the roughest places; or else *ερι-*

* See the learned Duport, who, on Theophrast. Eth. Char. p. 183, 4, deduces these forms from the Ionic *ερω*, and says, *Ερηκα* is not from *ερω* baryton, but from *ερω* circumflexed." Pator, however, in his Lexicon, under *Ερω*, will have *ερηκα* to be the perf. act. attic, from *ερω* for *ερεκα*, as *εληφα* for *λεληφα*. Comp. *Πρω*, and Vigerus De Idiotismis, p. 217, edit. Zeunii. Lips. 1788.

† So Xenophon in Scapula; *ΕΡΗΜΟΣ ΧΩΡΑ* και *αρος*, a desert and uncultivated country.

‡ See Shaw's Travels, p. 9. Note, and Doddridge on Luke xv. 4.

φός may be derived from the Heb. רפס *to skip*, with ה emphatic prefixed, q. d. *the skipper*, an action for which *kids* and *goats* are very remarkable. For a like reason, the *he-goat* was called in Heb. צפיר, from צפר *to move nimbly*.

A goat, properly a young goat, or *kid*. See *Welstein* on Mat. xxv. 32. So *Homer* joins together εἰφός and ἀγρὸς *lambs*, Il. xvi. line 352. Il. xxiv. line 262. & al. occ. Luke xv. 29. Mat. xxv. 32; where *goats* from their offensive smell; their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked*, who are, at the day of judgement, to be finally separated from the good. Comp. ver. 33, 41, 46. "Goats are *hypocrites*, (chap. xxiv. 51); for *goats* were *clean* both for sacrifice and food." *Clarke's Note*. On Luke xv. 29, see *Harmer's Observations*, vol. i. p. 322, and vol. iv. p. 163, 4.

ἑρμηνεύω, ας, ή, from ἑρμηνεύω.

An interpretation. occ. 1 Cor. xii. 10. xiv. 26.

ἑρμηνεύω, from ἑρμηνεύς an interpreter, which the Greek Etymologists derive from Ἑρμῆς *Mercury*, the supposed messenger or interpreter of the gods, (which see); but it may perhaps be better deduced immediately from the Heb. ערם *to be cunning, skilful*.

To interpret, explain, or translate out of one language into another. occ. John i. 38, 42. ix. 7. Heb. vii. 2.

ΕΡΜΗΣ, α, ό.

Hermes, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was * the messenger of the gods, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the *Lycaonians* took St Paul for *Hermes*, or *Mercury*, because he was the *chief speaker*. occ. Acts xiv. 12. "† It appears from Josh. xiii. 27, that the Canaanites had a temple to הרם the projector, by which they seem to have meant the *material spirit*, or rather the *heavens*, considered as projecting, impelling, or pushing forwards the planetary orbs in their courses. The Egyp-

tian and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with wings on his head and feet; hence in his hand the ‡ *caduceus*, or rod (the emblem of power), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light* and *spirit* in expansion." Thus equipped, no wonder that the fanciful Greeks made him the messenger, or ambassador of the gods. Whence, as also by confounding his name *Herm* with the Heb. ערם *skilful*, or by deriving it (as the Greek Etymologists generally do) from their V. εἶπω, or εἶπω *to speak*, they feigned him to be the god of eloquence, and patron of learning. He was also with them the god of cheating and theft, either because the manner in which the heavens impel the planets, and particularly the earth, in their orbits, evades our senses, or rather because they, by mistake, referred his oriental name הרם to the verb רמה in the sense of *deceiving* or *cheating*. And from being the god of cheating, he became, with too obvious a transition, the god of merchandise and commerce. (See Hos. xii. 7, or 8, in Heb.) So the Romans called him *Mercurius*, from merx || merchandise, which from Heb. מוכר *to sell*: and as commerce could not be carried on without weights and measures, of these likewise he was reputed the inventor.

ἑρπιδον, α, το, from ἑρπω *to creep*, which from the Heb. רהק *to move with a tremulous motion*, whence also the Latin *repto* *to creep, crawl*, as also perhaps the Eng. *creep*.

A creeping thing, a reptile. occ. Acts x. 12. xi. 6. Jam. iii. 7. Rom. i. 23. where see *Doddridge's Note*, and comp. Wisd. xi. 15, and under Πυθων II.

ἑρπιδον, α, το, from ἑρπω *to creep*, which from the Heb. רהק *to move with a tremulous motion*, whence also the Latin *repto* *to creep, crawl*, as also perhaps the Eng. *creep*.

ἑρπιδον, α, το, from ἑρπω *to creep*, which from the Heb. רהק *to move with a tremulous motion*, whence also the Latin *repto* *to creep, crawl*, as also perhaps the Eng. *creep*.

‡ Perhaps from the Heb. קדוש *holy, separate, distinguished*. See *Abbé Pluche's Histoire du Ciel*, tom. i. p. 288, &c.

|| "Mercurius à mercibus est dictus: Hunc enim negotiorum omnium existimabant esse Deum." *Festus*. "Ab actibus vocantur, ut Mercurius, quod mercibus præest." *Isidor.* lib. viii. cap. 11, De Diis Gentium. See also *Martini Lex. Etymol.*

* See *Boyse's Pantheon*, chap. 33.

† Heb. and Eng. Lexicon in רמה VI.

Red. occ. Acts vii. 36. Heb. xi. 29, *Ερυθρα Θάλασσα*, *The Red Sea*. Thus the LXX constantly (except in one passage, Jud. xi. 16.) render the Heb. *הַיָּם הַיָּבֵשׁ* the *weedy sea*, by which is meant the *Western gulph* or *arm* of what is now commonly known by the name of the *Red Sea*, which arm was anciently named the *Heroopolitan Gulph*, and now the *Gulph of Suez*.

This gulph, together with the sea with which it communicates, the Greeks called *Ερυθρα Θάλασσα* *. The colour of this sea is, however, no more *red* than that of any other, as we are assured by the accurate and authentic *Niebuhr*, *Description de l'Arabie*, p. 360, in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de *Mer rouge*; cependant je ne l'ai pas trouvé plus rouge que la mer noire, la mer blanche &c. a. d. l'*Archipel*, ou toute autre mer du monde." See more in *Niebuhr* himself. Several ancient heathen writers agree in the same testimony. Thus † *Artemidorus* in *Strabo* expressly tells us, it looks of a *green* colour, by reason of the abundance of *sea-weed* and moss that grows therein, which † *Diodorus* also asserts, of a particular part of it. And with their descriptions compare *Wisd.* xix. 7. Whence then did the Greeks name it *Ερυθρα Θάλασσα*? Most probably from *Esau* or *Edom*, whose descendants having possessed themselves of its northern coasts, the sea itself came to be denominated *ים עדום*, i. e. the *sea of Edom*; but the Greeks receiving this name from the Phenicians, rendered it improperly *Ερυθρα Θάλασσα*, mistaking *ים עדום* for an appellative, and translating it by *ερυθρα*, as the LXX do *ים עדום*, Isa. lxiii. 2. *Mela* and *Pliny*, cited by *Fuller*, mention that this sea had its name from a king called *Erythras*, who could be no other than *Edom* (i. e. *Esau*), or some of his descendants. So *Curtius*, speaking of the *Erythraean* sea in its largest extent, lib. viii. cap. 29, "*Mare certè quo alluitur ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum est nomen: propter quod ignari ru-*

here aquas credunt. *The sea with which India is washed certainly differs not even in colour from others. Its name was given it from a king Erythras: wherefore the ignorant believe its waters are red †.*"

EPXOMAI. It borrows most of its tenses from the obsol. V. *ελευθω*, and is plainly derived from the Heb. *פָּרַח* to go from one place to another, for which the LXX use a deflection of *ελευθω*, Job xxxi. 32. It primarily and properly denotes *motion from one place to another*.

- I. *To come*. See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix. 6. *To come to Christ* is *to believe on him*. John vi. 35. vii. 37. Comp. ver. 38.
- II. *To go*. Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. *Xenophon* uses the word in the same sense, *Cyropæd.* lib. vi. p. 325, 333. edit. *Hutchinson*, 8vo. So *Homer*, Il. i. line 120.
- III. Of time, *To come*. Luke xxii. 7. Gal. iv. 4.
- IV. *To be to come, to be future*. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thess. i. 10. *ὁ ἐρχόμενος*, *He who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Ps. cxviii. 26. Isa. xxxv. 4. Zech. ix. 9, but especially Gen. xlix. 10, and see Bp. *Chandler's* *Defence of Christianity*, p. 165. 1st edit.
- V. *To be coming, following, next, or instant*. Acts xiii. 44. xviii. 21. So *Thucydides* cited by *H. Stephens*, EPXOMENOY ἔλθεις, *The following, or next, year*. See *Weststein* on Acts xiii. 44.
- VI. *To come, happen*. Phil. i. 12. 2 Thess. ii. 3. Rev. iii. 10. John xviii. 4, where *Kypke* cites from *Dionysius Halicarn.* Ant. lib. xi. p. 721, Οὐδὲ δεδοικε μὴ ΕΠ' ΑΥΤΟΝ ΕΛΘΟΙ ποῖς συν χροῶν τὰ δεινὰ. *Nor fears lest in time evils should come upon him.*"
- VII. *To be brought*. Mark iv. 21. This application of the word is proved by *Raphelius* and *Kypke* to be agreeable to the style of the best Greek writers.
- VIII. *To come back, return*. John xiv. 18, 23. *Xenophon* applies the V. in the same manner. See *Raphelius*.

† See more in *Fuller's Miscel. Sacr.* lib. iv. cap. 20. *Prideaux Connect.* vol. i. p. 10, 11. 1st edit. 8vo. *Universal Hist.* vol. xviii. p. 338. 8vo. *Shaw's Travels*, p. 447. 2d edit. *Well's Sacr. Geog.* vol. ii. p. 90.

* They sometimes extended this name even to the *Arabian* and *Indian* Sea.

† See the passages cited by *Bochart.* vol. i. p. 2.

IX. Εἰς τὸ χεῖρον εἶναι, *To grow worse.* occ. Mark v. 26. *Aristophanes* has a similar expression, Nub. line 830,

Σὺ δ' ἐστὶς τοσοῦτ' ὅσον τῶν Μανίων ἐλάττωας;

Are you then grown so very mad?"

Comp. *Kypke*.

X. Εἰς ἑαυτὸν εἶναι, *To come, or be come to himself, i. e. to recover his senses or understanding.* occ. Luke xv. 17. So *Arrian* *Epictet* lib. iii. cap. 1, 'Ὅταν εἰς σάυτον ἐλθῇς, When you come to yourself." See more in *Wetstein*. It is obvious to remark how similar the phraseology of the Greek is in this instance to that of the English. The Latins say, ad se redire, and the French, revenir à lui-même, in the same sense; so French transl. in Luke, --étant revenu à lui-même.—And in like manner *Diodati's* Italian—ritornato a se medesimo. Comp. Γινομαι XI.

Εἰσάω, ω. The Greek Etymologists derive it from εἰρομαι to ask, interrogate (which from εἶρω to speak), or from εἶρω, ὦρος, ὦ, love, desire. But may it not be more probably deduced from a corruption of the Heb. עָרַר to entreat?

I. To ask, interrogate, question. Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. & al. On John xvi. 30, see *Campbell*, and comp. ver. 19, 23.

II. To ask, request, desire, beg, beseech. See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thess. iv. 1. *Xenophon* and *Demosthenes* use the V. in this latter sense. See *Wetstein* on Mat. xv. 23.

ΕΣΘΗΣ, ἡλός, ἡ, either from Heb. עָשָׂה array, dress, with ה' emphatic prefixed, or from ἔσθαι 3d pers. perf. pass. of ἐννυμι to put on, which see under Ἀμφιεννυμι.

A robe, garment, raiment. Luke xxiii. 11. Acts i. 10. Jam. ii. 2. & al.

Hence, the Æolic digamma being prefixed, as usual, the Latin vestis by which the Vulg. render the Greek ἐσθής), whence the Eng. vest, vesture, vestment, invest, divest, &c.

Εσθῆσις, ιος, att. εως, ἡ, from ἐσθής

A robe, garment. occ. Luke xxiv. 4, where see *Wolfius* and *Wetstein*.

Εσθίω, from ἐσθω the same, which from the Heb. עָשָׂה to destroy, demolish, whence also the N. עָשָׂה a moth, which so wonderfully

eats woollen. See Job xiii. 28. Isa. l. 9. li. 8. Hos. v. 12.

I. To eat, as men, Mat. ix. 11. 1 Cor. xi. 28, 29. & al. freq.—or as other animals, Mat. xv. 27. Luke xv. 16.

John the Baptist is said, Mat. xi. 18, to have come μὴτε ἐσθίων μὴτε πινών, neither eating nor drinking, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke vii. 33, by his neither eating bread nor drinking wine. On the other hand, the Son of Man is said, Mat. xi. 19, to have come eating and drinking, i. e. as others did, and that too with all sorts of persons, Pharisees, Publicans, and Sinners. But, Luke xvii. 27, 28. eating and drinking is part of the description of a sensual, worldly, careless and irreligious life. Comp. Isa. xxii. 13. 1 Cor. xv. 32, where see *Wetstein*.

II. To devour, consume, as fire. occ. Heb. x. 27. Thus in the O. T. the Heb. לָכַח, to eat, is often applied to the action of fire, for which in this sense the LXX use other words expressive of eating, as ἐδομαι, κάλαφασομαι, καίεσθαι, but never (as I can find) ἐσθίω. In *Homer*, however, Il. xxiii. line 182, we meet with ἐσθίω thus applied:

Τὴς ἅμα σοὶ πάντας ΠΥΡ ΕΣΘΙΕΙ—
All these with thee the fire devours.

Εσοπίρον, ε, το, from εἰς or εἰς into, and οπίομαι to seek, look.

A looking-glass, mirror. occ. Jam. i. 23. 1 Cor. xiii. 12. Comp. Ἀνίσμα.

Εσοπίρον is used in this sense by *Anacreon*, Ode xx. line 5.

Εἶω δ' ΕΣΟΠΤΡΟΝ εἶναι,
Ὅπως αἰ βλεπῆς με.

I a looking-glass would be,
To be always view'd by thee.

Again, Ode xi. line 3,

Λαβὼν ΕΣΟΠΤΡΟΝ ἀβρεῖ
Κομὰς μιν ὡς τ' ὤσας—

Take thy looking-glass, and view
Thy white hairs, alas! how few!

So *Arrian* *Epictet* lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655. ΕΣΟΠΤΡΟΝ πρῶτον λαβὼν, ἰδε σὺ τὰς ὤμους, First take your looking-glass, look at your shoulders—"

Εσπίλον occurs not in the LXX, but is used in the sense of a *mirror*, Wisd. vii. 26. Ecclus. xii. 11, or 13; which passages may be illustrated by remarking that the ancient eastern *mirrors* were not of glass, like ours, but of *brass* (see Exod. xxxviii. 8.), and were consequently liable to spots and rust, which circumstance are also not irrelative to 1 Cor. xiii. 12.

Εσπερα, ας, ή.

The evening. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. *Εσπερος*, υ, ό, *Hesperus*, the * *evening star*, that is, the planet *Venus*, while tending from its upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sun-set. The Greek *Εσπερος* may be derived either from the † Heb. *הַצִּפּוֹרִית* or *הַשֶּׁפֶר* on account of the *vivid light* or *splendour* which it reflects. This *Homer* has long since observed, Il. xxii. lin. 317, 318,

‘Οἷος δ’ αἴηρ ἑστὶ μετ’ ἀστράσι νυκλὸς ἀμολύων
ΕΣΠΕΡΟΣ, ός ΚΑΛΑΙΣΤΟΣ ἐν θρανῷ ἵσταται αἴηρ.

As radiant *Hesper* shines with keener light,
Far beaming o’er the silver host of night,
When all the starry train emblaze the sphere.

POPE

So *Milton*, in his description of the evening,

—Now glow’d the firmament
With living sapphires: *Hesperus*; that led
The starry host, rode brightest.

Par. Lost, b. iv. lin. 604—6.

Εστηκω, either from *ἐστηκα* perf. of *ἵστημι* to *stand*, or from Heb. *קָם* to *be still*.

To *stand*, *stand still*, *stand firm*. Some learned men consider the forms *ἐστηκει* and *ἐστηκεισαν*, Mat. xii. 46. xiii. 2. & al. as the 3d pers. pluperf. sing. and plur. of *ἐστηκω*, while others choose to refer them to *ἵστημι*. It is, however, certain that the Greek writers sometimes use the V. *ἐστηκω*. Thus *Aristophanes*, Lys. lin. 635, ‘Ὡδε ἔσθημι, Here will I *stand*, or *place myself*.” And thus in the *Life of Homer*, ascribed to *Herodotus*, § 33,

* Agreeably to that of *Virgil*, Eclog. x. line 77.

Ite denique saturæ, venit Hesperus, ite capellæ.

† Comp. Heb. and Eng. Lexicon in עָמַד VI. VII, and in עָמַד II.

Οὐχ ἔσθημεν, We will not *stay*.”

See also *Scapula’s* Lexicon.

Εσχάτος, η, ον. The Greek Etymologists deduce it from *εσχον*, 2d aor. of *εχω* or *σχω* to *hold*, *contain*, or from *εσχω* to *restrain*, *contain*; but perhaps it may be more probably derived from the Heb. קֶצֶף the *end*, with ת emphatic prefixed.

I. *The last*, of time. John vii. 37. 1 John ii. 18, where *εσχάτη ὥρα* may mean the *last period* of the *Jewish state*. See *Wolffius*, and Acts ii. 17. Jam. v. 3. Mat. xxiv. 5, 24. & al. See also *Macknight* on 1 John ii. 18, and his preface to this epist. sect. iv. But comp. *Lardner’s* History of the Apostles and Evangelists, chap. xx. § ii. Καὶ τὴν ἐσχάτην, *The last time*, 1 Pet. i. 5, is † the *end of the world*, and the time of judgment, called elsewhere *εσχάτη ἡμέρα* the *last day*, John vi. 39, 40, 44, 54. xi. 24. xii. 48. || But in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3, the *last days*; and Jude ver. 18, the *last time*; and 1 Pet. i. 20. *εσχάτων τῶν χρόνων*, the *last times*, seem to denote the *last age of the world*, namely, from the first to the second coming of Christ. But see *Macknight* on the several texts, and *Whitby* on 1 Tim. iv. 1.

In the term *εσχάτης*, 1 Cor. iv. 9. “there is a reference to the *Roman* custom of bringing forth those persons on the *theatre* in the *after* part of the day, either to fight with each other, or with wild beasts, who were appointed to *certain* death, and had not that poor chance of escaping which those brought forth in the morning had.” *Doddridge*.

II. *The last*, of condition, order, or dignity. Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14.

III. *The last*, utmost. Mat. v. 26.

IV. Of place, *Εσχάτον*, το (μέρος, namely, being understood), *The extreme*, *utmost*, or *most distant part*. Acts i. 8. xiii. 47. The LXX use the phrase, *εσχάτης γῆς*, for the Heb. קֶצֶף אֶרֶץ, Isa. xlviii. 20. xlix. 6. Jer. x. 13. Nevertheless the ex-

† See the learned *Jos. Mede’s* Works, fol. p. 652, &c

|| See Bp. *Newton’s* Dissertat. on Prophecies, vol. ii. p. 456, &c.

pression

pression ought not to be regarded as merely *hebraical* or *hellenistical*, since *Herodotus* also has ΤΑ ΕΣΧΑΤΑ ΓΗΣ, lib. iii. cap. 25. So *Theocritus*, Idyll. xv. line 8. See *Raphelius* and *Wetstein*, and comp. Περὶ 1.

V. Of state, Εσχάτω, τῶ (πρᾶγμα, namely;) *The last state or condition*. Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

Εσχάτως, Adv. from εσχάτος.

Εσχάτως ἔχειν, *To be in the last extremity*, i. e. *at the point of death*. occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ΕΣΧΑΤΩΣ ΕΧΕΙΝ, is so applied by *Diodorus Siculus*. See *Elsner*, *Wetstein*, and *Kypke*.

Ἐσω, Adv. from εἰς or ἐν *in, into*.

1. With a Genitive, *Into*. occ. Mark xv. 16.

2. Absolutely, *In, within*. occ. Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26, where εἰς ἔσω denotes being *in the house*, as *Kypke* shews ἔσω is used in *Sophocles*. So from *Arrian* *Epictet*. lib. i. cap. 22, he quotes ἐξω εἶναι he is *out*, for, he is *from home*.

3. With the article prefixed it assumes the nature of a N. adjective. Ὁ ἔσω ἄνθρωπος, *The inner man*, i. e. *the mind, soul, or spirit, of man*. occ. Rom. vii. 22. Eph. iii. 16. Comp. Εξω 2. So *Plato* uses the phrase ὁ ἔσος ἄνθρωπος, for the *rational part of our nature*. See *Wetstein*, *Whitby* and *Macknight* on Rom. vii. 22.

Ἐσω, οἱ, *Those who are within*, i. e. the *pale of Christ's church*. occ. 1 Cor. v. 12. Comp. Εξω 2.

Ἐσωθεν, Adv. from ἔσω *within*, and θεν a syllabic adjection denoting *from a place*.

1. *From within*. occ. Mark vii. 21, 23. Luke xi. 7.

2. *Within*. Mat. vii. 15. xxiii. 25, 27, 28.

3. With the article prefixed it assumes the nature of a N. adjective. Ἐσωθεν, τὸ (μέρος, namely), *The inner part, the inside*. occ. Luke xi. 39, 40. Ὁ ἔσωθεν (ἄνθρωπος, namely), *The inner man*. occ. 2 Cor. iv. 16, where see *Whitby*, and comp. Ἐσω 3, and Εξωθεν 3.

Ἐσώτερος, α, ον, Comparative of ἔσω.

Inner, interior. occ. Acts xvi. 24. Ἐσώτερον, τὸ, (i. e. μέρος,) *The part within*. occ. Heb. vi. 19, Εἰς τὸ ἐσώτερον τῆς καλῆς περιαγμῆς, *Within the veil*. So the LXX use ἐσώτερον τῆς καλῆς περικτυμῆς for מִבֵּית

לפרכת, Lev. xvi. 2, 12; and for מִבֵּית לַפְּרֹכֶת, Lev. xvi. 15.

Ἐταῖρος, α, ὁ. The most probable of the Greek derivations proposed of this word seems to be that from εἶδος *custom*, q. d. εἰταῖρος a *customary companion or friend*; but perhaps it may be better deduced from the Heb. הִתְרַעַה, Hith. of רָעַה, *to make one's self a companion*. So in Prov. xxii. 24, the LXX render הִתְרַעַה לֹא by μὴ ἴσθι ἑταῖρος, *be not a companion*; and ἑταῖρος in that version generally answers to the N. רֵעַה.

I. A companion, associate, fellow. o.c. Mat. xi. 16.

II. Used in compellation ἑταῖρε, Vocat. *Friend*. occ. Mat. xx. 13. xxii. 12. xxv. 50. It does not necessarily import affection or regard, as φίλος does, and is applied in the profane writers, as in St. Mat. to indifferent or even obnoxious persons. Thus in *Lucian*, De Saltat. tom. i. p. 912. Βέλαιε ἐν ἀφαιμένῳ, ὦ ἑταῖρε, τῶν βλαστημῶν τέτων, *Will you, therefore, my friend, leave off this railing*," &c. See other instances in *Wetstein* on Mat. xx. 13, and comp. *Campbell's Prelim. Dissert. to Gospels*, p. 599.

Ἐτερογλωσσος, α, ὁ, from ἕτερος *another*, and γλῶσση a *tongue, language*. *One of another tongue or language*. occ. 1 Cor. xiv. 2.

This word occurs not in the LXX, but *Aquila* has used it for the Heb. זָרָה *barbarous*, Ps. cxiv. or cxiii. 1. And *Raphelius* cites the following words from *Polybius*, speaking of *Hannibal*: Πλείστοις ἀλλοφυλοῖς καὶ ἑτερογλωττοῖς ἀνδράσι χρησαμένους, *He employed a great number of men who were foreigners in descent and language*."

Ἐτεροδιδασκαλεῖω, ὦ, from ἕτερος *other*, *different*, and διδασκαλία *doctrine*.

To teach other or different doctrine, namely, from that taught by the Apostles, which was in effect the words of our Lord Jesus Christ. occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37.

Ἐτεροζυγίω, ὦ, from ἕτερος *another*, and ζυγός a *yoke*.

To draw the other side of the yoke, to draw, or be joined in, the same yoke; or rather, as our translation, *To be unequally, or unfitly yoked*, particularly * in marriage;

* See *Leslie's Theological Works*, fol. vol. 1. p. 755.

for the Apostle seemstoallude tothatlaw, Lev. xix. 19, בְּהִמְתֵּךְ לֹא תִרְבִּיעַ כְּלָאִים, which the LXX render τα κληνη σα & καλοχηνους ἐτεροζυγω, where it is plain, as *Bochart* has observed, vol. ii. 246, that ἐτεροζυγω is used for one of another kind or species. "But why are cattle of different species called ἐτεροζυγα? Namely, because they are not usually joined together in the same yoke, εν ἐνι ζυγω. So *Hesychius*: 'Ετεροζυγοι, οἱ μὴ συζυγῶντες, *Those that are not yoked together.*" *Le Clerc.* occ. 2 Cor. vi. 14.

ΕΤΕΡΟΣ, α, ον, formed, like the Eng. *other*, by a corruption from the Heb. אחר *after, latter, other*, to which word ἐτερος frequently answers in the LXX.

I. *Other, another.* Mat. viii. 21. xi. 3. xii. 45. & al. freq. 'Ο ἐτερος, following ὁ, εἷς, *the one, The other*, of two. Mat. vi. 24. Luke vii. 41. xvii. 34, 35, & al. 'Ετεροι. οἱ, *Others*, meaning a third sort. Mat. xvi. 14. The Attics apply ἐτερος in like manner. See *Wetstein*. 'Ετερος and ἐτερος, repeated, *One and another*, i. e. *different from each other*. 1 Cor. xv. 40. Observe, that in 1 Cor. viii. 4, nine or ten MSS, five of which ancient, together with the Vulg. and Coptic versions, omit ἐτερος, which is accordingly rejected by *Bp. Pearce*, and by *Griesbach* marked as probably to be omitted.

II. *Other, different, altered.* Luke ix. 29.

III. *Other, foreign, strange.* Acts ii. 4.

IV. *Strange, unnatural.* occ. Jude ver. 7.

'Ετερος, Adv. from ἐτερος.

Otherwise, differently. occ. Phil. iii. 15.

ΕΤΙ, Adv. either from εἰμι *to be*, or rather from the Heb. עַד, or עַדְּךָ *yet, until*.

1. *Any more, any longer, yet, still.* See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6, where see *Wolffius*.

2. *Even, of time, jam inde.* Luke i. 15. *Raphelius* shews that *Herodotus* uses it in the same view. See also *Wolffius*, *Wetstein*, and *Kypke*.

3. Ετι δε, *Moreover.* Acts ii. 26. Heb. xi. 36. So the Vulg. *insuper*.

These two particles are used in the same sense by the profane writers. See *Raphelius*.

4. Ετι δε και, *And even, and moreover.* Luke xiv. 26.

Ετοιμαζω, from ἐτοιμος.

To prepare, make ready. See Mat. iii.

3. xx. 23. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31.

'Ετοιμασια, ας, ή, from ἐτοιμαζω *to prepare, or to establish, settle*, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxxv. 7. ciii. 19. & al. for the Heb. חֲכִין. *A preparation, or rather, A basis, foundation, firm footing*; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11, for the Heb. מוֹכֵן, or מְכוּנָה *a base, foundation*. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. vi. 15, the only passage of the N. T. wherein it occurs, and with the use of the military ὑποδήμα, in St Paul's time: for at ver. 11, the Apostle advises his converts to *put on the whole armour of God, that they might be able to stand (σῆναι) against the wiles of the devil*; and ver. 13, *to take the whole armour of God, that they might be able to withstand (ἀνίστηναι) in the evil day, and having done all to stand (σῆναι)*: Stand (σῆς) therefore,—*having your feet shod with the ἐτοιμασια firm footing or foundation, of the gospel of peace, i. e. with the firm and solid knowledge of the gospel, in which you may stand firm and unmoved, as soldiers do in their military caligas, which among the Romans were furnished with spikes for this purpose**. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to *Bynæus De Calceis Hebræorum*, lib. i. cap. 5, where the reader may find it well illustrated and defended.

ΕΤΟΙΜΟΣ, η, ον, either from the Heb. סָדַק *to seal, seal up, finish, complete*, (see Dan. ix. 24. Ezek. xxviii. 12.) or from סָדַק *perfect, complete*, with ט emphatic prefixed.

I. *Ready, prepared.* See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Εν ἐτοιμῳ εχειν, *To have in readiness, be prepared.* 2 Cor. x. 6. So *Polybius* cited by *Raphelius*, ΕΙΧΟΝ ΕΝ ΕΤΟΙΜΩ, *They were prepared.*" See also *Wetstein* and *Kypke*.

II. With a V. Infinitive following, it denotes *futurition*, and is equivalent to μὲλλον, *What is to be, futurus.* occ.

* See *Juvenal*, Sat. iii. line 248, and Sat. xvi. lin. 24, 25.

1 Pet.

1 Pet. i. 5. Σωτηριαν ἐτοιμην ἀποκαλύφθηναι, *Salvation which is to be revealed.*"

This use of the Greek ἐτοιμος seems *hebraical*, and correspondent to the similar application of the Heb. עָתִיד, which most properly signifies *ready, prepared*. See *Heb. and Eng. Lexic.* in עָתִיד I.

Ἐτοιμως, Adv. from ἐτοιμος.

Readily, preparedly. But in the N. T. it is found only in the phrase, Ἐτοιμως εἶναι, *To be ready, prepared*. Comp. under Εἶναι IX. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5, in which last text it may denote simply *futurition*,—*who shall or will judge*. So the Syriac Version לְמִדָּה עָתִידָא. Comp. under Ἐτοιμος II. The phrase ἐτοιμως εἶναι in the sense of *being ready or prepared*, is frequently used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxi. 13.

Ἔτος, εὖς, ἔς, το. It may be derived either from the V. εἰ to go, *proceed*, or perhaps from the Heb. עֵת *time, season*.

A year. Luke ii. 41, 42. iii. 1. et al. freq. This word in the LXX most commonly answers to the Heb. שָׁנָה *a year*.

EY, Adv. from the Heb. עָוָה *to desire, choose*.

I. *Well, happily.* occ. Eph. vi. 3.

II. *Well, good.* occ. Mark xiv. 7.

III. *Well, rightly.* occ. Acts xv. 29.

IV. *Well done! Eu! Euge!* occ. Mat. xxv. 21, 23. Luke xix. 17. See *Wetstein* on Mat.

V. In Composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of εὖς, namely, *readiness, or easiness*, as in εὐμετάδοτος *ready to distribute*, εὐκοπος *easy*; and sometimes, but more rarely, *intense-ness*, as in εὐπροσέδρος *attending very much or constantly*, εὐτονώς *vehemently*.

Εὐαγγελίζω, from εὐαγγελιον.

I. In the Active and Middle voice, *To bring glad tidings, good or joyful news*. Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. בָּשָׂר; and in the profane writers likewise it is used for *bringing or telling good news or tidings*. See *Wetstein* on Mat. xi. 5. I add from *Lucian*, *Tyrannicid.* tom. i. p. 790. Τὴν εὐθυερίαν ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ, *Bringing the joyful tidings of liberty*; and from *Josephus*, *Ant.* lib. v. cap. 1.

§ 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, τὴν ἀλάσιν αὐτῶν τῆς πόλεως ΕΥΗΓΓΕΛΙΣΑΤΟ, *told them the good news of taking the city.*" So lib. vii. cap. 10. § 5. Νικηὴν ΕΥΑΓΓΕΛΙΖΕΤΑΙ, *He tells the good news of the victory.*" And De Bel. lib. iii. cap. 9. § 6, "Titus sending out a horseman, ΕΥΑΓΓΕΛΙΖΕΤΑΙ τῷ πατρὶ τοῦ ἐξόν, *tells his father the good news of this affair.*"

In Pass. Εὐαγγελίζομαι, *To have good tidings brought, published or declared to one*. Mat. xi. 5. Heb. iv. 2, "For unto us the good tidings are published which were published to them. What these good tidings are, is evident from the context. It is the promise of rest to God's people." Thus *Campbell* in his Vth Prelim. Dissertation to Gospels, part ii. which by all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the Mid. voice, Isa. lxi. 1, to the Messiah's *publishing good tidings* to the poor, and in Isa. lii. 7, to the *preaching* of the Apostles. Hence in the N. T. Act. and Mid. *To publish the gospel, or declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize*. It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18. iv. 18, 43. Acts v. 42. viii. 4. xiii. 32. Rev. xiv. 6. Εὐαγγελίζομαι, pass. *To be published as glad tidings*. Luke xvi. 16. Gal. i. 11. 1 Pet. i. 25. comp. ch. iv. 6.

Εὐαγγελιον, ε, το, from εὖ well, good, and ἀγγελία a message.

I. *A good message, glad tidings, good, or joyful news.* The LXX (according to *Aldus's* edition) use εὐαγγελίων for *good tidings*, 2 Sam. xviii. 20, and εὐαγγελία for *tidings in general*, 2 Sam. xviii. 22, 25, answering to the Heb. בִּשְׂרָה. The Greek writers also apply εὐαγγελιον for *good news or tidings*. To the instances produced by *Wetstein* on Mat. iv. 23, I add from *Josephus*, De Bel. lib. iv. cap. 11. § 5, Ταῦτα ἀπὸ τῆς Ῥώμης ΕΥΑΓΓΕΛΙΑ ἦκε, *The good news came from Rome.*" And from *Aristophanes* (cited by *Mintert*), ΕΥΑΓΓΕΛΙΑ καὶ γὰρ φέρεται αὐτοῖς, *And I told them good news.*"

II. In

II. In the N. T. *The glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the Prophet Daniel, ch. ii. 44. vii. 13. 14, by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (Comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1, &c.

Observe, that as the Apostle in 1 Cor. ix. 14, uses the phrase, ΕΚ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ζην, to live *of*, or *from*, the gospel, so Josephus tells us, De Bel. lib. v. cap. 13. § 6. that John, the zealot, in defence of his sacrilegious plundering the temple, and using the consecrated wine and oil, pleaded that it was fit, τας τω ναω τραφεισθαι ΕΞ ΑΥΤΟΥ τρεφεισθαι, that those who fought for the Temple should be fed *from the Temple*." See also Wolfius.

Our English word *gospel** from the Saxon goðspell, which is compounded of goð good, and spell a history, narration, message, admirably expresses the force and propriety of the Greek ευαγγελιον.

Ευαγγελιστης, ο, from ευαγγελιζω.

An Evangelist. These were ministers in the primitive church, who seem to have been assistants to the Apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with †. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. Comp. Acts xix. 22.

* The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL. Evangelium. Anglosax. goðspell, Al. Gotspell. Hanc vocem retinuerunt Angli, cum ejus usus apud superiores inferioresque Germanos penitus interciderit. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum hominibus, atque aliâ quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox goðspell sit ευαγγελιστης, et compositione merè Teutonica vim proprietatemque Gr. ευαγγελιον mirificè reddat. Est enim à goð bonus, et spell historia, narratio, nuntium. Junii Etymol. Anglican. in Gospel.

† See Eusebius Eccles. Hist. lib. v. cap. 9, or 10, Echard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188. and Suicer Thesaur. in ευαγγελιστης.

Ευαριστω, ω, from ευαριστος.

To please well, or very much. occ. Heb. xi. 5, 6. Ευαριστοιμαί, υμαι, pass. To be well pleased. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5, and xiii. 16, where comp. Kypke.

The LXX render עָוָה לַיהוָה תֵּלֵךְ to walk with God, by ευαρισεῖν τῷ Θεῷ, concerning Enoch, Gen. v. 22, 24, and in several other passages.

Ευαριστος, ο, ή, και το—ον, from ευ well, and αριστος pleasing, agreeable.

Well-pleasing, acceptable, or pleasing well, Rom. xii. 1, 2. Tit. ii. 9.

Ευαριτω, Adv. from ευαριστος.

Acceptably. occ. Heb. xii. 28.

Ευγενετος, α, ον. The Comparative of the following,

Ευγενης, ιος, υς, ο, ή, from ευ well, and γενος race, family, which from γινομαι to be born.

I. Descended from a good family, well-born, noble. occ. Luke xix. 12. 1 Cor. i. 26.

II. Generous, ingenuous. So Aristotile ap. H. Steph. cited by Wetstein on Acts xvii. 11, observes, that ευγενης sometimes signifies μεγαλοπρεπης και γενναιος. Comp. also Kypke. occ. Acts xvii. 11, where we have the comparat. masc. plur. Ευγενεστεροι, οι, More generous. "There is (as Whitby has observed) a peculiar spirit and propriety in this expression, as the Jews † boasted they were || ελευθεροι και ευγενεις, free and noble, by virtue of their descent from Abraham and the other Patriarchs. These Beræans, imitating the rational faith of their great progenitor, were ευγενεστεροι his more genuine offspring." Doddridge.

Ευδια, ας, ή.

Fair, or fine, weather. It is derived from ευ § well, or good, and Δια (which see under Ζευς) Jupiter, i. e. the heavens, or air, whence the Latins say, sub Dio, in the open air; and in Horace we have sub Jove frigido, in the cold air, literally, under cold Jupiter, lib. i. ode 1. line 25.

† See John viii. 33, 39, 41.

|| So Philo in Legat. col. 792.

§ So Eustathius in Homer, Il. iii. p. 314, 30. Ζευς και ο Αηρ διδηλωται, εξ υ και η ΕΥΔΙΑ, ο εστιν η, ΕΤΑΕΡΙΑ, Jupiter also denotes the air, whence Ευδια, that is, a good state of the air, fair weather."

The

The same Poet speaks of *Jupiter's*, i. e. the *air's* congealing the snow, lib. i. ode 10. line 7, 8,

— — — *Ut glaciet nives*
Puro numine Jupiter.

See also *Cicero De Naturâ Deor.* lib. ii. cap. 25. occ. *Mat.* xvi. 2, where see *Wetstein's* excellent Note. It is not used in the LXX, but in *Ecclus.* iii. 15. *Ευδοκῶ, ω*, from *ευ* well, good, and *δοκῶ* to think.

I. To think well, think good, be pleased, willing, or desirous. *Luke* xii. 32. *Rom.* xv. 26, 27. 2 *Cor.* v. 8. *Col.* i. 19, 'Ὅτι ἐν αὐτῷ *ευδοκῆτε* πᾶν τὸ πληρῶμα καὶ οἰκῆσαι, *Because in him the whole fulness, of the Godhead namely, was pleased to dwell.* The text according to this explanation, is so agreeable to what the Apostle says, ch. ii. 9; and the structure of the words so conformable to that of other passages, (see *Luke* xii. 32. *Gal.* i. 15. 16, and comp. 1 *Mac.* xiv. 41.) that I have no doubt but this is the true interpretation. Comp. *πληρῶμα* X.

II. With *εν* or *εις* following, *To be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction.* *Mat.* iii. 17. xii. 18. 1 *Cor.* x. 5. 2 *Cor.* xii. 10. 2 *Thess.* ii. 12. *Ευδοκεῖν* EN— is a *hellenistical* phrase formed after the analogy of the Heb.—ב פנך or—ב פנך, to both which it answers in the LXX. See *Isa.* lxii. 4. *Mal.* ii. 17. 1 *Chron.* xxix. 3. *Ps.* xlv. 3. cxlix. 4, and comp. 1 *Mac.* x. 47.

III. With an Accusative, *To take pleasure in, to delight in.* *Heb.* x. 6, 8. This also is a *hellenistical* phrase, and is used by the LXX for the Heb. פנך, *Ps.* li. 18, cii. 15, for פנך, *Ps.* li. 19.

The learned *Raphelius* has remarked on *Mat.* iii. 17, that this V. is scarcely to be found in any of the profane writers, except *Polybius*, who frequently uses it, but applies it either absolutely, or joins it with a dative. *Wetstein*, however, on *Mat.* iii. has produced a passage from *Diodorus Sic.* where it is in like manner construed with a dative.

Ευδοκία, ας, ή, from *ευδοκῶ*.

I. A seeming well or good, will, pleasure, good pleasure. occ. *Mat.* xi. 26. *Luke* x. 21.

II. Good will, benevolent affection, affectionate desire. *Luke* ii. 14. *Rom.* x. 1. *Phil.* i. 15. Comp. *Phil.* ii. 13, and *Macknight*. See *Suicer Thesaur.* on the word.

Ευεργετία, ας, ή, from *ευ* well, good, and *εργον* a work.

A good work or deed done, a benefit conferred. occ. *Acts* iv. 9. 1 *Tim.* vi. 2. On which latter text compare under *Αντιστασια* II.

Ευεργεῖω, ω, from *ευ* well, good, and *εργον* a work.

To do good. occ. *Acts* x. 38.

Ευεργέτης, ας, ό, from *ευεργεῖω*.

A benefactor. occ. *Luke* xxii. 25. See *Wetstein's* Note.

Ευθείος, ας, ό, ή, from *ευ* well, and *θετος* placed, disposed.

Rightly disposed, fit. occ. *Luke* ix. 62. xiv. 35. *Heb.* vi. 7. See *Wetstein* on *Luke* ix.

Ευθως, Ad. from *ευθυς*.

1. Immediately, instantly. *Mat.* iv. 20. viii. 3. & al. freq.

It must in some passages be considered as transposed, or else be rendered as soon as. Thus *Mark* i. 10. Καὶ *ευθως* ἀναβαινὼν ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένης τῆς νεφελῆς. And coming out of the water he immediately saw the heavens opened, or, As soon as he came up out of the water he saw, &c." So ver. 29. ch. v. 36. xi. 2. See *Doddridge* on *Mark* i. 10. *Ευθυς* is in like manner transposed by *Xenophon*, *Cyri Exped.* lib. ii. p. 171. edit. *Hutchinson*, 8vo. "Proxenus, the Bœotian, ΕΥΘΥΣ μὲν μετὰ τὸν ἄνδρα, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μέγιστα πράττειν ἱκανός, As soon as he was a stripling, desired to be a man, fit for doing great things;" and by *Lucian*, *De Merc. Cond.* tom. i. p. 495. Καὶ ὁ μὲν πρῶτος, ΕΥΘΥΣ ἐπισκεπτόμενος παρακῆστας τὴν δεσποῖαν, προδραμὼν καὶ προμηνύσας ἀπερχέσθαι, —And the first who overhears his master proposing (such a thing) immediately running before, and bringing information of it, returns, &c."

2. Soon, speedily. 3 *John* ver. 14.

Ευθυδρομῶ, ω, from *ευθυς* straight, and *δρομος* a course.

To come with a straight course, or run, as the sailors call it. occ. *Acts* xvi. 11. xxi. 1.

Εὐθυμῶ, ω, from εὐθυμος.

I. To take courage, be of good courage. occ. Acts xxvii. 22, 25.

II. To be cheerful, to be in good spirits, as we say, Jam. v. 13.

Symmachus uses the particip. εὐθυμων for the Heb. לֵב טוֹב, a good or cheerful heart. Prov. xv. 15.

Εὐθυμος, ε, ό, ή, from εὐ well, good, and θυμος a mind.

I. Of good cheer or courage. occ. Acts xxvii. 36, Εὐθυμοὶ δὲ γενομένοι, Being encouraged.

II. Cheerful, whence the comparat. neut. sing. Εὐθυμότερον, used adverbially, More cheerfully. occ. Acts xxiv. 10.

Εὐθυῶ, from εὐθύς.

To make straight, direct.

I. To make straight a way. occ. John i. 23, for which Mat. iii. 3. Mark i. 3. Luke iii. 4, use εὐθείας ποιεῖτε.

II. To direct, guide, steer a ship. occ. Jam. iii. 4, Ὁ εὐθυνῶν, The person steering, the steersman.

Εὐθύς, Adv. from εὐ well, and θυ to rush impetuously, or from the Heb. טו to move swiftly, rush impetuously.

Immediately, instantly. Mat. iii. 16. (where comp. under Εὐθέως I.) John xiii. 32. xix. 34. & al.

Εὐθύς, εια, υ, from εὐθύς Adv.

I. Straight, in a natural sense. occ. Acts ix. 11.

II. Straight, right, in a figurative and spiritual sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15. Comp. Mat. iii. 3.

This word in the LXX most commonly answers to the Heb. ישר straight, right.

Εὐθύτης, τηλος, ή, from εὐθύς.

Rectitude, righteousness, equity. occ. Heb. i. 8. The correspondent Heb. word in Ps. xlv. 8, is כִּישׁוּר rightness, righteousness.

Εὐκαιρεῶ, ω, from εὐ well, good, and καιρος time, opportunity.

I. To have convenient time or opportunity, to have, or be at, leisure. occ. Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the verb in the same sense, Amores, tom. i. p. 1050. Ὅτι δὲ τῶν ἐπιγίγνομενων αἰεὶ λογισμοὶ τῆς ἀνάγκης ἀφεθέντες ἡΥΚΑΙΡΟΥΝ ἐπινόειν τι τῶν κρείσσωνων—And the thoughts of succeeding (generations) being freed from necessity were at leisure to invent somewhat better." So likewise Plutarch, whom see in Wetstein.

II. To spend, or employ, one's leisure time. occ. Acts xvii. 21.

Εὐκαιρία, ας, ή, from εὐκαιρος.

A convenient opportunity. occ. Mat. xxvi. 16. Luke xxii. 6.

Εὐκαιρος, ε, ό, ή. See εὐκαιρεῶ.

Timely, opportune, seasonable, convenient. occ. Mark vi. 21. Heb. iv. 16.

Εὐκαιρῶς, Adv. from εὐκαιρος.

Opportunely, conveniently, in season. occ. Mark xiv. 11. 2 Tim. iv. 2.

Εὐκοπώτερος, α, ον, Comparat. of εὐκοπος easy, which from εὐ denoting easiness, and κοπος labour.

Easier, more easy. Mat. ix. 5. xix. 24. & al.

Εὐλαβία, ας, ή, from εὐλαβος.

Fear. occ. Heb. v. 7. where Christ is said to be εἰσακουσθεὶς heard, and so delivered from his fear, that horrid fear, namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34. and under which an Angel appeared from heaven strengthening him, Luke xxii. 43. Εὐλαβία is used in the sense of fear, not only in the LXX, Josh. xxii. 24. (comp. Wisd. xvii. 8, and εὐλαβεσθαι) but also by the profane Greek writers. See Wolfius and Wetstein on Heb. v. 7. And in the LXX of Job xxxv. 12, according to the Alexandrian MS, and the edition of Aldus, we read ΟΥΚ ΕΙΣΑΚΟΥΣΗ ΑΠΟ ὑβρεως πονηρων, And thou wilt not hear, and so deliver from, the insolence of the wicked." The words in Heb. v. 7, may otherwise be rendered being heard from or on account of (comp. Απο I. 5.) his religious reverence, to God namely, (comp. Bowyer's Conject.) ; but the former interpretation seems preferable. See Markland in Appendix to Bowyer's Conject. 4to. Our Eng. translators in rendering it, and was heard in that he feared, seemed to have aimed at preserving the ambiguity of the original ; for in that may here mean either in (as to) that which, or in as much as. In the margin they have, for his piety.

II. Religious, or godly, fear. occ. Heb. xii. 28.

Εὐλαβεσθαι, εμαι, from εὐλαβος.

To be afraid, to be moved, or impressed with a natural or religious fear. occ. Acts xxiii. 10. Heb. xi. 7.

Εὐλαβος, εος, ες, ό, ή, from εὐ well, carefully,

fully, and ελαβον 2 aor. of λαμβανω, or obsol. ληβω to take.

I. It properly denotes one who taketh any thing, which is holden out to him, well and carefully.

II. Cautious, circumspect, timid, timorous. So Philo, Life of Moses, και αμα την φυσιν ΕΥΛΑΒΗΣΩΝ, and being also of a timorous disposition ;” and Plutarch in Pericl. περι τον λογον ην ΕΥΛΑΒΗΣ, in speaking he was timorous.” Comp. Wetstein on Heb. v. 7.

III. Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious. occ. Luke ii. 25. Acts ii. 5. viii. 2.

The LXX seem to have used ευλαβεις in a passive sense for acceptable, Lev. xv. 31, where και ευλαβεις ποιησεις answers to the Heb. וְיָרַח, and ye shall separate. In Walton's Polyglott, however, the Greek words are rendered, et abstinentes facietis, and ye shall make them abstain.

Ευλογειω, ω, from ευ well, good, and λογος a word.

I. To bless, as one man doth another, to express good wishes to, to wish happiness to. Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7.

II. To bless, as man doth God, to praise, laud, celebrate, magnify. Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of praising by the purest Greek writers. See Elsner on Luke i. 64.

III. To bless, as God doth man ; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's blessing a person implies his, actually conferring happiness, whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14.

IV. To bless, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (Comp. Gen. i. 22, 28.)—and as he did the sacramental bread, Mat. xxvi. 26. Comp. 1 Cor. x. 16. and the infants, Mark x. 16.

Ευλογηλος, ω, ο, η, from ευλογειω.

Blessed. Luke i. 68. Rom. i. 25. ix. 5. & al. 'Ο Ευλογηλος, THE Blessed, is used by the High Priest as a title or name of God, Mark xiv. 61. agreeably to the Jewish style. See Wolfius, Schoettgenius' edition

of Pasor's Lexicon in Ευλογηλος, and Bp. Pearson On the Creed, Art. II. HIS ONLY SON, p. 148, fol. edit. 1662.

Ευλογια, ας, η, from ευλογειω.

I. Blessing, wishing well, or expressing wishes of happiness, to. Jam. iii. 10. Comp. Heb. xii. 17.

II. Praise, eulogy, to God. Rev. vii. 12. Comp. Rev. v. 12, 13.

III. Praise, commendation, to man. occ. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44.

IV. Blessing, of God. See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. Ευλογειω III. Rom. xv. 29, Εν πληρωματι ευλογιας τε ευαγγελιας τε Χριστου, In the fulness of the blessing of the gospel of Christ, i. e. “with a full and abundant blessing attending my ministerial and evangelical labours,” Doddridge ; or rather, according to Whitby, “with a full impartment of spiritual gifts to you.” Comp. Rom. i. 11. Eph. i. 3.

V. Ποτηριον της ευλογιας, The cup of blessing, i. e. the cup, or wine in the cup, which is blessed in the Eucharist, and which corresponds to the second cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being blessed by the master of the house, was likewise called The Cup of Blessing. See Bp. Pearce's Comment. on the Gospels, p. 443, and Dr. Bell On the Sacrament, p. 175, 2d edit. occ. 1 Cor. x. 16.

VI. Blessing, beneficence, bounty, a bountiful present. occ. 2 Cor. ix. 5, 6. This seems a hellenistical sense of the word ; and thus ευλογια is used in the LXX for a present, answering to the Heb. בְּרִכָּה, Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 K. v. 15.

Ευμεισδολος, ω, ο, η, from ευ denoting readiness, and μεισδιδωμι to impart.

Ready to impart or distribute. occ. 1 Tim. vi. 18. M. Antoninus, cited by Wetstein, uses το ευμεισδολον for readiness to distribute.

Ευνοειω, ω, from ευ well, and νοος the mind To be well affected or (q. d.) well minded towards another, to be friends with him, (as we commonly express it.) occ. Mat. v. 25, where see Wetstein.

Ευνοια, ας, η, from ευ well, and νοος the mind.

Bene.

Benevolence, good-will. occ. Eph. vi. 7. 1 Cor. vii. 3, where observe that nine MSS, six of which ancient, for *οφειλομενην ευδοκίαν* have *οφειλην*, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned Critics cited by *Wetstein*, to whom we may add *Bp. Pearce*, who thinks the common reading to be an interpretation only of the genuine one: and *Griesbach* receives *οφειλην* into the text.

Ευνεχιζω, from *ευνεχος*.

To make a eunuch, either literally by castration, or figuratively by mortification. occ. Mat. xix. 12.

Josephus uses this word, Ant. lib. x. cap. 2. § 2, where *Isaiah* threatens king *Hezekiah* τὰς ἐκγονὰς ΕΥΝΟΥΧΙΣΘΗΣΟΜΕΝΟΥΣ, καὶ ἀπολεσαντας τὸ ἀνδρας εἶναι, τῷ Βαβυλωνίῳ δαλευσούτῳ βασιλεῖ, that his descendants should be made eunuchs, and having lost their virility, should serve the Babylonish king."

Ευνεχος, ε, ὁ, from *ευνη* a bed, (which perhaps, like the Latin *unus* one, is a derivative from *εἷς*, *ένος*, one, alone) and *εχω* to have, keep: unless we prefer *Eustathius's* derivation, from *ευνις* deprived, and *οχειας* of cohabitation. *Ευνις* is used by *Homer*, Il. xxii. line 44. and *Odys.* ix. line 524, and may also be derived from *εἷς*, *ένος*, alone.

I. *A keeper of the bed, or bed-chamber, a chamberlain.* Some think it is applied strictly in this *etymological* sense to queen *Candace's* eunuch, Acts viii. 27, 34, 36, 38, 39, because at ver. 27, he is called *ανηρ* a man: But this argument seems very weak; for *ανηρ* Αἰθιοψ, according to both the Greek and Heb. idiom, is exactly equivalent to Αἰθιοψ τις (see *Raphelius*): and surely a eunuch might be called *ανηρ*, as distinguished from a woman.

The LXX use *ευνεχος* for the Heb. עֲרֹם an officer, where we cannot well suppose any reference to castration. Comp. Gen. xxxix. 1, 7, in the LXX, and see Heb. and Eng. Lexicon under עֲרֹם.

II. *A eunuch, a man either naturally impotent*, occ. Mat. xix. 12; or *castrated*, Mat. xix. 12. Acts viii. 27. & al. Eunuchs had anciently the charge of the bed-chamber, and the care of the women, in

the palaces of the Eastern princes (see Esth. ii. Dan. i.), as they still have in that part of the world to this day.

III. *A eunuch*, in a figurative sense, one who on a religious account mortifies his natural inclinations, and refrains even from marriage. occ. Mat. xix. 12.

See *Suicer's* Thesaur. on this word.

Ευδοω, ω, from *ευ* well, good, and *οδος* a way, journey.

I. *To give or afford a good or prosperous journey*; whence *Ευδοομαι*, εμαι, pass. *To have a prosperous and successful journey.* occ. Rom. i. 10, where see *Kypke*. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. בָּדַרְךָ לְהָלֵךְ to lead in the way.

II. *To prosper another, to make him prosperous.* *Ευδοομαι*, εμαι, pass. *To prosper, be prospered.* occ. 1 Cor. xvi. 2. 3 John ver. 2, twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Jud. xv. 18, but by the profane writers, as may be seen in *Wetstein* on Rom. i. 10.

Ευπιθης, ες, ες, ὁ, ἡ, from *ευ* denoting easiness, and *πιθω* to persuade.

Easily persuasible, easy to be persuaded or entreated. occ. Jam. iii. 17.

Ευπερισταλος, ε, ὁ, ἡ, from *ευ* well, easily, and *περισταλος* surrounding, which from *περιστημι*, or *περισταμαι* to surround.

Easily surrounding or encompassing, apt to surround or encompass. This is a very difficult word, being found in no Greek writer before the time of the Apostles. After examining various interpretations of it both ancient and modern, (which may be seen in *Suicer* Thesaur. Pole Synops. *Wetstein*, *Elsner* and *Wolffius*,) I find myself, with the two last-named learned writers, obliged to acquiesce in the exposition *Chrysostom* gives of *ευπερισταλος* by ἡ ευκολως περιεσταμενη ἡμας, which *easily encompasses or surrounds us*. So French Trans. qui nous enveloppe si aisément. *Diodati's* Italian, ch'è atto a darci impaccio, which is apt to hinder us. occ. Heb. xii. 1, where *Kypke*, whom see, explains it to the same effect as *Diodati*. The particular sin here meant by the Apostle seems to be that mentioned by *Doddridge*, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following context

context, and chap. iii. 6, 14. vi. 11, 12. x. 23, 25, 36—39.

Very ingenious is the interpretation of *Wetstein*, who explains *εὐπεριεσάλος* in a passive sense of the sin which is surrounded with so great a cloud of witnesses, who are, as it were, spectators of the christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation he proves from pertinent authorities, that both *περιεσάλος* and *ἀπεριεσάλος* are used passively, the former signifying surrounded, the latter not surrounded. But then he also quotes a passage from *Theopompus* in *Athenæus*, where *περιεσάλος* must be understood actively (*ΠΕΡΙΣΤΑΤΟΝ βοῶσα τὴν κωμὴν ποιεῖ*, by her cries she makes the village surround her, or brings it around her,"); and *Elsner* observes against *Le Clerc*, that verbal adjectives of a like form in—*τος* have often an active signification. And since the Apostle joins the *εὐπεριεσάλον ἁμαρτίαν* with *ὅγκον πάντα* every weight, and describes it as something which christians are to lay aside, *Chrysostom's* exposition above-mentioned appears justly preferable to *Wetstein's*; and it seems very probable, that in this epithet *εὐπεριεσάλον* the Apostle alludes to the long flowing garments of the ancients, which, if not put off in running a race, would (*περιεσῆναι*) cling about their legs, and impede their course. So *Diodati*, *Beza*, and *Piscator* in *Leigh Crit. Sacr. Comp.* under *Ἀναζώννυμι*.

Εὐποιᾶ, ας, ἡ, from *εὐποιεῖν* to do good, which from *εὐ* well, *ποιεῖν* to do.

Doing good, i. e. works of charity and mercy, beneficence. occ. Heb. xiii. 16.

Εὐπορίῳ, ω, and *εὐποροῦμαι*, ἔμαι, from *εὐπορος* * having or possessing any thing, which from *εὐ* well, and *πορος* (from *περῶ* to pass through) which signifies not only † a passage through, but a mean or

method found out for doing any thing, particularly for getting money; also, gain, income, revenue.

To be able to afford, to be able, in this sense. occ. Acts xi. 29, where *Kypke* observes that the expression is elliptical, and that *χρημάτων* wealth or some such word is to be understood. He accordingly cites from *Josephus* ΧΡΗΜΑΤΩΝ ΕΥΠΟΡΗΘΕΙΣ, and from *Strabo* ΧΡΗΜΑΤΩΝ ΕΥΠΟΡΟΥΝΤΑΣ. Comp. also *Elsner* and *Wetstein*.

It is used by the LXX for the Heb. *יָשַׁח* to reach, attain to, Lev. xxv. 26, 49; for the Heb. *מָצָא* to find, obtain. Lev. xxv. 28.

Εὐπορία, ας, ἡ, from *εὐπορος*, which see under *Εὐπορίῳ*.

Substance, maintenance, livelihood, means, opes, facultates. occ. Acts xix. 25.

Εὐπρεπείᾳ, ας, ἡ, from *εὐπρεπής*, εος, ἔς, ὅ, ἡ, which from *εὐ* well, and *πρεπῶ* to be beautiful, to become.

Beauty, pleasing form. occ. Jam. i. 11.

Εὐπροσδίκιος, ε, ὅ, ἡ, from *εὐ* well, and *προσδίκιος* accepted, acceptable; which latter word is used by the LXX, Prov. xi. 20, and is derived from *προσδichoμαι* to receive, accept.

Well accepted, acceptable. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. v.

The word is applied in the same sense by *Plutarch*, (see *Wetstein*), and by *Clement*, 1 Cor. § 35, 40. edit. *Russel*.

Εὐπροσίδρος, ε, ὅ, ἡ, καὶ το—ον, from *εὐ* intens. and *προσίδρος*, an assessor, a constant attendant, also assiduous, which from *προς* near, hard by, and *ἰδρα* a seat. Constantly attending, whence the neut. *Εὐπροσίδρον*, το, used as a substantive. Constant, or continual, attendance. occ. 1 Cor. vii. 35. Comp. *προσίδρευω*. But observe that in 1 Cor. vii. 35, many MSS, five of which ancient, read *εὐπαρίδρον* to the same sense. And this reading is embraced by *Bp. Pearce*, whom see, and by *Griesbach* received into the text.

Εὐπροσώπιῳ, ω, from *εὐ* well, and *προσώπον* a face, appearance.

To make a fair appearance, or shew. occ. Gal. vi. 12.

* *Kypke* remarks, that *Musonius* in *Stobæus*, serm. viii. p. 476, confirms this sense by distinguishing between *εὐποροὺς* and *πλουταίους* the rich, "Some men, when they cannot pretend poverty, ἀλλ' ΕΥΠΟΡΟΙ ΧΡΗΜΑΤΩΝ ὄντες, τινες δὲ καὶ πλουτοῖσι, but who are possessed of property, and some even rich, yet go so far as not to bring up their younger children, ἵνα τὰ προγενομένα ΕΥΠΟΡΗ μαλλον, that the elder may be better provided for."

† "Προς transitus, trajectus—item ratio excogitata aliquid efficiendi: ut *προς χρημάτων* ratio pe-

cunæ comparandæ. *Eurip.* pro quo & absolute *προς* dicitur apud *Aristot.* Rhet. I. & Polit. lib. i. cap. 7. Interdum pro quæstu usurpatur: ut apud eundem in Polit. Significat & reditus, proventus, obventio, vectigal; apud *Aristoph.* in *Vesp.* Scapula. i he

The Greek writers often use the adjective *εὐπροσώπος* for *specious, appearing fair or well*. For instances see *Wolffius*, *Wetstein*, and *Kypke*.

ΕΥΡΕΩ, ω.

To find. An obsolete V. which may not improbably be derived from Heb. *וַיִּאֲרֶה* *the light*, either because *to find* is, as it were, *to bring things to light*, or because the *light* itself searcheth and *findeth out* all things. (See Job xxv. 3. Ps. xix. 6.) From *εὐρεω* we have in the N. T. 1st fut. *εὐρησω*, perf. *εὐρηκα*, 1 aor. pass. *εὐρέσθην*, 1 fut. *εὐρεθήσομαι*, 1 aor. mid. particip. *εὐραμένος* (Heb. ix. 12.) by syncope for *εὐρησάμενος*; if it should not rather be deduced from the obs. *εὐρω*, 1 aor. *εὔρα*, 1 aor. mid. *εὔραμην*, particip. *εὔραμενος*. See under *Εὐρισκω*.

Εὐρισκω, from the obs. *εὐρω*, or *εὐρεω*.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2. So used by *Xenophon* and *Demades*, cited by *Kypke*.

III. *To find without seeking*, or *by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. xxiv. 46. xxvi. 40. Comp. Luke xvii. 18, (which *Elsner*, *Wolffius*, and *Campbell* understand interrogatively, as the preceding verse) Phil. iii. 9.

V. *To find, obtain, get*. Luke i. 30. ix. 12. John x. 9. Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So *Lucian* Reviv. tom. i. 396. *Μολις γὰρ ΕΥΡΟΜΗΝ πολλὰ ἱκετεύσας*, I could, however, scarcely obtain with many entreaties." See also *Wetstein* and *Kypke* on Heb. ix. 12, and *Kypke* on Rom. iv. 1.

VI. *To find the price or value of any thing by computation*. Acts xix. 19. *Xenophon* applies the V. in the same sense. See *Raphelius* and *Wetstein*. So *Herodotus*, lib. vii. cap. 28, ΕΥΡΟΝ λογιζόμενος—I found by computation—

VII. *To save, preserve*. Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able*. Rom. viii. 18, where *Kypke* cites *Plutarch*, *Pausanias* and *Arrian* using it in a like view.

IX. Εὐρισκομαι, Pass. *To be found*, i. e. *to be*.

In this sense it is frequently applied in the LXX for Heb. *נִמְצָא*, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18, where *Campbell* translates *Εὐρέθη ἐν γαστρὶ ἔχουσα*, by *She proved to be with child*." Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21, where see *Vitringa* and *Kypke* on Mat.

Εὐροκλυδων, ωνος, ὁ.

Euroclydon, a tempestuous wind, usual in the Mediterranean, and well known to the modern mariners by the name of a *levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S. E. The great wind, or mighty tempest, or vehement east wind, described by the prophet *Jonah*, ch. i. 4. iv. 8, appears to have been one of these *levanters* *. *Εὐροκλυδων*, according to the annotations of *Erasmus*, *Valartius*, and others, is said to be *vox hinc ducta quod ingentes excitet fluctus* (a word derived from its exciting great waves), as if those commentators understood it to have been, as *Phavorinus* writes it (*in voce Τυφων*), *Εὐροκλυδων* †, and as such compounded of *εὐρύς* (*latus, amplius, broad, large, &c.*), and *κλυδων* (*fluctus, a wave*). But rather, if an etymology is required, as we find *κλυδων* used by the LXX (*Jonah* i. 4, 12.) instead of *τεφ*, which always denotes a *tempest*, as I conjecture, properly so called, *Εὐροκλυδων* will be the same with ‡ *Εὐρος κλυδων*, i. e. an eastern tempest, and so far express the very meaning that is affixed to a *levanter* at this time." Thus *Dr Shaw*, *Travels*, p. 330, and *Note*, where the reader may meet with further satisfaction on this subject, and may find the common reading *Εὐροκλυδων* sufficiently defended in preference to that of the *Alexandrian MS*, *Εὐρακλυδων*, though favoured by the *Vulg.* version, *Euroaquo*, and embraced by *Grotius*,

* The winds in *Jonah*, however, appear to have been miraculous.

† One MS, cited by *Wetstein* and *Griesbach* reads so.

‡ *Εὐρος* the east wind, is, by the way, from the Heb. *וַיִּאֲרֶה* *the light*, which rises in that part of the heavens.

Cluver,

Cluver, Le Clerk, and Bentley. The ancient Syriac version has ܡܝܕܝܬܐ. See also *Wetstein, Doddridge, and Bomyer's* Conject. on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26.

Ευρυχωρος, ε, ο, η, from * ευρυς broad, and χωρος a place.

Broad, roomy, spacious. occ. Mat. vii. 13.

Ευσέβεια, ας, η, from ευσεβης.

I. Devotion, piety towards God. Acts iii. 12. 1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. Godliness, or the whole of true religion; so named because piety towards God is the foundation and principal part of it. (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16.

Ευσέβω, ω, from ευσεβης.

I. To exercise piety or true religion. Comp. Ευσέβεια II. occ. 1 Tim. v. 4, where observe that τον—οικον is governed of the preposition κατὰ understood. So *Elsner* cites from *Isocrates* in *Nicocele*, § 35, ΤΑ ΠΕΡΙ ΤΗΣ ΘΕΗΣ ΕΥΣΕΒΟΥΜΕΝ †. See more in *Elsner* and *Wolfius*.

II. Transitively, governing an Accusative, To worship religiously. occ. Acts xvii. 23. So *Euripides* and *Plutarch*, cited by *Wetstein*, ΕΥΣΕΒΟΥΣΙ ΤΟΥΣ ΘΕΟΥΣ, and ΕΥΣΕΒΕΙΝ ΘΕΟΥΣ.

Ευσέβης, εος, υς, ο, η, from ευ well, and σεβομαι to worship.

Devout, pious, religious, godly. occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9.

Ευσέβως, Adv. from ευσεβης.

Piously, religiously, godly. occ. 2 Tim. iii. 12. Tit. ii. 12.

Ευσημος, ε, ο, η, from ευ well, and σημα a sign.

Significant, intelligible, easy to be understood. occ. 1 Cor. xiv. 9, where see *Wolfius* and *Wetstein*.

Ευσπλαχνος, ε, ο, η, from ευ well, and σπλαχνον a bowels, which see.

Of tender bowels, tender-hearted, tender-

* *Scapula* remarks, that this word may seem to be composed of ευ well, and ρω to flow, so as to be spoken properly of a broad and well-flowing river, as in *Homer*, Il. vi. line 508,

Εὐθως λισσθαι ἔτρεϊος ποταμοιο.

That us'd to bathe in the wide-flowing stream.

Comp. Il. v. line 545. Il. xxi. line 1.

† *Isocrates* has a very similar expression in *Demon.* § 7, Πρωτον μιν εν ΕΥΣΕΒΕΙ ΤΑ ΠΡΟΣ ΤΗΣ ΘΕΗΣ—

ly compassionate †. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in *Clement*, 1 Cor. § 29. Ευσπλαχνος is used in *Sophocles*, and Ευσπλαχνια in *Euripides*; but in those writers both these words denote strength of mind, high-spiritedness. See *Wolfius* on Eph. iv. 32. But *Chrysostom*, cited in *Suicer's* Thesaur. under Ευσπλαχνιζομαι, applies the particip. ευσπλαχνιζομενος in the sense of tenderly compassionate; and *Symmachus* uses ασπλαχνος for the Heb. רַחֵם cruel, Prov. xvii. 11, and so doth another *Hexaplar* version for רַחֵם, Deut. xxxii. 33. Comp. under Σπλαχνον II.

Ευσχημονως, Adv. from ευσχημων.

Honourably, gracefully, decently. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12.

Ευσχημοσυνη, ης, η, from ευσχημων.

Comeliness. occ. 1 Cor. xii. 23.

Ευσχημων, ονος, ο, η, from ευ well, good, and σχημα form, fashion, mien.

I. Spoken of persons, Honourable, respectable, reputable. occ. Mark xv. 43. Acts xiii. 50. xvii. 12. See *Wetstein* and *Kypke* on Mark.

II. Of things or actions. Decent, becoming comely. occ. 1 Cor. vii. 35. xii. 24.

Εύλωνως, Adv. from εύλογος intense, from ευ intens. and τεινω perf. mid. of τεινω to stretch, strain.

Intensely, vehemently, strenuously. occ. Luke xxiii. 10. Acts xviii. 28.

Εύραπεια, ας, η, from εύραπιλος, which is derived from ευ easily, and ρεαπον 2 aor. of τρεπω to turn, and properly signifies one who can || easily or readily turn his discourse, and accommodate it to the present occasion, for the purpose of exciting mirth or laughter; a wit; but since such persons are very apt to deviate into buffoonery and scurrility, hence εύραπιλος is sometimes used in a bad sense for a buffoon, a scoffer, a sneerer. So *Isocrates* in *Areopag.* joins the εύραπιλος with τας σκαμπειν δυναμειν, those who are expert in scoffing." And *Aristotle*, 'Οι βωμολοχοι εύραπιλοι προσασκεινολαι, Buffoons are called εύραπιλοι."

‡ "Notat—eos qui ex imis visceribus, aut ex corde plane medullitis miserorum misereantur, eorumque calamitatibus vehementissimè afficiantur." *Illyr.* in N. T. in *Leigh's* Crit. Sacr.

|| "Εύραπεια—παρὰ τῆς ΕΥ ΤΡΕΠΕΣΘΑΙ τὸν λόγον ἐμῆλαι." *Etymol. Magn.*

I. In a good sense, *Wit, pleasantry, facetiousness, merriment*. So used by *Plato*.

II. In a bad sense, *Buffoonery, scurrility, satirical or obscene jesting*; for, from the tenour of the Apostle's discourse, he seems particularly to allude to this last. (See *Hammond*.) So *Hesychius* explains *εὐλαπεία* not only by *κωφότης* *levity*, and *μωρολογία* *foolish talking*, but also by *αισχρολογία* *filthy or obscene talking*. occ. Eph. v. 4. See *Wetstein* and *Elsner* on the place.

Φημια, ας, ἡ, from *εὐφημος*.

E *Good report*. occ. 2 Cor. vi. 8.

εὐφημος, ε, ὁ, ἡ, from *εὐ* *well*, *good*, and *φημη* *report, fame*.

Of good fame or report, reputable. occ. Phil. iv. 8.

Εὐφορέω, ω, from *εὐ* *well*, and *φορέω* *to bear*. *To bear or bring forth well or plentifully*. occ. Luke xii. 16. The verb or participle is used by *Hippocrates* and *Josephus*, cited by *Kypke*, as the nouns *εὐφορος* and *εὐφορία* are by others of the Greek writers.

Εὐφραίνω, from *εὐ* *well*, and *φρην* *the mind*. *To rejoice, make joyful in mind*.

I. In a good and spiritual sense, *To rejoice, make joyful*. occ. 2 Cor. ii. 2. *Εὐφραίνομαι*, Pass. *To be glad, joyful*. Acts ii. 26. Rom. xv. 10. Gal. iv. 27.

II. *Εὐφραίνομαι*, Pass. *To be joyful, rejoice, be merry*. In a natural, and that whether in a good or indifferent sense, as Luke xv. 23, 24, 29, 32,—or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19, *Εὐφραινομενος—λαμπρως*, *Living in jovial splendour*." The Greek beautifully implies, that this worldling not only indulged himself, in dainty meats, rich wines, music, singing, and the other articles of luxury, but that he did all this in an *elegant, sumptuous, and splendid* manner. And observe further on Luke xvi. 19, that our Lord having reproved the hypocrisy and erroneous tenets of the *Pharisees*, ver. 15, 18, who were covetous, and who, as *Josephus*, one of that sect, tells us, Ant. lib. xviii. cap. 1. § 3, *την διαίταν ἐξευτελιζουσιν, εἶδεν ἐς το μαλακώτερον ἐνδιδόντες*, *lived sparingly, and indulged in no luxury*," proceeds now, under a parable representing a rich self-indulgent Epicurean *Sadducee* (see *Josephus*, Ant. lib. xiii. cap. 10. § 6,) to

warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical *Pharisees* and to the openly impious *Sadducees*, the doctrine of a future state of happiness or misery after death. See also *Wetstein*, and comp. under *Σαδδουκαῖοι*.

Εὐφροσύνη, ης, ἡ, from *εὐφρων* *joyful, glad*, which from *εὐ* *well*, and *φρην* *the mind*. *Joy, joyfulnes, gladness*. occ. Acts ii. 28. xiv. 17.

Εὐχαριστώ, ω, from *εὐχαριστος*.

To thank, give or return thanks, be thankful. See Mat. xv. 36, and *Wetstein* and *Kypke* there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25, for *εὐχαριστῶ τῷ Θεῷ*, two ancient MSS, with the Vulg. read *ἡ χάρις τῷ Θεῷ*; and one ancient MS, with two later ones, have *χάρις τῷ Θεῷ*; and this latter reading *Griesbach* marks as perhaps preferable to the common one. In 1 Cor. xiv. 18, "I find that the Alexandrian and other good MSS [four ancient, and two later ones, *Wetstein* and *Griesbach*] and the Syr. Copt. and Ethiop. versions leave out *μὲν*; I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all*. St Paul used *εὐχαριστεῖν* in the two preceding verses for *giving thanks* in the public service of the church, and so it means here, as I think." Bp. *Pearce*, whose interpretation is embraced and enforced by *MacKnight*, whom see.

Εὐχαριστοῦμαι, αμαι, Pass. *To be acknowledged with thanks, or thanksgiving*. occ. 2 Cor. i. 11.

Εὐχαριστία, ας, ἡ, from *εὐχαριστος*.

Thankfulness, giving of thanks, thanksgiving, whether to man, as Acts xxiv. 3.—or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. & al. freq.

Εὐχαριστος, ε, ὁ, ἡ, from *εὐ* *well*, and *χάρις* *thanks*.

Thankful, grateful. occ. Col. iii. 15.

Εὐχὴ, ης, ἡ, from *εὐ* *well*, and *χέω* *to pour out*.

I. *A prayer poured forth to God*. occ. Jam. v. 15.

II. *A vow*. occ. Acts xviii. 18, (where see *Doddridge*.) xxi. 23. In this latter sense it is not only frequently used by the LXX (for the Heb. *וַדַּע* *a vow*), but also by the profane writers. See *Scapula*.

Εὐχε-

Ευχομαι, from ευχη.

I. To pray to God. occ. Jam. v. 16. Comp. 2 Cor. xiii. 7. 3 John ver. 2.

II. To wish. occ. Acts xxvi. 29. xxvii. 29. Rom. ix. 3, (where see *Bowyer*.) 2 Cor. xiii. 9. *Raphelius* remarks on Acts xxvi. 29, that *Xenophon* in like manner joins ευχομαι with a dative, as *Cyropæd.* lib. ii. ΕΥΞΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ τα αἰαθα, *Praying to the gods for good things*; and lib. vii. 'Οι δὲ ΕΥΞΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ—They having prayed to the gods—"So the text may be rendered, *I could pray to God, that, &c.*" See other instances in *Kypke*.

Ευχρηστος, σ, ό, ή, from ευ well, or intens. and χρηστος useful.

Useful, very useful. occ. 2 Tim. ii. 21. iv. 11. *Philem.* ver. 11.

Ευψυχεω, ω, from ευψυχος courageous, which from ευ well, and ψυχη the soul, mind.

To be of good courage, or comfort. occ. Phil. ii. 19; where *Kypke* cites *Josephus* using this V. Ant. lib. xi. cap. 6. § 9, concerning *Artaxerxes* or *Ahasuerus*, who, την Εσθηρα ΕΥΨΥΧΕΙΝ και τα κρειττω προσδοκων παρειαρρυνεν, encouraged Esther to be of good comfort, and to expect better things."

Ευωδια, ας, ή, from ευ well, good, and ωδια perf. mid. of οζω to smell.

A good smell, a good odour. occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. The phrase οσμαν ευωδιας, a sweet-smelling savour or odour, is very frequently used by the LXX for the Heb. נִיחַן נִיחַן a savour or odour of rest, which is often applied to the Patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28.

Ευωνυμος, σ, ό, ή, from ευ well, good, and ονυμα Æolic for ονομα, a name.

I. Of a good name, having a good or fortunate name. Thus used in *Lucian*.

II. The left, as opposed to the right. Εξ ευωνυμων (μερων parts, namely), On the left side. Mat. xx. 21. xxv. 33. & al. Καταλιποντες αυτην ευωνυμον, Leaving it on the left. Acts xxi. 3; so *Wetstein* cites from *Lucian*, speaking of navigators, Την Κρητην ΔΕΞΙΑΝ λαβοντες, Leaving Crete to the right."—Τον-ευωνυμον, The left, foot namely, Rev. x. 2.

As to the reason of this latter signification, the left side was by the Greeks superstitiously reckoned of evil omen, and it was part of the same superstition to call such things by more auspicious names; and what could be more auspicious than ευωνυμος? This, therefore, they used for the left side, in the same manner as they styled the *Infernal Furies*, Ευμεινιδες the good-natured goddesses. See more on this subject under *Αρετιρος*.

Εφαλλομαι, from επι upon, and αλλομαι to leap.

To leap upon. occ. Acts xix. 16.

Εφαπαξ, Adv. from επι upon, at, and απαξ once.

1. Once, once for all. occ. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. At once. occ. 1 Cor. xv. 6.

Εφεσιος, η, ον, from Εφεσος Ephesus, the name of a city, the metropolis of *Ionia*, a country of *Asia Minor*.

Of Ephesus, Ephesian. occ. Rev. ii. 1.

Εφεσιος, α, ον, from Εφεσος Ephesus.

An Ephesian. occ. Acts xix. 28, 34, 35. xxi. 29.

Εφευρις, σ, ό, from εφευρισκω or εφευριω to invent, which from επι intens. and ευρισκω or ευριω to find.

An inventor. occ. Rom. i. 30. *Anacreon* uses this word, Ode xli. line 3, where he calls *Bacchus*, τον ΕΦΕΥΡΕΤΗΝ χορευας, the inventor of the choral dance."

Εφημερια, ας, ή, from εφημερος daily, lasting one day.

I. Properly, A daily course, a ministration lasting a day. So *Suidas*, 'Η της ήμερας, λειψεργια."

II. A periodical course, a ministration to be performed after a certain period of days, or the family or class which were to attend such a periodical ministration. occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 K. xi. 5—7, that these courses of the Priests were weekly, or of seven days each, and began and ended on the Sabbath.

In the LXX this word sometimes answers to the Heb. חֲבִלֵּי מִזְבֵּחַ divisions, distributions, of the Priests or Levites namely, but most properly to the Heb. מִשְׁמֶרֶת charge, ministry. See 2 Chron. xxxi. 16.

Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.

Josephus has the same phrase as St. Luke, ch. i. 5, when he calls *Mattathias* ἱερεὺς ἐξ ἐφημερίας ἰωαριβός, a priest of the course of Joarib. Ant. lib. xii. cap. 6. § 1, (comp. 1 Mac. ii. 1.) And in his *Life*, § 1, he applies Εφημερίας in the same sense: "My descent, says he, is not only from the priests, ἀλλὰ καὶ ἐκ τῆς πρώτης ΕΦΗΜΕΡΙΔΟΣ τῶν εικοσι-ἑσσεύων, but also from the first course of the twenty-four."

Εφημερος, α, ο, ή, from ἐπὶ for, and ἡμέρα a day.

Daily, sufficient for a day. occ. Jam. ii. 15. See *Wolffius* and *Wetstein* on the place.

Εφικνέομαι, εμαι, from ἐπὶ unto, and ἰκνέομαι to come, which see under Αφικνέομαι.

To come, or reach unto. occ. 2 Cor. x. 13, 14.

Εφίστημι, from ἐπὶ by, near, or upon, and ἵστημι to stand.

I. To stand by or near, to present one's self. Luke xxiv. 4. Acts xxii. 13, 20. xxiii. 11. Comp. ch. x. 17. xii. 7. Luke ii. 9. This word is applied by St. Luke to heavenly visitants with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in *Raphelius* on Acts xxiii. 11, and in *Wetstein* on Luke ii. 9.

II. Implying local motion, To come in, or near. Luke ii. 38. x. 40.

III. To come upon, implying hostility, Acts iv. 1. vi. 12. xxiii. 27. To assault. Acts xvii. 5.

IV. To come upon suddenly and unexpectedly. Luke xxi. 34. 1 Thess. v. 3.

V. To be instant, imminent, at hand. 2 Tim. iv. 6.

VI. To be instant, urge. 2 Tim. iv. 2.

VII. To be present. occ. Acts xxviii. 2. So *Polybius* has τοὺς ΕΦΕΣΤΩΤΑ ζῶον for a present surrounding darkness. See *Raphelius*.

ΕΦΦΑΘΑ, Heb.

Ephphatha, that is, *Be thou opened*. It may be considered either as the 2d pers. sing. imperat. of Niph. הפתח, or rather of Hith. הפתח (the ה being in pronunciation softened into פ) from the V. פתח to open. The ancient *Syriac* version

expresses it by the Hith. form, פתפתח. occ. Mark vii. 34.

Εχθρα, ας, ή, from εχθρος.

Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. Jam. iv. 4. Eph. ii. 15, 16, where see *Macknight*.

In these two last texts it denotes the cause or occasion of enmity.

Εχθρος, α, ο, ή, or εχθρος, α, ον, from εχθος hatred, enmity, which from εχομαι to adhere (say some), because hatred is apt to adhere to the mind, and become inveterate: or may not εχθος be rather deduced from the Heb. שׂר to loathe, nauseate, with ת emphatic prefixed?

I. In an active sense, An enemy, adversary. See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18.

II. In a passive sense, A person hated or rejected as an enemy. Rom. v. 10. xi. 28. In this latter view *Homer* applies the word, Il. ix. line 312. & al.

ΕΧΘΡΟΣ γὰρ μοι κεῖνος, ὅμως Αἰδᾶο θυλῆσιν, ὅς κ' ἔμερον μὲν κενεῖν ἐνὶ φρεσὶν, ἀλλὰ δι βαζι.

Who dares think one thing and another tell. "By me's detested," as the gates of hell.

POPE.

Εχιδνα, ης, ή, from the masc. εχίς, ιος, ο, the male viper, which may be deduced either from εχομαι to adhere (as Acts xxviii. 3, comp. καθαπῆ), or from Heb. נָכַח, Hiph. of נָכַח to smite.

I. A viper, properly the female. occ. Acts xxviii. 3.

II. Γεννημαῖα εχιδνῶν, Offspring of Vipers, i. e. a wicked brood of wicked parents (comp. Acts vii. 51.), with particular allusion to their father, the devil, that old serpent. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see *Bochart*, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.

ΕΧΩ, perhaps from the Heb. עָו to confine, compress, if it be not rather derived from the obsol. שָׁחַו which see.

I. To have, in almost any manner. Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. & al. freq.

On Tit. ii. 8, see *Wetstein*, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. ob-

My heart detests him.—POPE.

serve,

serve, that many MSS, six of which ancient, several ancient versions, and eight printed editions, have εσχομεν; which reading is accordingly approved by *Mill* and *Wetstein*, and by *Griesbach* received into the text.

- II. *To have, possess.* Mat. iii. 4. xii. 11. xiii. 9, 44. Acts xxiv. 16. & al. freq. Mat. xiii. 12, *But whosoever hath not, from him shall be taken away even that he hath.* As this expression may seem harsh to a classical reader, it may not be amiss to observe with *Dr Macknight*, that *Juvenal* has used a parallel one, Sat. iii. lin. 208, 209,

Nil habuit *Codrus*; ——— & tamen illud
Perdidit, infelix, totum nil: ———

Codrus had nothing; yet, poor wretch! he lost that nothing.

See also *Wetstein*; and comp. 1 Cor. xi. 22, τὰς μὴ ἐχούσας the poor. So in *Aristophanes*, Plut. line 595. τὰς ἐχούσας means the opulent, or rich. Comp. *Kypke* on Luke viii. 18.

- III. *To have, as a wife.* Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29.—or a husband. John iv. 17, 18.

- IV. *To have, obtain.* Mat. v. 46. vi. 1 Rom. i. 13, where see *Kypke*.

- V. *To hold, retain.* 1 Tim. i. 19. iii. 9.

- VI. *To hold, esteem, count.* Mat. xiv. 5. xxi. 26. Mark xi. 32. Acts xx. 24. *Wetstein* on Mat. xiv. 5, cites *Isocrates* applying the V. in the same sense. See also *Kypke*. So Luke xiv. 18, 19, ἔχουσιν παρεξηγημένον may be rendered, *Reckon me excused.* The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See *Wolfius*.

- VII. *To have in one's power, to be able, can.* Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. *Kypke* on Mark shews that ἔχειν is used in this sense with ὁ, ὁτι, ὡς and the like by the best Greek writers.

- VIII. *To seize, possess, as trembling and astonishment.* Mark xvi. 8. The best Greek writers apply ἔχω in like manner. See *Wetstein*, and *Homer* Il vi. line 137, and Il. xviii. line 247, and for other instances, see *Kypke*.

IX. Joined with an Adv. it may be rendered, *To be.* Acts xii. 15, ΟΥΤΩΣ ΕΧΕΙΝ, *To be so*, Ita se habere, comp. Acts vii. 1. xvii. 11; Πῶς ἔχουσι, *How they are, or fare*, Acts xv. 36; especially with Adverbs expressing an affection of body or mind, thus κακῶς ἔχειν, *To be ill, sick*, Mat. iv. 24. viii. 16. & al. Εσχαλῶς ἔχειν, *To be at the last extremity*, Mark v. 23; Καλῶς ἔχειν, *To be well*, Mark xvi. 18; Κομψόλιρον ἔχειν, *To be better, to amend in health, to recover*, John iv. 52; Ετοιμῶς ἔχειν, *To be ready*, Acts xxi. 13. In these phrases εαυτον, εαυτην, εαυτο, him—her—or it—self, are understood; or else in the four former we may supply σωμα the body, which is expressed by *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 1. ΤΟ ΣΩΜΑ κακῶς ἐχούσα. See also the passages cited by *Wetstein* on Μαλακίαν, Mat. iv. 23. To this sense of being belongs also the expression το νυν ἔχον for κατὰ το νυν ἔχον, i. e. πρᾶγμα or χρεμα, ut nunc se res habet, as the case is at present. Acts xxiv. 25. So in Tobit vii. 11, ἀλλὰ ΤΟ ΝΥΝ ΕΧΟΝ ἡδεως γινε; nevertheless for the present be merry. This phrase is very usual in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxiv. 25.

- X. With words expressive of time. *To be.* John viii. 57, Πενήκοντα εἰη ἔγω εἰμι, *Thou art not yet fifty years*, literally, *Thou hast not yet fifty years.* Thus the French would say, Vous n'avez pas encore cinquante années. So *Josephus*, Ant. lib. i. cap. 11. § 2. speaking of Sarah, has the phrase, Ἀυτῆς μὲν ἐνενηχόντα ἔτη ΕΧΟΥΣΗΣ, *She being ninety years old.* John v. 5, Τριακοντα οκτώ εἰη ἔχων ἐν τῇ ἀσθενείᾳ, *Being thirty-eight years, in an infirmity, or infirm.* John v. 6. Γινους ὅτι πολὺν ἤδη χρόνον ἔχει, *Knowing that he had been now a long time (in that condition, namely.)* John xi. 17, Τεσσαρὰς ἡμέρας ἤδη ἐχούσα ἐν τῷ μνημείῳ, *Who had been now four days in the tomb; on which text Raphelius cites the similar passages from Arrian Epictet. lib. ii. cap 15, ἩΔΗ ΤΡΙΤΗΝ ἡμέραν ΕΧΟΝ ΤΟΣ αὐτῆς τῆς ἀποχῆς, He being now in the third day of his abstinence from food, i. e. having now abstained till the third day;* and, ἩΔΗ δὲ ΤΡΙΤΗΝ ἡμέραν

αὐτῷ τὴ πλὴν EXONTI καὶ ἀγγελλεται,
When he was now on the third day of his
voyage it was told him." John ix. 21, Ἀὐτὸς
 ἡλικίαν ἔχει, *He has age, he is of proper*
or sufficient age. Alberti and Wetstein
 produce several instances of the like use
 of this expression in the best Greek au-
 thors. And Herodotus, lib. iii. cap. 14,
 and 16, uses the expression, Τὴν αὐτὴν Ἡ-
 ΛΙΚΙΑΝ ἔχειν, *To be of the same age.*"

XI. Of space. *To be distant*, for ἀπέχω.
 Acts i. 12; where however the learned
 and accurate Kypke remarks, that no one
 has yet proved that ἔχειν is ever used by
 the Greek writers for ἀπέχειν *to be dis-*
tant. According to a hint therefore of
 Alberti on Luke xxiv. 13, he is rather
 inclined to refer Σαββάτου ἔχον ὁδὸν to
 the mountain itself, q. d. *a sabbath day's*
journey in height; and he observes that
 ἔχειν in Greek often relates to magnitude
 or size. A sabbath day's journey is about
 eight stadia, or one English mile; and
 in the *Complete Syst. of Geography*, vol.
 ii. p. 124. col. 1, we read that "Mount
 Olivet—is reckoned near a mile in height,

XII. For the phrases ἀναγκὴν ἔχειν, ἐν γαστρὶ
 ἔχειν, νόμῳ ἔχειν, &c. See Ἀναγκή, Γαστήρ,
 Νόμος, &c.

XIII. Εχομαι, Pass. * *To adhere to, be*
conjoined or connected with, q. d. *To be*
holden by. It governs a genitive case. occ.
 Heb. vii. 9, Εχομένα σωτηρίας, *Things*
which are conjoined, or connected with
salvation. So Lucian Hermotim. tom. i.
 p. 601, Παραπολυ γὰρ ταυτ' ἀμεινω καὶ
 ΕΛΠΙΔΟΣ & μικρὰς EXOMENA λείψεις,
What you say is much better and con-
ected, or accompanied with no small
hope." And Ælian in Elsner, Πολλὰ
 προσέλαττε καὶ ἐπιπόνα καὶ ΚΙΝΔΥΝΩΝ
 EXOMENA τῶν ἐσχάτων, *He com-*
manded many things which were both
laborious, and joined or accompanied with
the greatest dangers." See more in Elsner
 and Kypke.

XIV, Εχομαι, Pass. *To adjoin, be next in*
place. occ. Mark i. 38, Τὰς ἐχομένας
 κωμοπολεις, *The adjoining, neighbour-*
ing, or next towns. So Josephus, Ant.

* "Præmoneo—Tyrones, quantumvis variæ
 sint significationes (hujus verbi ἐχέσθαι) eas ta-
 men omnes primariam notionem redolere, quæ
 est adherere; construi tunc cum generandi
 casu." Hoogstraen in Vigeri Idiotism. in voc.

lib. xi. cap. 8. § 6. Τὰς EXOMENΑΣ
 πόλεις. See also Elsner, Raphelius, Wet-
 stein and Kypke on Mark, who cite other
 instances of the like application of the
 word in the Greek writers.

XV. Εχομαι. Pass. *To be next, or immedi-*
ately following in time. occ. Luke xiii. 33.
 Acts xx. 15, Τῇ ἐχομένῃ, *On the next,*
ἡμέρᾳ day namely, which is expressed
 Acts xxi. 26. So Polybius, Τῇ EXO-
 ΜΕΝῃ, and Τὴν EXOMENHN ἡ-
 ΜΕΡΑΝ. See Elsner, and comp. 1 Mac.
 iv. 28.

ΕΩΣ, An Adv. of time and place, derived
 from ὥς, *as, when*, by prefixing the At-
 tic ε. It either governs a genitive case of
 nouns, or is put before verbs indicative,
 or sometimes infinitive with the neut.
 article gen. τὸ.

1. Of time, *Until, unto.* It generally im-
 ports the *mere interval of time* to a certain
 term named, so as to *exclude* the time
 beyond, as Mat. ii. 15. xxvii. 45, 64.
 Luke xv. 4. Acts viii. 40. & al. But it
 is also sometimes indeterminate, and sig-
 nifies *an interval*, so as *not necessarily to*
exclude the time following. Thus when
 it is said, Mat. i. 25, *And he knew her*
not ἕως & (which, by the way, is for ἕως
 χρόνου, &, i. e. ἐν ᾧ) *until she brought forth*
her first-born son, it by no means follows
 from hence that he knew her afterwards.
 Comp. Mat. xxviii. 20. Luke xxiv. 49.
 1 Tim. iv. 13. 2 Pet. i. 19; and LXX
 in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35.
 2 Sam. vi. 23. Job xxvii. 5. Isa. xxii. 14.

2. *While, whilst.* Mat. xiv. 22. Mark vi.
 45.

3. Of place, *Unto, even unto.* Mat. xxiv.
 23, 31. xxvi. 58. Luke ii. 15. Acts
 xiii. 47. So of persons, Luke iv. 42.
 Acts ix. 38.

Εως αὖς, *Even unto, as far as.* Luke xxiv.
 50. Wetstein cites the same phrase from
 Polybius and Ælian.

4. Of state, *Unto, even unto.* Mat. xxvi. 38.

5. Of number, *Even, so much as.* Rom. iii.
 12. This seems a *hellenistical* sense;
 the word is thus used by the LXX, Ps.
 xiv. 3. liii. 3, answering to Heb. עַד *even*.

6. Εως αν, with a Subjunctive Mood, *Till,*
until, whether excluding the time follow-
 ing, as Mat. ii. 13. x. 11, 23, & al.—
 or not, as Mat. v. 18. xii. 20. & al.

7. Εως ὅττις. See Ὅτις.

Z.

Z A Ω

Z, ζ, ζ, *Zeta*. The sixth of the more modern Greek Letters, but the seventh of the ancient, in which, F, Ϝ, βαν, (whence the Roman F, f,) corresponded to the oriental *Vau*: hence as Ϝ is still used for the επισημον, or numerical character of six, so is ζ for seven. *Zeta* then in the Cadméan alphabet answers to the Hebrew and Phenician ז *Zain* in form, order, and power; but its Greek name seems to be corrupted from that of its sister sibilant ז, *Zaddi* or *Jaddi*, and to be softened into *Zeta*, in order to chime with the names of the two following letters *Eta* and *Theta*.

ζω, ζω, ζης, ζη, &c. ; from ζεω *to be warm*.

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22, & al. freq. Comp. Mark xvi. 11. Luke xxiv. 23. Acts i. 3. Rev. ii. 8.—spiritually, Gal. ii. 20.—eternally, Luke x. 28. John vi. 58.—spiritually and eternally together, John vi. 57. Rom. i. 17. Gal. iii. 12.

Luke xx. 38, Παντες γαρ αυτω ζωσιν. *Therefore* (comp. γαρ 4.) *all* (the faithful) live with respect to him. God considers them not as dead but as living, since he can, and certainly will, recall them, i. e. their whole persons to life. There is a very similar passage in the *Treatise concerning the Maccabees* ascribed to *Josephus*, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, “since they knew ότι οι δια τον Θεον αποθνησκοντες, ΖΩΣΙ ΤΩΙ ΘΕΩΙ, ωςπερ Αβρααμ, Ισαακ, και Ιακωβ, και παντες οι πατριαρχαι, that they who died for God, *lived unto God*, as Abraham, Isaac, and Jacob, and all the Patriarchs.” See more in *Wetstein* and *Kypke*.

The participle ζων is used in a transitive sense, or imports not only *living*, but *causing to live, vivifying, quickening*.

Z A Ω

See John vi. 51. (comp. ver. 33, 50, 54, 58.) Acts vii. 38. 1 Pet. i. 3. Heb. x. 20, where see *Macknight*. Comp. John iv. 10, and *Campbell* there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11.

Το ζην, the infinitive with the neut. article, is used as a N. for ‘*Η ζωη* *Life*, Heb. ii. 15. *Raphelius* has shewn that the heathen writers, *Polybius* and *Arrian*, apply το ζην in the same sense; and so doth *Anacreon*, Ode xxiii. lin. 2, 7. And it may not be amiss to add, that thus also frequently doth *Ignatius*, as in his Epistle to the Magnesians, § 5, he says, that “unless we be willing to die in imitation of Christ’s passion, το ζην αυτης, his *life* is not in us.” And to the Trallians, § 9, that “without Christ we have not το αληθινον ζην, the *true life*.” So he calls Christ τα διαπαντος ημων ζην our *eternal life*, Magnes. § 1; το αδιακριτον ημων ζην our *inseparable life*, Ephes. § 3; το αληθινον ημων ζην our *true life*, Smyrn. § 4.

II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their *life* and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes a *particular manner of living*. Thus 1 Pet. iv. 6, ζην κατα Θεον πνευμαλι is *to live spiritually according to the will of God*, comp. ver. 2; ζην τω Θεω, *to live by God*, Rom. vi. 10, 11. Gal. ii. 19. Comp. under Αποθνησκω II. III. Τη δικαιοσυνη ζην, *To live unto righteousness*, 1 Pet. ii. 24, signifies, to live as persons *justified* by the death of Christ ought, i. e. in all *righteousness* and holiness, (comp. Rom. vi. 2, 4, 6, 7, 11.) Ζην πνευμαλι, *To live in the Spirit*, Gal. v. 25, is to live under

his continual influence. Comp. Rom. viii. 15. *ἑαυτῷ ζῆν*, *To live to one's self*, 2 Cor. v. 15, is to live agreeably to one's own evil and corrupt inclinations. See *Wetstein* on Rom. vi. 10, and *Kypke* and *Macknight* on Rom. xiv. 7.

IV. *To live*, as importing recovery from a dangerous illness. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. *חַיָּה*). 2 K. i. 2. viii. 8, 9, 10, 14. So doth *Artemidorus*, cited by *Wetstein* on John.

V. *To recover life, revive*. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. *חַיָּה*, 2 K. xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9.

Ζεῖος, *η*, *ον*, from *ζῆω* to be hot.

Hot. occ. Rev. iii. 15, 16.

Ζεῦσος, *εος*, *ος*, *το*, from *ζεύσθαι*, or obsol. *ζεύσω*, to join, which from the Chald. Syr. and Arab. *גָּו*, or *גָּוָו* to join, conjoin, connect, which word in Heb. is used only as a N. for the husk of a grape, which incloses and connects the parts thereof.

I. *A pair, or yoke, of oxen*. occ. Luke xiv. 19.

II. *A pair, of turtle doves*. occ. Luke ii. 24. This application of *ζεύσος* to birds is classical. Thus *Herodotus*, lib. iii. cap. 76. *Ἐφάνη ἰσηκῶν ἐπὶ αὐτῷ ΖΕΥΓΕΑ, δύο αἰσχυπῶν ΖΕΥΓΕΑ διωκόντα*. There appeared seven pairs of hawks pursuing two pairs of vultures." See *Wetstein*.

Ζευκλήσια, *ας*, *ῆ*, from *ζεύσθαι*, or obsol. *ζεύσω* to join.

A band, chain. occ. Acts xxvii. 40.

These rudder bands or chains are in *Euripides* called by the cognate name *Ζεύλας*. See *Alberti*, *Wolfius* and *Wetstein*.

Ζεῦς, *ὁ*, from *ζῆω* to be hot, or immediately from the Heb. *יָ* to shine, compounded perhaps with *שׁ* substance, q. d. the shining substance.

Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the whole expanse of the heavens, sometimes the air, but most * usually the ether, or warm generative air, *Pater Omnipotens*,

* *Servius* in *Æn.* i. "*Physici Jovem Ætherem volunt intelligi—unde et Ζεῦς, Jupiter, ἀπὸ τοῦ ζῆω, id est, a fervore, dicitur. The Naturalists will have Jupiter mean the Ether, whence he is called Ζεῦς, from ζῆω being hot or warm.*"

Æther, the Almighty Father, Ether, as *Virgil* calls him, *Georg.* ii. line 325.

Thus, to cite but two out of many testimonies which might be produced, *Euripides* among the Greek:

† *Ὅρας τον ὕψος, τον δ' ἀπυρον Αἰθέρα, καὶ γῆν περιζῆχον ὕγρας ἐν ἀσφαλαίς τῷον νομίζε ΖΗΝΑ, τον δ' ἡγε θεον.*

Thou seest this lofty, this unbounded ETHER, Incircling with his fluid arms the earth; Esteem this JOVE, this venerate as GOD.

And *Ennius* among the Romans:

Adspice,

Hoc sublime CANDENS quem invocant OMNES JOVEM.

———View

This GLOWING height which ALL invoke as JOVE.

It must be further remarked, that *Ζεῦς* forms not only the gen. *Ζηνος*, dat. *Ζηνι*, acc. *Ζηνᾱ* †, but more commonly the gen. *Διος*, dat. *Διι*, acc. *Διᾱ*, which latter words (as also the adjective *θεῖος*, *α*, *ον*, divine) seem very naturally deducible from the Heb. *יָ* sufficient, on account of the self-sufficiency which the heathen attributed to this their Supreme God, *Summum Divom* of *Cicero*, *Διος* and *Διᾱ* occur Acts xiv. 12, 13. Comp. *Heb.* and *Eng.* Lexicon under *יָ*, and *Εὐδία* above. In 2 Mac. vi. 2, mention is made of *Διος Ολυμπίου* *Olympian Jupiter*, and of *Διος Ζενιᾱ* *Jupiter the defender of strangers*.

ΖΕΩ, *ζω* ||, from the Heb. or Chald. *יָ* denoting brightness, splendour, or else (like the *Eng.* *seethe*) by an onomatopœia from the sound of boiling water, to which only, I believe, it is applied in § *Homer. To be hot, fervent*. In the N. T. it is

† These lines are cited by *Lucian*, *Jup. Trag.* tom. ii. p. 222, and thus translated by *Cicero* *De Nat. Deor.* lib. ii. § 25, which see,

Vides sublime fustum, immoderatum ÆTHERA, Qui terram tenero circumjectu amplectitur: Hunc Summum habeto Divom: hunc perhibeto JOVEM.

‡ Which words may be from the Heb. *גָּוָו* to encircle, encompass, as denoting the whole compass of the heavens or air.

|| So *Homer* uses this verb in the contracted form, *Il.* xxi. line 362,

ὦς δὲ Ἀσένης ΖΕΙ—

As seethes the caldron—

§ Besides the line cited in the last note, see *Il.* xviii. lin. 349. *Il.* xxi. lin. 365. *Odyss.* x. lin. 360. only

only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11.

Ζηλος, *z*, *o*, from ζῆω *to be hot*, compounded perhaps with λα or λιαν *very much*.

It denotes in general *a vehement fervour or heat of the mind or affections*, and so is applicable either in a good or bad sense.

I. *Affectionate and holy zeal*. occ. John ii. 17. 2 Cor. vii. 7. (where our translation renders it *fervent mind*) ver. 11. ix. 2. Col. iv. 13.

II. *Holy or godly jealousy*. occ. 2 Cor. xi. 2.

III. *A blind misguided zeal*. occ. Acts v. 17. xiii. 45. Rom. x. 2. Phil. iii. 6.

IV. *Vicious emulation, envying, envy*. occ. Rom. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Jam. iii. 14, 16.

V. Ζηλος πυρος, *Fiery indignation*, literally *indignation of fire*. occ. Heb. x. 27. Comp. Lev. x. 2. Numb. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.

In the LXX this N. constantly answers to the Heb. זְהִיר, which denotes *fervent zeal, jealousy, indignation*; and as ζηλος is derived from ζῆω *to be hot*, so זְהִיר refers to the *corroding or consuming effect of fire*. See *Heb. and Eng. Lexicon* in זְהִיר.

Ζηλω, *o*, from ζηλος.

I. Act. and Pass. *To be zealous, zealously affected*, whether in a bad or good sense. occ. Acts xvii. 5. Gal. iv. 18. Jam. iv. 2. Rev. iii. 19, where thirteen MSS, two of which ancient, read ζηλευς. See *Wetstein and Griesbach*.

II. Transitively, with an Accusative, *To be zealously affected towards, to affect zealously*. occ. Gal. iv. 17, twice.

III. *To desire zealously*. occ. 1 Cor. xii. 31. xiv. 1, 39.

IV. *To be jealous over*. occ. 2 Cor. xi. 2.

V. *To envy, be moved with envy*. occ. Acts vii. 9. 1 Cor. xiii. 4.

Ζηλωτης, *z*, *o*, from ζηλω.

I. With a Genitive, *A zealot, zealous of or for*, whether in a good or indifferent sense. occ. Acts xxi. 20. xxii. 3. Gal. i. 14. Tit. ii. 14.

II. With a Genitive, *Zealously desirous of*. occ. 1 Cor. xiv. 12. Comp. Ζηλω II.

III. *Simon the Canaanite*, one of our Lord's Apostles, is surnamed Ζηλωτης, or the *Zealot*, probably on account of his *zeal for the law*. So he is also called Κανανι-

της, Mat. x. 4. Mark iii. 18, not from the country of *Chanaan*, Χαναν (for then his surname would have been 'Ο Χαναναος *, see Mat. xv. 22, and LXX, Gen. xxxviii. 2, & al.) but from the Heb. זָנֵן *to be zealous*. occ. Luke vi. 15. Acts i. 13. See *Wolfius* on Mat. x. 4, and *Doddridge* on Luke vi. 15.

ZHMIA, *as*, *h*, from the Heb. חַלַּה *to be empty, destitute*, or חָשַׁה *to make waste, desolate*.

Damage, loss. occ. Acts xxvii. 10, 21. Phil. iii. 7, 8.

Ζημιω, *o*, from ζημιω.

To damage, endamage, Ζημιομαι, ημαι, Pass. *To be damaged, endamaged, suffer or receive loss, to lose, or be punished with the loss of*, mulctari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8.

ZHTEΩ, *o*, from the Heb. יָצַח *to watch, lie in wait*.

I. *To seek insidiously, and with an hostile, or malicious design*. Mat. ii. 13, 20. Rom. xi. 3. The phrase ζητειν ψυχην τινος is *hellenistical*, plainly taken from the Heb. נִפְשׁ בָּקַשׁ, for which it is often used by the LXX, particularly Exod. iv. 19, as in Mat. ii. 20; and 1 K. xix. 10, as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητειν ψυχην τινος, say ἐπιβουλευειν τινι θάνατον, *to contrive death for one*. In 1 Sam. xxiv. 11, we have the Heb. phrase נִפְשׁ יָצַח, *to lie in wait for one's life*, in the same sense; the use of יָצַח in which last passage may confirm the derivation of ζητειν above assigned.

II. *To seek, a person or thing lost*. Mat. xviii. 12. Luke ii. 45, 48. xv. 8.

III. *To seek, what was not before lost, to endeavour earnestly to find or obtain it*. Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. i. 11. Luke xiii. 6, 7. 2 Cor. xii. 14, & al. Comp. Acts xvii. 27. Rom. x. 20.

IV. *To seek, desire, want*. Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John xviii. 7, where see *Kypke* & al. On Mat. xiii. 45, *Raphelius* remarks that *Theophrastus*, *Eth. Char.* xxiii. applies ζηλειν to a per-

* Χαναναος is indeed the reading of the Cambridge, but of no other Greek MS, Mat. x. 4. Vulg. Chananæus. But in Mat. seven, and in Mark three MSS have Καναναϊς. Vulg. Cananæus. See *Griesbach*.

son seeking or asking of a dealer for something to purchase; and thus it appears to be used in Mat.

V. *To seek, endeavour*, operam dare. Luke v. 18. vi. 19. John vii. 19, 20. xix. 12.

VI. *To seek, require*. Mark viii. 11. Luke xii. 48. Ζητεται, *It is required*. 1 Cor. iv. 2. *Sextus Empiricus*, cited by *Wetstein*, applies the word in a similar manner. But in this text sixteen MSS, five of which ancient, read ζητετε. See *Wetstein* and *Griesbach*.

VII. *To enquire, question*. John xvi. 19.

Ζητημα, ατος, το, from ζητω.

A question, debate, dispute, controversy. occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3.

Ζητησις, ιος, att. εως, η, from ζητω.

A question, debate, dispute. occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

ZIZANION, ο, το. Plur. Ζιζανια, ων, τα.

Zizane. "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus *Mintert*, who adds from *John Melchior*, tom. i. p. m. 272. "Ζιζανιον does not signify every weed in general which grows among corn, but a particular species of seed known in Canaan which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The *Thalmudists* name it דוני, Tractat. Kilaim 1. Halach 1, which the very sound in pronouncing shews to be the same as the Ζιζανια;" and which, I add, may lead us to the true derivation of this word, that is, from the Chald. דין a kind, or species, of corn namely, whence the corrupt Hebrew or Syriac דוני, which in the ancient Syriac version answers to the Greek Ζιζανια, Mat. xiii. 25, & seqt.

"Among the hurtful weeds, says *Johnson*, Herbal, fol. p. 78, *Darnell* (*Lolium album*) is the first. It bringeth forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—They grow in

fields among wheat and barley—They spring and flourish with the corn; and in August the seed is ripe. *Darnell* is called in the Arabian tongue *Zizania*." This last assertion of *Johnson's* does not seem quite accurate*, yet I think *Darnell* would be a better translation of the Greek Ζιζανια than *Tares*; though I am well informed that in the North of England they still call *Darnell* by the name of *Tares*. See also *Campbell's* Note, and *Scheuchzer*, Phys. Sacr. on Mat. xiii. 25, and *Michaelis*, Recueil, Quæst. XV.

ΖΟΦΟΣ, ο, δ, from the Heb. צפ to over-spread, or שח to overwhelm, whence also may be deduced ψεφος, εος, το, darkness, foggy weather, smoke.

Thick darkness, blackness. This word is used in the profane as well as in the sacred writers, and by them likewise applied to the infernal darkness, as particularly by *Lucian*, Contemplat. tom. i. p. 321. D. ΠΑΡΑΔΟΥΣ ΤΩ ΖΟΦΩ, *Delivering to the (infernal) darkness*." So one of his Dialogists, in his *Cataplus*, tom. i. p. 446, E. when he arrives on the other side of the *Styx*, cries out, Ἡεκαλεις, τς ΖΟΦΟΥ. O Hercules, what darkness!" See more in *Wetstein* on 2 Pet. ii. 4. occ. 2 Pet. ii. 4, 17. Jude ver. 6, 13.

Symmachus uses this word Ps. x. or xi. 2. xc. or xci. 6, for the Heb. חס thick darkness.

Ζυγος, ο, δ, from ζευω to join, which see under Ζευος.

I. *A yoke*, properly so called, by which draught-oxen are joined, or fastened to each other. It is thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7.

II. In the N. T. it denotes figuratively the yoke of slavery, or of a servile condition. So *Scapula* and *Wetstein* cite from *Plato's* Epist. φευγειν το ΔΟΥΛΕΙΟΝ ΖΥΓΟΝ ως ον κακον, to fly the servile yoke, as being evil;" and from *Sophocles' Ajax*, lin. 962, 3,

—Προς οια ΔΟΥΛΕΙΑΣ ΖΥΓΑ
Χωρουμεν; —

To what dire yokes of servitude we go?

occ. 1 Tim. vi. 1. Comp. under Δουλος I.

* See *Castell*, AR. under γη.

III. The

III. *The yoke of legal ordinances.* occ. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as *a yoke which neither they nor their fathers were able to bear*, so in the latter it is called *a yoke of bondage or slavery*, in opposition to which, especially as aggravated by the Pharisaical Traditions (comp. Mat. xxiii. 4.), Christ declares His *yoke*, i. e. His doctrine or institution, to be *easy*, or *gentle*. occ. Mat. xi. 29, 30. *Lucian*, in *Amores*, tom. i. p. 1055, has an expression nearly resembling that in Acts Ανακη—ΒΑΡΥΝ ΚΑΤ' ΑΥΧΕΝΑ ΖΥΓΟΝ ἡμῖν ΕΠΙΘΕΙΣΑ—Necessity laying a heavy yoke on our necks—

IV. *The beam of a balance*, thence used for the whole balance. occ. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. מאונא a pair of scales.

Ζυμη, ης, ῆ, from ζῆω to be hot.

I. *Fermenting matter, leaven*, so called from heating in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from *ferveo to be hot*. Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

II. *Figuratively*, in a good sense it denotes the doctrine of the gospel, which, though it seemed at first small and inconsiderable, yet, like *leaven*, speedily spread its influence among the mass of mankind, and wherever it took effect, wonderfully assimilated their temper and conduct. Mat. xiii. 33. Luke xiii. 21. So *Ignatius* exhorts the *Magnesians*, Epist. § 10. Μεταβαλεσθε εἰς ΝΕΑΝ ΖΥΜΗΝ ὃ ἐστίν, Ἰησοῦς Χριστός. Be ye transformed into the new leaven, which is Jesus Christ."

III. In a bad sense it denotes either erroneous and corrupt doctrine, which, like *leaven*, spreads through, taints, and † corrupts the minds and manners of men, as

* See this subject well treated in *Eusebius's* *Præparatio Evangelica*, lib. i. cap. 4.

† *Plutarch* very remarkably informs us, that the Priest of *Jupiter*, among the Romans, was not allowed even to touch *leaven*, because ἡ ζυμη καὶ γίνεται ἐκ φθορίας, αὐτὴ δὲ φθείρει τὸ φερούμενον, *leaven* both arises from corruption, and doth itself, corrupt the mass with which it is mixed." *Quest. Rom.* p. 289. E.

Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἡρώδιανοί) Luke xii. 1; or evil practices, examples, and tempers, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζυμη παλαια seems to mean the old leaven of uncleanness and lasciviousness, for which the Corinthians before their conversion were even ‡ proverbially infamous (comp. 1 Pet. i. 14. iv. 2, 3.); and ζυμη κακίας καὶ πονηρίας appears to allude to the malicious and mischievous infusions of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζυμη is particularly applied by Christ, Luke xii. 1, to the hypocrisy of the Pharisees; "a vice which secretly puffed up their minds, and strangely spread itself through their hearts and lives, so as to taint and spoil the very best of their duties." *Doddridge*.

The above cited are all the passages of the N. T. in which the word occurs.

Ζυμοω, ω, from ζυμη.

To leaven, ferment with leaven. occ. Mat. xiii. 33. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωῆρω, ω, from ζωός alive, and αἵρω to take, the same as αἵρωω, which see.

I. To take alive, to catch, as hunters or fishers do their game, hence applied spiritually to taking or catching men by the preaching of the gospel. occ. Luke v. 10. And in this view *Macknight*, after *Benson*, understands it 2 Tim. ii. 26. Being caught alive ὑπ' αὐτοῦ by him, i. e. by the servant of the Lord, ver. 24. (to do) ἐκείνου his, God's, will.

II. To take captive. Thus used by the profane writers, as by *Homer*, Il. x. lin. 378, and *Herodotus* (see *Raphelius*,) and by the LXX, for the Heb. חבש, 2 Chron.

‡ Thus Κόρινθα πορῆ, a Corinthian lass, is a prostitute, a courtesan; κορινθιάζειν and κορινθιάζεσθαι mean to whore: and *Suidas* under the word Χοῖρος, mentions a Greek proverb; ἀπὸ κορινθιαῖς τοιαύτας χοῖρο πωλεῖσιν, You are like to sell your wares in High-Corinth, i. e. to become a prostitute. It appears from the testimony of *Strabo* and other Greek writers, that *Corinth* was crowded with whores and debauchees; and no wonder, since it abounded in trade and riches, and since the city itself was dedicated to *Venus*, who had here a famous temple, where more than a thousand whores, under the designation of ἱεροδούλοι, were devoted to her service. See more in *Wetstein* on 1 Cor. i. 1, and in *Whitby's* Preface to 1 Cor. § 5.

xxv. 12; and in the N. T. applied, some say, to the spiritual *captives* of the devil. occ. 2 Tim. ii. 26; where see *Wolffius*.

Zōn, ης, ἡ, from ζᾶω, ζῶ, to live.

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33, & al. freq. Comp. 1 Pet. iii. 10.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. *Life*, eternal. Mat. vii. 14. xviii. 8, 9, & al. freq. Comp. Acts v. 20. Phil. ii. 16. Christ is called ζῶν *life* in the *abstract* (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.); as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that *Adam* (Gen. iii. 20,) as soon as he had received the blessed promise, that *the Seed of the woman should bruise the serpent's head*, called his wife's name *Eve*, חַוְוָה the *manifest*, because she *was*, or *was to be*, the mother יי כָּל of all *who live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers (see John i. 4. xi. 25. Col. iii. 4.), *Life without bounds or limitation*, *Life spiritual, incessant, or uninterrupted* (see John viii. 51, 52. xi. 26.), and *eternal*. And to this reason of *Eve's* name St John plainly alludes in his 1st Epistle ch. i. 2, when he says, that *The Life*, meaning Christ, *was manifested*, ἐφανερώθη. Comp. Ζᾶω I.

And as Christ, so the Holy Spirit is called *Life*, i. e. as the *Nicene Creed* expresses it *the giver of life*. Rom. viii. 10; and in Rev. xxii. 1, He is, as the supporter of eternal *life*, represented by a *pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb*.

ΖΩΝΗ, ης, ἡ, from the Heb. חָנַן to encircle, gird round, whence as a N. fem. plur. חֲנָנִים girdles, zones. 1 K. xxii. 38. See Heb. and Eng. Lexicon in חָנַן.

A girdle, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type *Elijah* had done. Mat. iii. 4. Mark i. 6. Comp. 2 K. i. 8.

The disciples are commanded, Mat. x. 9. Mark vi. 8, to provide no money, οὐδ' ἅς ζωνὰς, literally, *in their girdles*, which were probably made into a kind of purse, as is still usual in the Eastern countries. Thus Dr *Shaw*, Travels, p. 227, speaking of the dress of the *Arabs* in *Barbary*, says, "One end of (their *girdles*) being doubled back and sewed along the edges serves them for a *purse*, agreeable to the acceptation of the word ζώνη in the Scriptures, which in Mat. x. 9, and Mark vi. 8. (adds he in a note), we render a *purse*."

The Roman soldiers used in like manner to carry their money in their *girdles*; whence in *Horace*, Qui zonam perdidit means one who has lost his *purse*. Epist. ii. lib. ii. lin. 40; and in *Aulus Gellius*, lib. xv. cap. 12, C. *Gracchus* is introduced saying, Cum Romā profectus sum, Quirites, zonas quas argenti plenas extuli, eas ex provincia inanes retuli. Those *girdles* which I carried out full of money when I went from Rome, I have at my return from the province brought home empty." See more in *Wetstein* on Mat. x. 9.

Ζωννύα, or ζωννυμι, from ζώνη, which see, or immediately from the Heb. חָנַן to gird round.

To gird. occ. John xxi. 18, twice; where the latter part of the verse seems to allude to Peter's having his *hands stretched out*, and *girded* to the two arms of the cross, and being thus, according to the Roman mode of execution, *carried* or *led* about the city of Rome, previously to his crucifixion. See more in *Wolffius* and *Wetstein* on the text. I add *Theophylact's* Note, Τὴν ἐπὶ τῇ σταυρῇ ἐκτασιν, καὶ τὰ δίσματα δηλοῖ. He shews (Peter's) *extension on the cross* and his *being bound*."

Ζωογονεῖω, ω, from ζῶος alive, and γίνομαι, perf. mid. of obs. γένομαι to form, make, whence also γογγ generation, and γογγ offspring.

I. In the profane writers, To procreate, or produce an animal, or to bring forth alive. See *Wetstein* on Luke xvii. 33.

II. In the N. T. To preserve alive. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 24, where the word is σωσει) Acts vii. 19, Εἰς το μὴ ζωογονεῖσθαι, That they might not be preserved alive, or live."

In

In this latter sense which seems *hellenistical*, the word is frequently used by the LXX, answering to the Heb. *חיה* to live, or *חיה* to cause or permit to live. See especially Exod. i. 17, 18, 22. *Ζων*, *ς*, *το*, from the masc. *ζωος* alive, living, which from *ζαω*, *ζω*, to live. A living creature, an animal, Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7, & al.

Ζωοποιεω, *ω*, from *ζωος* alive, and *ποιεω* to make. To make alive, quicken, animate, enliven, to a natural, a spiritual, or an eternal life. occ. John v. 21. (comp. 1 Cor. xv. 36.) Rom. iv. 17. John vi. 63. 2 Cor. iii. 6. Gal. iii. 21. Rom. viii. 11. 1 Cor. xv. 22, 45. 1 Pet. iii. 18. 1 Tim. vi. 13; on which last text comp. Neh. ix. 6.

H.

H.

H, *η*, *Eta*. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, *η* is still used for eight. In the Cadméan alphabet H corresponded to the Hebrew or Phenician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their E long, whereas the ancient, like the Hebrews and Phenicians, had but one character namely E, for E whether pronounced long or short. So Plato in *Cratylo*, *ς γαρ η εχρωμεθα αλλα ε το παλαιον*, for anciently we did not use *η*, but *ε*." The ingenious Dr. Bayly, in his *Introduction to Languages*, part iii. p. 5. gives us from *Montfaucon*, *Palæograph. Græc. lib. ii. cap. 4*, two Athenian inscriptions written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate* of E for H, and of O for Ω; but for the form of the letters I must, for want of proper types refer to *Montfaucon* and Dr. Bayly themselves.—The inscriptions are:

H.

ΕΡΕΧΘΕΙΔΟΣ

ΠΟΙΔΕ : ΕΝΤΟΙ : ΠΟΛΕΜΟΙ :
ΑΠΕΘΑΝΟΝ : ΕΝΚΤΗΡΟΙ : ΕΝΑΠ·
ΤΗΤΟΙ : ΕΝΦΟΙΝΙΚΕΙ : ΕΝΑΔΙΕΤΣΙΝ :
ΕΝΑΙΓΙΝΕΙ : ΜΕΓΑΡΟΣ
ΕΝ : ΤΟ : ΑΤΤΟ ΕΝΙΑΤΤΟ :
ΣΤΡΑΤΕΓΟΝ : ΦΑΝΤΑΛΟΣ : ΑΚΡΥΠΤΟΣ :

In more modern Greek thus :

Ερεχθειδος
Οιδε εν τω πολειμω
Απειθανον εν Κυπρω εν Αιφ·
υπρω, εν Φοινικη, εν Αλιευσιν,
Εν Αιφινη Μιγαρος
Εν τω αυτω Ενιαυτω.
Στρατησαν, Φανυλλος, Ακρυπτος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

H.

- I. A Conjunction, from the Heb. *ו* whether? See Gen. xxvii. 21. Num. xiii. 20.
1. *Either, or*. Mat. v. 17, 36. vi. 24, 31, & al. freq. In 1 Cor. xi. 27, the *Alexandrian, Cambridge*, and two later MSS for *η* *πινη* read *και* *πινη*, and in this reading they are supported by the first Syriac, (and by the latter in Marg.) the Arabic, Æthiopic, and Coptic versions. See *Wetstein, Griesbach* and *Macknight*.

2. After

2. After comparatives, *Than*. Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.
 3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19, where see *Bowyer's* Conject. But in these passages *μαλλον* rather seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35, & al. *Bos*, in his *Ellipses* under *Μαλλον*, shews that *η* is used in the like elliptical manner by the best Greek writers: and to the instances he has produced many more might be added. Comp. *Kypke*.
 4. *Save, except*. John xiii. 10. Acts xxiv. 21.
 5. *Αλλ' η*, *But rather*. Luke xii. 51.
 6. *But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So *Plato* in *Phædo*, § 12. p. 183. edit. *Forster*. "For the philosopher will be firmly of opinion, μηδαμιν αλλοθι καθαρωσ εντευξεσθαι φρονησει, ΑΛΛ' Η εκει, that he will no where meet with wisdom clearly *but* there, i. e. in *Hades*." See *Hoogeveen's* Note on *Vigerus* De Idiotism. cap. viii. sect. 1. reg. 11.
- II. An Adverb.
1. Of interrogation, from the Heb. *מ* interrog. It denotes a question asked, *What? num?* Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That *Scotticism*, whether *did the word of God come forth from you alone?* would be the exactest rendering of *Η αφ' υμων*, &c." *Doddridge*. And in this sense of asking a question with some degree of earnestness I apprehend it is used also Mat. vii. 9. xii. 29. So *Lucian*, *Reviv.* tom. i. p. 405. *Η τι γαρ αν ειπειν εχοι;* For what can he say?" See *Blackwall's* Sacred Classics, vol. ii. p. 164, 5.
 2. Of affirmation. *Indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a strong breathing, such as men commonly use in a vehement affirmation. The particle *Η* is often thus used in the profane writers, particularly in *Homer* (see II. i. lin. 78, 229, 232. 240, & al. freq.); but is not so applied when single in the N. T. Comp. under *Μην*.
- Ηγεμονευω*, from *Ηγεμων*.
To be a governor, or president. occ. Luke ii. 2. iii. 1. Comp. under *Αποσταφην*.

Ηγεμονια, *ας, η*, from *Ηγεμων*.

Government, reign. occ. Luke iii. 1, where *Kypke* cites *Appian* and *Josephus* using *ηγεμονια* in like manner for the Roman imperial authority.

Ηγεμων, *ονος, ο*, from *ηγεομαι*.

I. Properly, *A leader or guide of the way*. Thus used in the profane writers, as by *Xenophon* (in *Scapula*), *οδω λαβειν ΗΓΕΜΟΝΑ*, to take a guide of the way."

II. *A leader, governor, prince*. Mat. ii. 6. x. 18. xxvii. 2, 11. 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that *Josephus*, *Ant. lib. xviii. cap. 4, § 1*, gives *Pilate* the same title of *Ηγεμων*, as St. Mat. does xxvii. 2, &c. and St. Luke, ch. xx. 20. See *Campbell's* Prelim. Dissertat. p. 378.

ΗΓΕΟΜΑΙ, *εμει*, from *αγω* to bring, lead, or immediately from the Heb. *באנ* to bring forth, remove.

I. With a Dative of the person, *To lead, guide in a way*. q. d. *to bring on, or forwards*. Thus *Herodotus*, *ΗΓΟΥΜΑΙ σοι την οδον*, I lead you in (as to) the way;" *Aristophanes* in *Plut. lin. 15*. *Οι γαρ βλεποντες τοις τυφλοις ΗΓΟΥΜΕΘΑ*, For we who see lead the blind." See *Scapula*.

II. With a Genitive, *To lead, be the chief or principal*. Acts xiv. 12, *επειδη αυτος ην ο ηγεμενος τε λογω*, "because he was the leader of the discourse; on which account they thought he might more probably be their god of eloquence. *Iamblichus* calls him *Θεος ο των λογων ηγεμων*, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. *Biscoe* at *Boyle's* Lect. chap. viii. § 8. p. 313, 314." *Doddridge*. See also *Elsner*, *Wolfius* and *Wetstein* on the place, Acts xv. 22, *Ανδρας ηγεμενους*, *Leading or principal men*.

III. With the Preposition *επι*, and an Accus. *To lead, preside, govern, rule*, whether in a temporal sense, as Acts vii. 10. (In *Lucian*, *Pseudomant. tom. i. p. 904*, we have, *Ο τοτε ΗΓΥΜΕΝΟΣ Βιθυνιας*, The then governor of Bithynia.)—or in a spiritual one (governing a Genitive), Heb. xiii. 7, 17, 24. Comp. Luke xxii. 26. Mat. ii. 6.

IV. *To think, esteem, reckon*, from the Heb. *באנ* to meditate. Acts xxvi. 2. 2 Cor. ix. 5.

ix. 5. Phil. ii. 3. 1 Thess. v. 13. & al. freq. On Phil. iii. 8. *Kypke* cites *Xenophon* several times using the phrase ZHMIAN ἡγουμενος for *reckoning* or *esteeming as a loss*.

Ἡδεν, εις, ει, Pluperf. Act. Attic of εἶδεν to *know*, by *syncope* for ἡδηνεν. John i. 31, 33. iv. 10. v. 13, & al. freq.

Ἡδως, Adv. from ἡδύς *sweet*, which may be derived either from the Gr. ἡδω to *please*, which from the Heb. יָדַע *delight*, dropping the י (which letter, however, appears again in others of its Greek derivatives, as in ἀνδανω to *please*, ἰδανός *pleasant*, ἡδανός *sweet*, ἡδονή *pleasure*); or else ἡδύς may be from the Heb. מֵרְקַח the *myrtle-tree*, which is very remarkable for the *sweetness* or *fragrancy*, not only of its flowers, but also of its leaves.

Gladly, willingly, with pleasure. occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in *Plato*, *Phædon*, § 14. p. 188. edit. *Forster*: ἩΔΕΩΣ ἂν ΑΚΟΥΣΑΙΜΙ, I would gladly hear."

ἩΔΗ, An Adv. of time, q. d. ἡδὲ for (τῇδε) τῇ ὥρᾳ namely, at this very time, or perhaps corrupted from the Heb. עַתָּה *now*, to which ἡδὲ often answers in the LXX.

1. Now, already, at, or by this time. Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39, & al.

2. Already, i. e. without mentioning, or insisting upon any thing further. 1 Cor. vi. 7. See *Raphelius* on the place.

3. Ἡδὲ δὲ καὶ, And moreover, yea moreover, quinetiam, quin imò etiam. Mat. iii. 10. Luke iii. 9. *Raphelius* has shewn that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. Ἡδὲ ποτε, Now at length. So the Vulgate version, tandem aliquando. Rom. i. 10. Phil. iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on Rom. *Kypke* observes, that they denote a strong desire either of averting some inveterate evil, or of obtaining some long expected good, and shews that they are thus applied by *Josephus* and *Dionysius Halicarn.*

Ἡδιστα, Neut. Plur. superlat. of ἡδύς (which see under Ἡδως) used adverbially.

Most gladly or willingly, with the greatest pleasure. occ. 2 Cor. xii. 9, 15.

ἩΔΟΝΗ, ης, ἡ. The Greek Etymologists derive it from ἡδω to *please*, but it may

be better deduced immediately from the Heb. יָדַע *delight*, whence also ἰδανός *pleasant*.

I. Pleasure. occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13.

II. Lust, the desire of sensual pleasure. So *Hesychius*, ἐπιθυμία. occ. Jam. iv. 1, 3, where the Vulg. concupiscentiis, q. d. lusts, concupiscences. Comp. Tit. iii. 3. In the N. T. it is generally used in a bad sense. How similar is that passage of *St James*, ch. iv. 1, to this of *Plato*: Καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας ὕδεν ἄλλο παρέχει ἢ τὸ σαμὴ καὶ αἱ τέλῃ ἐπιθυμίας." *Phædon*, § 11. p. 178. edit. *Forster*.

Ἡδυοσμον, ος, το, from ἡδύς *sweet*, and ὁσμη *smell*.

Mint, a kind of herb, so called from its sweet smell. occ. Mat. xxiii. 23. Luke xi. 42. Ἡδυοσμος, οἱ δὲ μινθην, Ἡδυοσμος, but some call it mint," says *Dioscorides*, cited by *Wetstein*. So *Galen*, lib. vi. *Simplic.* Ἡδυοσμος, ἐνιοὶ δὲ μινθην προσ-αγορεύουσι.

Ἡθος, εος, ος, το, from εἶδος, which see.

Manner, custom. Ἡθια, ἡθη, τα, Manners, morals. occ. 1 Cor. xv. 33, where Φθειγεσιν, &c. is an Iambic verse of *Menander's*.

ἩΚΩ, from the Chald. יָה (which from the Heb. יָלַח) to come.

I. To come, denoting local motion. Mark viii. 3. John iv. 47. Acts xxviii. 23. Comp. Mat. viii. 11. xxiv. 50. Luke xv. 27. To come (ἡκεῖν) to Christ is to believe on him. John vi. 37, in which sense ἐρχομενον, coming, is used in this very verse. Comp. ver. 35. chap. vii. 37, 38, and Mat. xi. 28.

II. It is spoken of Christ in respect of his incarnation and birth into this world, Heb. x. 7, 9.—and of his conversation among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

III. To come, of time. Mat. xxiv. 14. Luke xiii. 35. xix. 43. John ii. 4, in which last text ἡκει, cometh, is used for the past is come, as *Raphelius* observes the V. ἡκω in the present tense is often applied in *Xenophon*.

IV. To come, happen, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

ἩΛΙ, Heb.

Eli, Heb. אֱלִי, My God. occ. Mat. xxvii.

xxvii. 46. Comp. Ps. xxii. 2, in the Heb. and *Ελωϊ* above.

**ΗΑΙΚΙΑ*, ας, ἡ. The Greek Etymologists derive it from *ἡλικος* *how great*, which see; but it may be from the Heb. *לָּחַץ* *to proceed*, as it is said, Luke ii. 52, Jesus *προεκοπή—ἡλικία*, *proceeded, advanced, in stature or age*.

I. *Stature*. occ. Luke xix. 3. Comp. Luke ii. 52. Eph. iv. 13.

II. *Age*. occ. John ix. 21, 23. (See under *Εχω* X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or *the duration of human life*. See *Wetstein* and *Doddridge* on Mat. and an excellent Note of *Campbell's* on Luke, and comp. *Πηχυς*.

**ΗΑΙΚΟΣ*, η, ον, from the Heb. *לָּחַץ* *a part, portion, share*, (with *ל* interrogat. prefixed) which from the V. *לָּחַץ* *to part, share*.

How great (q. d. *how great a part, or share*). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

**ΗΛΙΟΣ*, α, ὁ, plainly from the Heb. *לָּחַץ* *to shine*, whence also *עֵלָה* or *עֵלָה* *the shining or splendour of the sun*.

I. *The sun, the solar orb, fire, or flame*. Rev. xxii. 5, where *φῶς ἡλίου* is evidently parallel to *אֵשׁ הַמָּזְלָה* *the light of the solar flame*, Isa. xxx. 26, which the LXX there render *φῶς ἡλίου*. **Ηλίου* is also used in that version for *מָזְלָה* in two other passages, Cant. vi. 10. Isa. xxiv. 23; as it is for *מָזְלָה* *the solar orb, or fire*, Jud. xiv. 18. Job ix. 7. Comp. *Heb.* and *Eng.* Lexicon under *מָזְלָה* and *מָזְלָה*.

II. *The sun, or solar light*. Thus it most generally signifies in the N.T. And thus throughout the LXX (except in the fore-cited texts and three more, in one of which, Job xxxi. 26, it corresponds to *אֵשׁ* *the light*) it constantly answers to the Heb. *אֵשׁ*, which undoubtedly denotes not *the orb, or fire*, but * *the light, of the sun*. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32, in LXX, and Heb.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Isa. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20.

* Comp. *Heb.* and *Eng.* Lexicon under *אֵשׁ* II. and the Authors there cited.

Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Rev. xii. 1. (Comp. Ps. civ. 2. Mal. iii. 20, or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)

It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, **Ηλίου* signifies not only the *orb* or *fire*, but also the *light, of the sun*. This is put beyond dispute by a passage cited by the Rev. and learned *William Jones*, in his excellent *Essay on the First Principles of Natural Philosophy*, p. 203, from *Sallust the Philosopher*, who has expressly remarked: † *Τὸ Ἡλίου τὴν σφαῖραν, καὶ τὴν ἀπὸ τῆς σφαίρας ἀκτῖνα, ἡλῖον ὡς συνηθεῖα καλεῖται*, We usually call the *orb* of the sun, and the *ray* proceeding from the orb, **Ηλίου*." And thus in the Poet *Mimnermus*, *Περὶ βίης*, *Concerning human life*, *Ηλίου* is used for the *solar light*,

— Μενυῖθα δὲ γίγνεται ἥλιος
καρπός, ὅσον τ' ἐπὶ γῆν κτανάται ἡλῖος.

— Short is our youthful time,
As whilst the sun is spread upon the earth.

Homer in like manner speaking of the morning light, Il. viii. 1.

Ἡὸς μὲν προκοπιπῶλος ἐκτανάτο πασκὺν ἐπ' αἰκν.
The saffron morn was spread upon the earth.

In which passage the style of the Poet, as usual, agrees with that of scripture. Thus in Joel ii. 2, we read of *דָּוָשׁ* *the dawn* *שָׁרַפְּךָ* *spread upon the mountains*. *Suicer*, in his *Thesaurus* under **Ηλίου* III. 1. cites the following passage from *Clemens Alexandr.* Strom. iii. p. 428, *Τὸν τῆς ἡμέρας αἰλίον, καὶ παῖρα τῆς φῶς ἡλῖον ὁ Θεὸς ἐξεχέν ἀναθεν ἰσὺν ἐπὶ γῆς ἅπασιν τοῖς βλέπειν δυναμένοις*, God hath from above poured forth (effudit) the sun, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears

† *Sallustius De Diis & Mundo*, published amongst the *Opuscula Mytholog. Ethic. & Physic.* by *Thomas Gale*.

by an *old Chronicle* preserved in the *Gentleman's Magazine* for July 1762, p. 306, It begins thus: On Tuesday, January 27, 1607, about nine in the morning, the *sunne* being fayrly and bryghtly spread, &c." And it is still thus frequently used in our common discourse, as when we speak of *walking* or *sitting in the sun*, * of the sun's being hot, &c.

ἩΛΟΣ, ἡ, ὁ, from Heb. לָחַץ to pierce.

A nail. occ. John xx. 25.

ἩΜΕΙΣ, ὡν, ἡς, ας, *We, us*, plur. of Ἐγώ I, which see.

Ἡμερα, ας, ἡ, † from the more simple ἡμαρ a day, which from Heb. הַיּוֹם, or הַיּוֹם to tumultuate, agitate, (whence the N. הַיּוֹם a day) and אֵשׁ the light.

I. A day, which consists in the tumultuous motion or agitation of the light reflected from the earth, and by its interposition separated from the dark spirit, or gross air, whilst the sun is above the horizon. Mat. xx. 6, 12, John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39.

On 2 Pet. iii. 8, see the passages cited by Wetstein.

The expressions τεσσαρακονθια ἡμερας και τεσσαρακονθια νυκτας, *forty days and forty nights*, Mat. iv. 2, and τρεις ἡμερας και τρεις νυκτας, *three days and three nights*, Mat. xii. 40, though agreeable to the Hebrew idiom (see Gen. vii. 4. Exod. xxiv. 18. Jon. i. 17.), yet are not merely *hebraical* or *hellenistical*, as is evident from *Herodotus*, lib. iii. cap. 129, ΕΦ' ἑπτα μὲν δὲ ἡμερας και ἑπτα νυκτας ὑπο τῆ παροῦτος κακῆς ὁ Δαρεῖος ἀγρυπνήσει εἰς αἶσα. For *seven days and seven nights Darius* by this misfortune continued sleepless." So *Theocritus*, Idyll. ii. line 86,

Καίμαι δ' ἐν κλινῇ ΔΕΚ' ἈΜΑΤΑ και ΔΕΚΑ ΝΥΚΤΑΣ.

For ten days and ten nights in bed I lay."

* Comp. Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

† The derivation of ἡμερα here proposed seems much more probable than that from ἡμερος gentle or tame, because appointed for tame creatures; or from ἡως the morning, and μερα a part, q. d. the daughter of the morning; or from ἡμερο to desire, because it is so amiable and desirable to all men, though *Plato* (in *Cratylus*) says, the ancients called ἡμεραν ἡμεραν on this last account. See Leigh and Mintert.

II. Figuratively, *Time for work or labour*. John ix. 4. Comp. Mat. xx. 6, 12.

III. *The day of eternal life*, as opposed to the spiritual darkness of our present state. Rom. xiii. 12.

IV. A day, comprehending both the day and night, a *nuchthemeron*, Mat. xv. 32. xvii. 1. Acts xxviii. 7, 12, 14, Ἡμεραν ἐξ ἡμερας, *Day after day*. occ. 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7, for the Heb. מִיּוֹם לְיוֹם, from day to day. Not that this expression is merely *hebraical* or *hellenistical*, for *Kypke* cites it from *Euripides*, *Rhæses*. line 445, and from *Heniochus* in *Stobæus*, *Serm.* xxxix. p. 241. Ἡμερα και ἡμερα, *Day by day*, 2 Cor. iv. 16. This seems an *hebraical* expression, taken from the Heb. יוֹם יוֹם, Esth. iii. 4. Ps. lxxviii. 20, or from בְּיוֹם בְּיוֹם, 1 Sam. xviii. 10.

V. Ἡμεραι, αἱ, *Days, time measured by days*. Εν ταῖς ἡμεραῖς ἐκεῖναις, *In those days*, Mat. iii. 1. This seems a *hellenistical* phrase, taken from the LXX, who use it Gen. vi. 4. Jud. xvii. 6. xviii. 1. xix. 1, & al. for the Heb. בְּיָמֵי הַהֵם, for which a classical Greek writer would rather have said ἐν ἐκείνῳ τῷ καιρῷ, or χρόνῳ, or κατ' ἐκεῖνον τὸν καιρὸν, or χρόνον. The expressions ελευσόνται ἡμεραι, and ἐρχόνται ἡμεραι, *the days shall, or do, come*, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29, & al. are also *hellenistical*; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2, for the Heb. יָמֵי בָאִים.

VI. Ἡμεραι, αἱ, *Days, time, of life or office*. Mat. ii. 1. xxiii. 30. Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase ἐν (ταῖς) ἡμεραῖς is likewise *hellenistical*, often used in the LXX for the Heb. בְּיָמֵי, Jud. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for ἐν ἡμεραῖς Ἡρώδης, &c. would say ἐφ' Ἡρώδης.

VII. Ἐκείνη ἡ ἡμερα, *That day*; means that great day of the Lord, the day of judgment. Mat. vii. 22. Luke x. 12. 2 Thess. i. 10. 2 Tim. i. 18. iv. 8. But in Heb. x. 25, *The day* seems to import the day of the destruction of the Jewish state. From the frequent mention in the S. S. of the great day of judgment under the names of that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgment, &c. we may account for the

the following very uncommon sense, in which the word is once used by St Paul.

VIII. *Judgment.* occ. 1 Cor. iv. 3, where observe that *ανθρωπινος ημερας*, literally *man's day*, is spoken in opposition to *the coming of the Lord*, ver. 5, and to 'Η *Ημερα*, *THE day*, i. e. *the day of the Lord* namely, ch. iii. 13, where the Vulgate hath *Dies Domini*.

Ημετερος, α, ον, from ημεις *we, us*.

Our. Acts ii. 11. xxiv. 6.

Ημιθανης, εος, υς, ο, η, from ημι *half* (see ημισυς), and εθανον, 2d aor. of θνησκω *to die*, borrowed from θεινω *to smile*.

Half dead. occ. Luke x. 30.

ΗΜΙΣΥΣ, εια, υ. *Mintert* derives it from ημι *half*, and ισος *equal*; but I apprehend, that it may be better deduced from the Heb. חצי *half*, with ח emphatic prefixed, and that ημι should be considered as an abbreviation of ημισυς.

Half. Neut. 'Ημισυ, εος, υς, το, Plur. ημισια, η, τα, *The half.* occ. Mark vi. 23. Luke xix. 8. Rev. xi. 9, 11. xii. 14.

Ημιωριον, υ, το, from ημι *half*, which see under ημισυς, and ωρα *an hour*.

A half hour, half an hour. occ. Rev. viii. 1.

Ημφισμενος, Particip. Perf. Pass. of Αμφιεννυμι, which see among the Anomalous Verbs, in Grammar, § 16.

Ηνικα, An Adv. of *time*, perhaps from εαν or ην *when*, and ικω *to come*, q. d. *when it (the time) comes*.

When. occ. 2 Cor. iii. 15, 16.

Ηπερ, An Adv. from η *than*, and περ *truly*.

Than truly, than. occ. John xii. 43.

ΗΠΙΟΣ, υ, ο, η. The learned *Damm*, Lexic. Nov. Græc. derives it from επω *to follow*, as denoting one who readily follows the will of another, and is ready to do what he desires or wants; but it may perhaps be from the Heb. יפה *beautiful*.

Placid, mild, gentle, easy. occ. 1 Thess. ii. 7, (where see *Welstein*.) 2 Tim. ii. 24.

Ηειμος, υ, ο, η. It seems formed, as the Lexicons remark, by transposition, from ημερος *tame, gentle*, which is properly opposed to αγριος *wild*, and so may be thought a derivative from the Heb. ימר *to change, alter*, as the natural dispositions of animals, originally wild, seem to be, *when tamed*.

Quiet, composed. occ. 1 Tim. ii. 2.

Ηρωδιανοι, ων, οι, from 'Ηρωδης *Herod*.

A name formed with a Roman or Latin termination, like Χριστιανος, which see, and *Welstein* on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction, among the Jews, so called from *Herod the Great*. It is probable, from a comparison of Mat. xvi. 6, with Mark viii. 15. that they were a branch of the Sadducees: And, besides the impious principles of that sect, they seem to have been particularly attached to the family of *Herod*, and consequently to the Roman government, by which *Herod* had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons *Herod Antipas* and *Philip*, in their respective tetrarchies. (Comp. under Τετραρχης.) And as *Herod*, to ingratiate himself with *Augustus* and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by * introducing the heathenish customs of the Romans into Judea, and even by † building temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of *Augustus*; so his partizans, the *Herodians*, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as ‡ *Herod* himself did, that they acted not thus of their own accord, but in obedience to the superior powers. And this wicked *occasional conformity to heathenism* seems to be what our Saviour particularly means by the *leaven of Herod*, (Mark viii. 15.) or of the *Herodians*, as indeed some copies read, των 'Ηρωδιανων. (See *Mill* and *Welstein*.) Thus the *Herodians* were, both in their

* *Herod* instituted games after the Roman manner in honour of *Cæsar*, and even built a theatre in Jerusalem adorned with images of men; as *Josephus* informs us, Ant. lib. xv. cap. 8. § 1, 2. Yea he went still farther; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden eagle over the great gate of the temple, κατισκυιακει δε ο βασιλευς υπερ τα πυλωνος τα μεγαλα τη ναυ αναθημα και λιαν πολυμυλις, Αιστον χρυσειον μεγαλν; says the same *Josephus*, Ant. lib. xvii. cap. 6. § 2.

† *Joseph.* Ant. lib. xv. cap. 9. § 5. Comp. De Bel. lib. i. cap. 21. § 3, 7.

‡ *Joseph.* ut sup.

religious

religious and political principles, most diametrically opposite to the *Pharisees*. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the *Herodians*!

As to the question which the *Pharisees* and *Herodians* in concert proposed to Christ, about the lawfulness of giving tribute to *Cæsar* it is generally supposed (to use the words of *Doddridge*) that "they hoped to have ensnared him, whatever answer he could have returned. If he asserted on the one hand, that tribute was to be paid to *Cæsar*, the *Pharisees*, who generally maintained (as *Judas the Gaulonite* had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to popular resentment, as betraying the liberties of his country. On the other hand, had he denied the lawfulness of this tribute, the *Herodians* would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the Doctor *. But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for any man, thou regardest not the person of men, but teachest the way of God in truth*; and of the question itself, *Is it lawful to give, δειναι (not ἀποδεναι to pay), tribute to Cæsar, or not? Shall we give, δωμεν, or shall we not give?* and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20, *to deliver up Christ to the power and authority of the Roman † governor*, it rather seems, that they expected our Saviour would answer their

enquiry in the negative. But then as the *Pharisees* in general were notoriously of the same sentiments, it would not have been decent for such good men to have accused Christ to *Pilate* on this account; nor would it have been convenient, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of *Judas the Gaulonite*. The *Pharisees*, therefore, prudently associated themselves with the *Herodians*, who, on Christ's denying the lawfulness of giving tribute to *Cæsar*, would, no doubt, have shewn their zeal for the Roman government by turning his accusers: And how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before *Pilate*, without any foundation at all, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13. For a fuller account of the *Herodians* see *Prideaux's Connect.* pt. ii. book 5, at the end, and *Doddridge's Notes* on Mark iii. 6, and Mat. xxii. 16.

Ἡσθα, used, according to the *Æolic* and *Attic* dialect, for *ἡσθαι* thou wast, 2 pers. imperf. sing. of the verb *ἡσθαι*; the syllable *σθα* is plainly from the Heb. אתה *Thou*, whence ת generally, and sometimes תה is the suffix denoting the second pers. sing. preter. of Hebrew verbs.

Thou wast. Mat. xxvi. 69. Mark xiv. 67. See *Wetstein's Note* on Mat. xxvi. 69, who gives many examples of *ἡσθα* being used in the purest *Attic* writers. Comp. also *Maittaire's Dialects.* p. 44, and observe, that in *Homer*—*σθα* is often post-fixed to the 2d person of other verbs besides the imperf. of *ἡσθαι* and its compounds. See inter al. Il. iv. lin. 353, Il. xix. lin. 180, 270. Il. xxiv. lin. 551.

Ἡσυχάζω, from *ἡσυχος* quiet, which is plainly from the Heb. דָּחַשׁ to restrain, impede action or motion.

I. To rest from labour. occ. Luke xxiii. 56.
II. To be quiet, live quietly. occ. 1 Thess. iv. 11.

III. To be silent, quiet from speaking. occ. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8, for the Heb. דָּחַשׁ, but *Kypke* shews that it is

* Comp. *Randolph's View of our B. Saviour's Ministry*, p. 277.

† It is well known to those who are acquainted with the Roman History, that never were crimes against the State, or, which were now reckoned the same, crimes against the Emperor, more strictly enquired after, nor more severely punished than during the reign of *Tiberius*. See *Wetstein's Note* on Mat. xxii. 17. *Tacit. Annal.* lib. i. cap. 72. and lib. iii. cap. 38. & *Crevier's Hist. des Empereurs*, tom. ii. p. 336.

so applied also by *Euripides*, *Plutarch*, *Philo* and *Josephus*.

IV. *To acquiesce*. occ. Acts xi. 18. xxi. 14.

Ἡσυχία, ας, ἡ, from ἡσυχίος. See Ἡσυχάζω.

I. *Quietness, quiet*. occ. 2 Thess. iii. 12.

II. *Silence, quietness from speaking*. occ. Acts xxii. 2. 1 Tim. ii. 11, 12, where see *Wolffius*.

Ἡσυχίος, υ, ὁ, ἡ, from ἡσυχος, which see under Ἡσυχάζω.

Quiet, peaceable. occ. 1 Tim. ii. 2. 1 Pet. iii. 4.

Ἡτοι, from ἡ whether, or, and τοι truly.

Whether truly, whether indeed, whether. occ. Rom. vi. 16.

ἩΤΤΑΟΜΑΙ, ωμαι, either from ἡτλῶν less, inferior, or rather immediately from the Heb. נחל to be broken, discouraged, to which this word generally answers in the LXX, as Isa. viii. 9. xx. 5, & al.

I. *To be overcome*, properly, as in battle, or in a law-suit. occ. 2 Pet. ii. 19, 20. On ver. 19, *Kypke* remarks, that ἡτλασθαι τι, to be overcome by any one, is rather an unusual construction; he however produces several instances of it from *Josephus*.

II. *To be inferior*. occ. 2 Cor. xii. 13.

Ἡτλημα, αλος, το, from ἡτλαομαι.

I. *A diminution, failure*. occ. Rom. xi. 12.

II. *A failure, fault*. occ. 1 Cor. vi. 7.

ἩΤΤΩΝ, ονος, ὁ, ἡ, και το—ον, either from Heb. נחל to be broken, or from נחל to come down, descend, whence נחת under, lower.

I. *Inferior, less*, whence neut. ἡτλον, used adverbially, less. occ. 2 Cor. xii. 15.

II. *Worse*. occ. 1 Cor. xi. 17.

Ηφισ, 3d pers. sing. 2 aor. act. from αφισω. Comp. Αφισμι IX. occ. Mark i. 34. xi. 16.

Grotius remarks, that this word is vox μονηρης, a unique which no one has observed except in Mark. *Kypke*, however, has found it in *Philo*, Legat. ad Caium, p. 1021. 'Ο μιν εν Ἑλικων σκαρπιωδες ανδραποδον τον αιγυπτιακον ιον εις Ιουδαιοις ΗΦΙΕΝ, Helicon then, a scorpion-like slave, sent forth this Egyptian poison against the Jews."

Ηχω, ω, from ηχος.

I. *To sound*, as an instrument of brass. occ. 1 Cor. xiii. 1.

II. *To roar*, as the sea. occ. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42, for the Heb. נחל to tumultuate. So *Homer* applies the adjective ηχηεις, Il. i. line 157,

———Θαλασσα τι ΗΧΗΣΣΑ.

———The sounding main.

ΗΧΟΣ. υ, ὁ, Either from ηχα perf. of αγω to break, as Latin fragor from the V. frango, anciently frago to break; or from Heb. נכה (Hiph. of נכח) to strike; for what is all sound but a peculiar vibration of the air striking upon the organs of hearing?

I. *A sound*. occ. Acts ii. 2. Heb. xii. 19.

II. *A report, fame*. occ. Luke iv. 37.

Θ.

Θ, θ, *Theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers θ or θ denotes nine. In the Cadméan alphabet it answered to the

Hebrew or Phenician *Teth*, in name, order, and power, and in both its forms, Θ and θ, approaches nearer to the Heb. ט, than to the Samaritan or Phenician letter.

ΘΑΛΑΣΣΑ,

ΘΑΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by *Fuller*, from *ταρασσω* to disturb, agitate, properly, as *water*, the tenuis τ being changed into the aspirate θ, and ε into λ. But may it not (like ἄλς, which see) be still more probably deduced from the Heb. יָלַח to urge, tease, molest. q. יָלַח. because continually molested with winds and storms? The Heb. name of the sea, יָם, which the LXX generally render θαλασσα, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. יָם or יָמַח to tumultuate.

I. *The, or A, sea.* Mat. xxiii. 15. Acts iv. 24. vii. 36. xiv. 15. Heb. xi. 29, & al. freq.

II. *Any large collection of water, a lake.* Mat. iv. 15, 18. Mark i. 16. John vi. 1, & al. freq. Thus the word is used in the LXX, answering to the Heb. יָם, as Gen. xiv. 3. Josh. xii. 3. And so *Theophylact* on John vi. 1, θαλασσαν λεγει την λιμνην· τα γαρ συσημαίνα των υδατων ΘΑΛΑΣΣΑΣ εκαλουν ἡ θεια γραφη. He calls the lake a sea; for the Holy Scripture is wont to denominate collections of waters, seas."

III. *A sea, or great laver.* So the beloved Disciple saw in vision, Rev. iv. 6, ὡς * θαλασσα ὑαλινῆ, as it were a glassy sea, before the throne of God, correspondent to the brazen sea (Heb. יָם, LXX θαλασσα) in *Solomon's* temple, 1 K. vii. 23. and, like that, emblematical of the troubles and afflictions, (comp. under Βαπτίζω VI.) and of the purification, of believers. In Rev. xv. 2, the sea appears mingled with fire, that is *wrath*; and believers are represented as standing on the edge of it, having now gone through their fiery trials, and singing the song of *Moses*, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. Ὑαλινός.

Θαλπώ, from θαλλειν ποιεω to cause to flourish, or thrive.

To cherish, fovere. occ. Eph. v. 29. 1 Thess. ii. 7.

* Observe that the *Alexandrian*, and eighteen later MSS, with several ancient versions and printed editions, here read ὡς, which reading is approved by *Vitranga* and *Wetstein*, and received into the text by *Griesbach*.

Θαμβέω, ω, and—σομαι, εμαι, Pass. from θαμβός.

To be astonished, amazed, astounded, either with wonder, or fear. occ. Mark i. 27. x. 24, 32. Acts ix. 6.

ΘΑΜΒΟΣ, εος, ες, το, from the Heb. נִמְנַם to faint, fail in mind, which verb *Aquila* renders by θαμβομαι, Ps. xlvii. or xlviii. 6. to be astonished.

Astonishment, amazement. occ. Luke iv. 36. v. 9, (where *Campbell*, whom see, *Terror*.) Acts iii. 10.

In one of the *Hexaplar* versions, θαμβός answers to the Heb. נִמְנַם astonishment. Deut. xxviii. 28.

Θανασιμος, ε, ό, ἡ, from θανάτος death. q. θανάτιμος.

Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a deadly poison, either elliptically, without φαρμακον, or with that N. expressed. See *Wetstein*, *Kypke* and *Whitby* on ver. 17.

Θανατηφορός, ε, ό, ἡ, from θανάτος death, and φερω to bring.

Deadly. q. d. death-bringing. occ. Jam. iii. 8; where *Erasm. Schmidius* suspected it to be a poetical word; but *Wetstein* and *Kypke* have produced many instances of its being used by the prose-writers.

Θάνατος, ε, ό, from εθανον 2d aor. of θνησκω or θινω, which see.

I. *Death*, natural or temporal. Mat. x. 21. xvi. 28. Luke ii. 26, & al. freq.

II. *Figuratively, Imminent danger of death.* 2 Cor. i. 10. xi. 23. On the former of which texts comp. ver. 8. and see *Alberti*, *Wetstein* and *Macknight*; on the latter comp. Isa. liii. 9, in Heb. and see *Kypke* on 1 Cor. xv. 31.

III. *Death*, spiritual. John v. 24. 1 John iii. 14. As spiritual life consists in constant communication with the divine light and spirit, who are life, (see under Ζωή III.) so spiritual death is the being separated from their blessed influence. See *Suicer's* Thesaur. under Θάνατος II. b.

IV. *Death*, eternal. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the natural or temporal is called the second death, Rev. ii. 11, (where see *Vitranga*.) xx. 6, 14, and implies everlasting punishment. Rev. xxi. 8.

V. By a *hebraism* it denotes the plague or pestilence.

pestilence. Grotius, on Mat. xxiv. 7, says, the Heb. מוֹרָא is thus applied, Jer. ix. 21. xviii. 21. (comp. Jer. xv. 2.) But however this be, the LXX do certainly often use θάνατος for the Heb. דָּבָר the plague or pestilence, as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21, & al. freq. So in Eccles. xxxix. 29, or 35, θάνατος is joined with λιμός famine, doubtless in the same sense. occ. Rev. vi. 8, with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8.

Θανατοῦ, ω, from θάνατος death.

- I. To put to death. occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. Rom. viii. 36. 2 Cor. vi. 9. 1 Pet. iii. 18. In Mat. x. 21, Mark xiii. 12, the word seems to allude to the Jewish law, Deut. xvii. 7, by which, when any person had been guilty of idolatrous worship, the hands of the witnesses were to be first upon him to put him to death. That the unbelieving Jews extended this law to the Christians is evident from the case of St Stephen, Acts vii. 58, where we find the witnesses stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9.

II. Θανατωθῆναι τοῖς νόμοις, To be dead to the law, is to be free from it, even as a dead man is. occ. Rom. vii. 4. Comp. ver. 1, and ver. 6. Αποθανόντες, as the MSS in general, with the ancient versions and many printed editions, read. See Mill, Wetstein and Griesbach. Place αποθανόντες between two commas, and connect εν ω with νόμοις.

III. To mortify, i. e. to subdue and kill, as it were, the deeds of the body, or “those carnal inclinations from whence all criminal indulgences of the body arise.” Doddridge. occ. Rom. viii. 13.

ΘΑΝΤΩ, 2d aor. ἐλάφον, 2d aor. pass. ἐλάφην.

To bury. Θαπῶ or Ταφω may be derived either from ἡψε to cover over: dropping the harsh letter ψ as in ΑΥΠΙΩ from ἡψι; or else perhaps from the N. * תָּבַח, in Regim. תַּבַּח, an ark, or chest, referring to that very ancient custom (see Gen. i. 26.) of burying dead bodies in a chest or coffin, which was certainly

* Whence the Greek θάψω, by which the LXX render the Heb. word, Exod. ii. 3, 5.

sometimes used among the old Greeks; and was probably among them prior to the method of burning them †. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4, it seems to denote not only to bury, or inter, according to its usual sense in the profane writers, but also to include the ἐνταφιασμόν, funerationem, or preparation of the body for burial by washing, anointing, &c. Thus in the LXX, Gen. i. 26, it is used for the Heb. מָצַח to embalm, though in all other passages of that version it answers to קָבַר to bury, inter, put into the ground or tomb.

The above cited are all the passages of the N. T. wherein the word occurs.

On Mat. viii. 21, comp. Tobit vi. 14, and see Kypke.

Θαρρῖω, ω, from θαρσσω, ω, or immediately from θέρω to be warm. See under θαρσος.

- I. To be confident, courageous, of good courage. occ. 2 Cor. v. 6, 8. Heb. xiii. 6.
- II. To be confident, have confidence in. occ. 2 Cor. vii. 16.
- III. To be confident, bold, to use freedom and authority. occ. 2 Cor. x. 1, 2.

Θαρσσω, ω, from θαρσος.

To have confidence or courage, to take courage. Mat. ix. 2. xiv. 27. John xvi. 33, & al. On Mat. xiv. 27, Θαρσῖς—μη φοβῆσθε, Wetstein cites from Aristophanes, Plut. line 1092, ΘΑΡΡΕΙ, ΜΗ ΦΟΒΟΥ, and from Herodotus, lib. i. cap. 9, ΘΑΡΣΕΙ, Γυγῆ, καὶ ΜΗ ΦΟΒΕΥ—.

Θαρσος, εος, υς, το, from θέρω, the Æolic 1st Future of θέρω to be warm (whence also the Æolians use θαρσος instead of θαρσος); for persons of a warm temper are naturally confident and courageous. Οἱ γὰρ ΘΕΡΜΟΙ καὶ ΘΑΡΣΕΙΣ, says Scapula.

Courage. occ. Acts xxviii. 15. Ελάβε θαρσος, He took courage; where Kypke shews that λαμβάνειν θαρσος is a pure Greek phrase used by Dionysius Halicarn. and Josephus.

ΘΑΥΜΑ, ατος, το, from the Heb. תָּמַח, or תָּמַחָה, to be astonished, wonder, for which the LXX use the V. θαυμάζω, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

† See Potter's Antiquities of Greece, book iv. ch. 6.

Wonder,

Wonder, astonishment, amazement. occ. Rev. xvii. 6; where *Vitranga* observes that the LXX use θαυμα for θαυμασία, Job xvii. 8. xviii. 20, and as to the phraseology refers to Mark iv. 41. Luke ii. 9.

Θαυμάζω, from θαυμά.

I. To wonder, marvel, to be struck with admiration or astonishment. Mat. viii. 10, 27. xxi. 20. xxvii. 14. John vii. 21, & al. freq. Θαυμάζομαι, Mid. The same. occ. Rev. xvii. 8, Θαυμασθῆναι, To be admired, honoured. occ. 2 Thess. i. 10, where *Kypke* produces *Plutarch* and *Demosthenes* using θαυμάζειν for highly respecting, honouring, and θαυμάζεσθαι for being honoured. Θαυμάζειν ὀπίσω—To wonder after, i. e. To follow with wonder or admiration. occ. Rev. xiii. 3, where see *Vitranga*, *Alberti*, and *Wolffius*, and *Glassii* *Grammat.* lib. iii. cap. 3, can. 2.

II. Θαυμάζειν πρόσωπον, To admire, reverence, respect a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance. occ. Jude ver. 16. This is a hellenistical phrase used by the LXX in two senses.

1st. To respect a man's person with favour and kindness, for the Heb. נִשְׂא פָנָי to lift up the face. occ. Gen. xix. 21. 2 K. v. 1. Comp. Job xxxiv. 19. Isa. ix. 15.

2d. (As by St Jude) To respect a man's person with partial or undue favour, for the same Heb. נִשְׂא פָנָי, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for כָּנָה to surname in flattery or compliment, Job xxxii. 22; and for הִדָּר פָּנָי to honour the person, Lev. xix. 15.

Isocrates to *Demonicus*, cap. 17, says, that "he who lives under a monarchy ought,—τον Βασιλέα—ΘΑΥΜΑΖΕΙΝ to respect or reverence the King."

Θαυμασιος, α, ον, from θαυμάζω.

Wonderful, marvellous. occ. Mat. xxi. 15.

Θαυμαστος, α, ον, from θαυμάζω.

To be admired, or wondered at, admirable, wonderful, marvellous. Mat. xxi. 42. (where see *Wolffius*.) John ix. 30. 2 Cor. xi. 14, & al.

Θεα, ας, η, from Θεος.

A goddess, a female deity, or idol. occ. Acts xix. 27, 35, 37.

ΘΕΑΟΜΑΙ, ωμαι, from θίω to set, fix, the eyes namely, which from Heb. נָחַן infin. of נָחַן to place, set. In the passive form θαομαι signifies both actively and passively, in the middle it has only an active signification.

I. To fix the eyes upon an object, to behold or view steadily or attentively, to contemplate, observe. Mat. xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5, in both which texts it is more than ὁρᾶν to see.

II. To see. John viii. 10. Acts viii. 18. xxii. 9.

III. To see, implying to visit, invisere. occ. Rom. xv. 24.

Θιατρίζω, from θιατρον.

To make a public spectacle, to expose, as it were, in a public theatre. Θιατρίζομενοι, ὥσπερ ἐπὶ θιατρον παραδειγματιζόμενοι, as it were exposed in a theatre," says *Theophylact*. occ. Heb. x. 33, where the Apostle alludes to the * Roman custom of exposing malefactors in their theatres to be destroyed by wild beasts; by which it is well known the blessed *Ignatius*, first bishop of *Antioch* in *Syria*, suffered martyrdom. Comp. 1 Cor. iv. 9.

Θιατρον, ε, το, from θαομαι to behold.

I. A theatre, a large building erected for the exhibition of public shews, games, &c. occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their theatres served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence: This *Welstein* has shewn by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from *Josephus*, *De Bel.* lib. ii. cap. 18, § 7, where, "when the *Alexandrians* were assembled (ἐκκλησιαζόντων) concerning the embassy which they were sending to *Nero*, συνεβήσαν μιν εἰς τὸ ΑΜΦΙΘΕΑΤΡΟΝ ἅμα τοῖς Ἑλλήσι συχνοὶ Ἰουδαίων, many of the Jews crowded into the amphitheatre together with the Greeks. So lib. viii. cap. 3, § 3. And again, cap. 5, § 2, we find the *Antiochians* holding an assembly upon public business in their theatre, ΘΕΑΤΡΟΝ.

* See *Kennet's* *Roman Antiquities*, book iii. ch. xx. p. 147.

II. *A public shew, or spectacle, as if exhibited in a theatre.* occ. 1 Cor. iv. 9, where see *Kypke*.

ΘΕΙΝΩ, perhaps from the Heb. יָדַב to prick, stab.

To smite, strike, beat. Thus it is often used in *Homer*, and is particularly applied to *striking*, or *pricking* with a spur, by *Euripides*, “Κεῖναι ΘΕΙΝΟΜΕΝΟΥΣ πωλῆς, The colts pricked with a spur.” From θείνω perhaps θνησκω borrows its 2d aor. ἐθανον, &c. which, though it occurs not in the N. T. is often used in the profane writers, and that only in the sense of *dying*, *being dead*, q. d. *being smitten*, to death namely. Thus ἄλων 2d aor. of ἄλωμι to take, infin. ἄλωναι, particip. ἄλης, are used only in a *passive* sense for *being taken*. The learned *Damm*, however, Lexic. col. 2440, deduces 2d fut. θάνω, and by consequence ἐθανον, from the old V. θανω, the same as τείνω to extend, “for death extends the limbs of a dead body,” and θανω may be derived by transposition from Heb. נָטַח to extend, stretch out. This V. is inserted on account of its compounds and derivatives. Comp. Αποθνήσκω.

Θεῖον, ον, το, from Θεῖος divine.

Sulphur, brimstone. Luke xvii. 29. Rev. ix. 18, & al. This was among the idolaters of various nations eminently applied in their religious *purifications*. One method of purifying a person among the Greeks was “by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipt in their holy water, which they consecrated with a mixture of salt and sulphur; for, as the solar fire, or a demon in the sun’s orb, was their chief acting god, so they thought fire was of sovereign virtue to purify and make them holy: And therefore, to secure effectually its said supposed virtue, they took care to have it in double and triple respects, as in a torch of some turpentine-tree, and that set on fire, with the addition of sulphur. Whence *Juvenal*, Sat. ii. lin. 157, 8, says of some of the ghosts in the infernal regions, and on certain occasions:

—Cuperent lustrari, si qua darentur

Sulphura cum tædis, & si foret humida laurus.

“Had they the implements, as bay-

branch dipt in holy water, with torch and sulphur, they would be lustrated (or purified).” *Lucian* in his *Philopseudes* mentions the purifying of a place by going round it three times, θείω καὶ δαδι, with sulphur and a torch, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently θείον the divine thing, and the act of sprinkling or lustrating with brimstone, περιθεῖναι to divinify; for which, among other reasons, God made it an instrument of his vengeance on the heathen and other delinquents, condemning them and their land to brimstone and fire for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Isa. xxxiv. 9. and Jude ver. 7, on the overthrow of Sodom and Gomorrah*.”

The Eng. *brimstone*, by the way, is from breane or brin, i. e. burn, and stone.

Θεῖος, ον, from Θεός God.

Divine. occ. 2 Pet. i. 3, 4. Θεῖον, το, The Divine Being, the Deity. occ. Acts xvii. 29. Το Θεῖον is often thus used in the Greek writers. See *Wetstein*.

Θεοτης, τητος, ή, from Θεῖος.

Godhead. occ. Rom. i. 20. Comp. Wisd. xiii. 1—7, and *Ellis’s Knowledge of Divine Things*, &c. p. 219. 1st edit.

Θειωδης, εος, υς, ό, ή, from Θεῖον brimstone. *Of brimstone*, or rather of the colour of brimstone, yellow. occ. Rev. ix. 17. See *Daubuz* and *Wetstein*.

Θελημα, ατος, το, from θελω or θελεω to will.

Will, pleasure, desire, inclination. See Mat. vi. 10. vii. 21. Luke xxiii. 25. John i. 13. Rom. i. 10. 1 Cor. vii. 37. xvi. 12. Eph. i. 5, 9, 11. Θεληματα, Plur. q. d. *Volitions*. It occurs Acts xiii. 22. Eph. ii. 3. This plural form seems *hellenistical*. It is used by the LXX, 2 Chron. ix. 12. Ps. xv. 2. cii. 7. cx. 2. Isa. xlv. 28, & al.

Θελησις, ιος, alt. εως, ή, from θελω or θελεω to will.

Will, pleasure. occ. Heb. ii. 4.

Θελω, or θελεω, from θελω or θελεω the same (which see), dropping the ε.

I. *To will.* Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes fol-

* *Holloway’s Originals*, vol. i. p. 175, 6. See also *Homer*, Il. xvi. lin. 228, and *Ovid*, Metam. lib. vi. lin. 259—261.

lowed by a V. in the Subjunctive mood, the Conjunction *ὥστε* that, to the end that, being understood. Mat. xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of *θέλω* is common in the Greek writers. On John iii. 8, comp. under *κοπαζω* II

II. *To will, desire, wish.* Matt. xii. 38. xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. 20. John xvii. 24. 1 Cor. vii. 7. So used not only by the LXX, Ps. xxxiv. 12. xxxv. 27. & al. for the Heb. *רָצוּן*, but also by Xenophon. See *Raphelius*.

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an Infinitive following, *To like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11, for the Heb. *בִּרְצוֹן* or *בִּרְצוֹן*.

V. With an Accusative following, *To delight in, have a favour or affection to.* Mat. xxvii. 43. Comp. ch. ix. 13. xii. 7. This is a *hellenistical* sense of the verb, which is often thus applied by the LXX, for the Heb. *בִּרְצוֹן* to have intense delight in, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for *רָצוּן* simply, as Hos. vi. 6. Mal. iii. 1.

VI. *Θέλω, εν, To delight, take delight in, to be delighted with.* occ. Col. ii. 18. This phrase is also *hellenistical*, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 K. x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10, for the Heb. *בִּרְצוֹן*. Comp. *British Critic* for March 1794, p. 273; and for August 1794. p. 196.

VII. *Τι ἂν θελοι τῆτο εἶναι; What can this mean? or, What will this come to?"* Acts ii. 12. So *Anacreon*, Ode xlv. lin. 6,

ΤΙ ΘΕΛΕΙ γ' οὐαὶ τοῦτο εἶναι;

See more in *Raphelius* and *Wetstein*. Comp. Acts xvii. 20.

Θεμελιον, ο, το, from θεμελιον the same, which from the obs. θεω to place.

A foundation. occ. Acts xvi. 26.

Θεμελιος, ο, ο, from the same as θεμελιον.

I. *A foundation, properly of a building.* Luke vi. 48, 49. xiv. 29. Comp. Heb. xi. 10. Hence applied to Christ, the real or substantial foundation of our faith, 1 Cor. iii. 10, 11, 12. Comp. Eph. ii. 20.

—to doctrines, or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone.* occ. 2 Tim. ii. 19. Comp. *Σφραγίς* V.

III. *A deposit, a treasure laid up.* It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St Paul, 1 Tim. vi. 19, in which passage the Apostle appears to have had an eye on Tobit iv. 9, * ΘΕΜΑ γὰρ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩ, εἰς ἡμεραν ἀνάγκης. *For thou layest up for thyself a good deposit, or treasure, against the day of necessity.* *Θεμελιον* in the Apostle seems to answer to *θεμα* in this passage. Comp. Mat. vi. 20. Luke xii. 33.

Θεμελιον, ω, from θεμελιος.

I. *To found, lay a foundation, of a building.* occ. Mat. vii. 25. Luke vi. 48, in which passages observe *θεμελιωτο* is the 3d pers. sing. pluperf. pass. for *εθεμελιωτο*, the *ε* being dropped according to the Ionic dialect.

II. It is applied to the earth, Heb. i. 10, which is a citation of Ps. cii. 25, or 26; where the same word *εθεμελιωσας* is used by the LXX, for the Heb. *יָסַד*, which refers to the wondrous formation of the arch, or spherical shell, of earth between the two spheres of water on the second day from the creation, Gen. i. 6, 7, and does indeed imply the firmness or stability of the parts whereof the shell of earth consists, but by no means necessarily imports the immobility of the whole orb. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3, and *Heb. and Eng. Lexicon* in *יָסַד*.

III. *To found, settle, or establish on a foundation, in a spiritual sense.* occ. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10.

Θεοδιδάκλος, ο, ο, η, from Θεος God, and διδάκλος taught.

Taught by God. occ. 1 Thess. iv. 9. Comp. Isa. ii. 3, 4. liv. 13, where we have in the LXX the phrase *διδάκτες Θεοῦ*.

Θεολογος, ο, ο, η, from Θεος God, and λογος a word.

A theologian, a divine. St John the Evangelist was so styled by the Fathers

† See *Patrum Apostol. Opera genuina*, edit. *Russel*, vol. ii. p. 68. Note on *Θεμα*.

in

in an eminent and peculiar sense, because he handled the sublimest truths of christian *theology*, and particularly asserted *τον τε ΘΕΟΥ ΛΟΓΟΝ* the DIVINE WORD, and proved him to be *God*. Thus he is called by *Athanasius*, Orat. contra Gentes, tom. i. p. 46, ΘΕΟΛΟΓΟΣ *αυτης*; by *Cyrril. Alexandr.* lib. ii. in John ch. i. p. 130, Της ΘΕΟΛΟΓΙΑΣ ὁ συγγραφευς, The writer of *Theology*; and by *Theophylact*, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΩΤΑΤΟΣ. See *Wolffius*, *Mintert*, and *Suicer* Thesaur. on the word. In the N. T. Θεολογος occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. *Wolffius* says that *Eusebius*, who lived in the fourth century, is the first who gave St. John this title, calling him in his Preparat. Evangel. Ἑβραίων ΘΕΟΛΟΓΟΝ, the *Theologian* of the Hebrews."

Θεομαχέω, ω, from Θεος *God*, and μαχομαι *to fight*.

To fight against God. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19, and frequently in the Greek writers. See the instances produced, by *Raphelius* and *Kypke* on the text, and by *Wetstein* on Acts v. 39; to which I add from *Josephus*, Cont. Apion. lib. i. § 26, μελλειν ΘΕΟΜΑΧΕΙΝ νομισας, thinking that he should *fight against God*;" and from *Lucian* De Saltat. tom. i. p. 922, μονονεχι ΘΕΟΜΑΧΩΝ, almost *fighting against God*."

Θεομαχος, υ, ο, η, from Θεομαχέω.

A fighter against God. occ. Acts v. 39.

Θεοπνευστος, υ, ο, η, from Θεος *God*, and πνευσται, 3d pers. sing. perf. pass. of πνέω, fut. πνευσω, *to breathe*.

Breathed or inspired by God, divinely inspired, given by divine inspiration. occ. 2 Tim. iii. 16.

Θεος, υ, ο,

GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the *true God*. Various are the derivations proposed of this word: The most probable seems to be that which deduces it from the V. *θεω* to place (which see under *τιθημι*). *Phurnutus*, the Stoic, who in the reign of *Nero* wrote a * *Philosophical*

Explanation of the Heathen Worship and Ceremonies, in which he plainly refers them all to the different parts of *material nature*; as for instance, to the heavens, air, ether, sun, moon, stars, &c.—This Philosopher, in his chapter Περὶ Ουρανοῦ, *Concerning Heaven*, says, "It is probable that Θεοί, the gods, were so called from *θεσις* position, or placing; for the ancients took those for gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: These then are gods (Θεοί) which are the *disposers* (θετῆς) and formers of all things." And long before *Phurnutus*, *Herodotus* had written, lib. ii. cap. 52, that the *Pelasgi*, the ancient inhabitants of *Greece*, ΘΕΟΥΣ προσωνομασαν σφιας απο τε τοις τε, ὅτι κοσμοῦ ΘΕΝΤΕΣ τα πάντα πρησματα, και πασας νομας ειχον, called the gods ΘΕΟΥΣ, for this reason, because they had *disposed* or *placed in order* all things and all countries." And in this view the word Θεος or Θεοί (for the ancient Greeks used it both in the singular and in the plural to express their *God, the heavens*,) will have much the same *radical* meaning as the Heb. עֲלֵיוֹת the heavens, derived in like manner from the V. עָלָה *to place*.

†. And that the heavens, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their gods, but also from many plain declarations of Scripture (see inter. al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 3.), and from numerous and express testimonies of the heathen writers themselves. Thus for instance, *Plato* in *Cratylus*, Φαινονται μοι οἱ πρῶτοι των ανθρωπων των περι την Ἑλλάδα, τῶτες μονες ΘΕΟΥΣ ἡγεσθαι,

ΦΟΥΡΝΟΥΤΟΥ Θεωρια περὶ Θεων Φυσεως, *Phurnutus's Commentary on the Nature of the gods*, among the *Opuscula Mythologica, Ethica, & Physica*.

† Comp. Heb. and Eng. Lexicon under עָלָה XI. and see above under Δαίμων I. and Δαιμονιον I.

* Published by *Thomas Gale* under the title of

ὡς πρὸς

ὥσπερ νυν πολλοὶ τῶν βαρβάρων, ἡλίον, καὶ
σελήνην, καὶ γῆν, καὶ ἀστρά, καὶ ὕδατος,
—The first inhabitants of Greece seem
to me to have thought, as many of the
barbarians still do, that the *only* gods
were the *Sun, and the Moon, and the
Earth, and the Stars, and Heaven* *.”
The ancient hymns which are ascribed
to *Orpheus*, and are still extant, likewise
prove that the old Greeks were as deeply
immersed in *materialism* as their neigh-
bours, and that the *only* gods they wor-
shipped were the various parts of *created
nature*, and especially the *heavens*, or
some *demons*, or *intelligences*, which they
supposed resident therein. Thus the au-
thor of these hymns calls almost all their
gods *Demons*, Δαιμονας, q. d. Δαημονας,
Intelligences. And one would almost
think that he was designedly opposing
the *first* and *second* commandments,
when in his Introductory Prayer, lin.
31, 2, he directs his pupil *Musæus* reli-
giously to invoke

Δαιμονας ουρανιους τε καὶ ηερειους, καὶ ενυδρους,
καὶ χθονιους, καὶ υποχθονιους———

The demons who in heaven reside, in air,
In water, or in earth, or underneath
The earth———

Comp. under Δαιμονιον I.

The LXX have constantly (very few
passages excepted) translated the plural
name **אלהים**, when used for the *true
God*, by the singular Θεος, never by the
plural Θεοι. In so doing one may at
first sight think them blameable: But let
it be considered, that at the time the
LXX translation was made, the Greek
idolatry was the fashionable superstition,
especially in † *Egypt* under the *Ptolemys*,
and that according to this their gods
were regarded as *demons*, i. e. *intelligent
beings totally separate and distinct* from
each other; and that, consequently, had
the Greek translators rendered the name
of the *true God* **אלהים**, by the plural
Θεοι, they would thereby have given the
grecizing heathen an idea of *Him*, incon-
sistent with the *Unity* of the divine es-
sence, and conformable to their own po-

* See Leland's Advantage and Necessity of
the Christian Revelation, part i. chap. 3.

† This is evident from the hymns of *Calli-
machus*, who lived in the court of *Ptolemy Phil-
adelphus*, in whose reign the LXX version of
the Pentateuch was probably made.

lytheistic notions ‡; whereas by tran-
slating it Θεος in the singular, they in-
culcated the *grand point* (with the *hea-
then*, I mean) of *God's unity*, and at the
same time did not deny a *plurality* of
agents or *persons* in the Divine Nature;
since the Greeks (as is above observed)
called the *whole substance* of their *God*,
the *heavens*, Θεος, in the singular, as well
as Θεοι, in the plural.

- I. In the N. T. as in the LXX, Θεος most
generally answers to the plural **אלהים**,
and so denotes *God, the ever-blessed Tri-
nity*. See Mat. iv. 7. (comp. Deut.
vi. 16. Heb. and LXX.) Mat. iv. 10.
(comp. Deut. vi. 13.) Mat. xxii. 32.
(comp. Exod. iii. 6.) Mat. xxii. 37.
(comp. Deut. vi. 5.) Mark i. 14, 15.
(comp. Dan. ii. 44.) Mark xii. 29. (comp.
Deut. vi. 4, 5.) John i. 12. (comp. Gen.
vi. 2.) Acts iv. 24. (comp. Gen. i. 1.
Eccles. xii. 1. in the Heb.) Acts x. 34.
(comp. Deut. x. 17.) Both the N. T.
and LXX frequently also use Θεος for
אלהים, comp. Mat. iv. 4, with Deut.
viii. 3, Heb. and LXX; Rom. iv. 3.
James ii. 23, with Gen. xv. 6; Heb. ii.
13, with Isa. viii. 18.

In Mark xii. 32, Θεος is omitted in very
many MSS (among which the *Alexan-
drian* and three other ancient ones), in
several ancient versions, particularly the
first Syriac, and in several printed edi-
tions, and is accordingly marked by
Wetstein as a word that ought to be ex-
punged; and indeed in the Scribe's re-
ply we should naturally have expected to
have found, not Θεος, but Κυριος, as in
our Lord's quotation at ver. 29. And if
Θεος be omitted, the latter part of the
reply will be—*There is ONE (Jehovah
namely, which is the word used Deut.
vi. 4, but for which the Greek language
supplied no equivalent term), and there
is none other but he.* Comp. Deut. iv. 35.
Isa. xlv. 6.

‡ “The Talmudists themselves were so persuad-
ed of a *plurality* expressed in the word *Elohim*
[**אלהים**], as to teach in title Megilla, c. i. fol. 11,
that the LXX interpreters did purposely change
the notion of *plurality* couched in the Hebrew plural,
into a Greek singular [Θεος for Θεοι];—lest *Ptole-
my Philadelphus* should conclude that the Jews, as
well as himself, had a belief in *Polytheism*. This
was taken notice of by St *Jerome* in his Preface to
the book De Quæst. Heb.” *Allix*, Judg. p. 124.

II. Θεός is applied *personally*.

1. But very rarely, to the *Father*. See however John xiii. 3. xvi. 27, 30. (Comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the *Son*. Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1, & al. "In comparing two different readings, says *Michaelis* (Introduct. to N. T. vol. i. p. 336, edit. *Marsh*), we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28. Θεός, Κυρίως, Χριστός, Κυρίως Θεός, Θεός και Κυρίως, Κυρίως και Θεός, the first is probably the true reading, and all the rest are scholia, because Θεός might easily give occasion to any of these, whereas none could so easily give occasion to Θεός. If St. Luke wrote Θεός the origin of Κυρίως and Χριστός may be explained either as corrections of the text, or as marginal notes, because *the blood of God* is a very extraordinary expression; but if he had written Κυρίως, it is inconceivable how any one should alter it into Θεός, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgment." Comp. however *Griesbach's* Note on Acts xx. 28. As to the reading Θεός in 1 Tim. iii. 16, besides *Mill*, *Wetstein*, *Bowyer*, and *Griesbach*, see by all means the learned *Woide*, Præfat. in Cod. Alexandr. § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17, with 1 Cor. vi. 19, and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6, with ver. 4, 11. And further comp. Acts vi. 24, 25, with Acts i. 16, and 2 Pet. i. 21, and see under Δεσποτης I.

III. It denotes the *Heathen gods*, or *idols*. Acts xiv. 11. 1 Cor. viii. 5.

IV. It is spoken of *Magistrates*. John x. 34, 35. Comp. Ps. lxxxii. 6, and *Heb.* and *Eng. Lexicon* under תרפים II. 5.

V. It is applied catechrestically—to *Satan*.

2 Cor. iv. 4. comp. John xii. 31. xiv. 30. —to the *belly*, which some men make their *god*, or in which they place their supreme happiness. Phil. iii. 19.

Θεοσεβεία, ας, ή, from Θεοσεβής.

A worshipping of God, piety towards God, godliness, devotion. occ. 1 Tim. ii. 10.

The LXX use this N. for the Heb. יראת אלהים *fear of the Aleim*, Gen. xx. 11; and for יראת אדני, *fear of the Lord*, Job xxviii. 28.

Θεοσεβής, εος, υς, ό, ή, from Θεός God, and σεβόμαι to worship, venerate.

A worshipper of God, godly, devout. occ. John ix. 31. How similar to which is the sentiment expressed by *Homer*, Il. i. line 218,

Ὅσπερ Θεῶν ἐπιπαισθηταί, μάλα τ' ἐκλυον αὐτῶ

Him, who obeys the gods, the gods will hear.

The LXX use Θεοσεβής for the Heb. יראת אלהים *fearing the Aleim*, Exod. xviii. 21. Job i. 1, 8. ii. 3.

Θεοσυγής, εος, υς, ό, ή, from Θεός God, and συγίω to hate, abhor.

A hater of God. occ. Rom. i. 30, where see *Wolffius*, and *Kypke*, and *Suicer's* Thesaur. on this word.

Θεότης, τητος, ή, from Θεός God.

Deity, godhead, divine nature. occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεύω, ας, ή, from θεραπεύω to heal, serve, which see.

I. *A healing, cure.* occ. Luke ix. 11. Rev. xxii. 2.

II. *A family of servants, a family, household.* So the Latin familia from famulus a servant. occ. Mat. xxiv. 45. Luke xii. 42. The word is used in this latter sense by *Herodotus*, *Dionysius Halicarn.* *Plutarch*, and other Greek writers. See *Wetstein* on Mat. xxiv. 45.

ΘΕΡΑΠΕΥΩ. *Mintert* deduces it from the Heb. תרפים, plur. תרפים *Teraphim*, which is a derivative from the V. רפה to be still, as from *awe* or *reverence*, and denotes * the *representative images* of the objects of religious *awe* and *veneration*. These *Teraphim* appear to have been like the *Cherubim* in form, but for more private

* See more in *Heb.* and *Eng. Lexicon* under רפה XV.

purposes,

purposes, as the *Penates* (פני) or Household-gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Jud. xvii, and xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4.) And because these idols, saith *Avenarius* in ἡρώ, were among the Gentiles consulted for the recovery of health, hence the verb θεραπεύω signifies to heal.

I. To heal, cure, whether miraculously, as Mat. iv. 23, 24. x. 1, 8. Acts iv. 14, & al. freq.—or not, as Luke viii. 43.

II. To serve, as God. occ. Acts xvii. 25. The Greek writers apply the V. in the same sense, as for instance *Hesiod*, Op. & Dies, lin. 134, 5,

—'Οὐδ' ἀθανάτης ΘΕΡΑΠΕΤΕΙΝ

Ἡέλιον ἢ ἑρδιν μακαρῶν ἱεροῖς ἐπὶ βωμοῖς.

—Nor would they serve th' immortal gods,
Nor on the holy altars sacrifice.

In this sense also *Avenarius* derives θεραπεύω from תרפין *Teraphim*, the objects of religious service or worship.

Θεραπεύων, ὄνιος, ὁ. See under Θεραπεία.

A servant. This word in its primary meaning seems to denote a servant in a religious sense. So *Pindar*, Olymp. iii. lin. 29, Ἀπολλωνος ΘΕΡΑΠΟΝΤΑ, serving or worshipping Apollo." *Homer*, Odyss. xi. lin. 25, calls Kings ΘΕΡΑΠΟΝΤΕΣ Διός, servants or ministers of Jove (comp. Rom. xiii. 2, 4.), and valiant warriors ΘΕΡΑΠΟΝΤΕΣ Ἀρης, servants of Mars, Il. ii. line 110. Il. vi. line 67, & al. And generally in this Poet θεραπεύων, when spoken of one man in reference to another, denotes * a faithful friend to a superior, one who solicitously regards his interest, or looks after his affairs, not a common or domestic servant: But in the latter Greek writers it means a servant or minister in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31, in all which passages the LXX use θεραπεύων for the Heb. עבד a servant. But from Num. xii. 7, 8, it appears that Moses was a servant of a superior kind.

Θερίζω, from θερος summer, harvest, which see.

I. To reap, or gather, as corn. Mat. vi. 26. Luke xii. 24. Jam. v. 4.

II. To reap or gather, in a figurative sense, Mat. xxv. 24, 26.—as the souls of men by the ministry of the gospel, John iv. 36.—as the recompense whether of good works, 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9;—or of evil, Gal. vi. 8. Comp. ver. 7.

III. The judgments of God upon the earth are expressed by its being reaped. Rev. xiv. 15, 16, where see *Vitranga*, and comp. Joel iii. 13.

Θερισμός, ὁ, from θερίζω, perf. pass. of θερίζω.

I. Harvest. occ. Mark iv. 29. John iv. 35.

II. Harvest, in a spiritual sense, whether of persons to be gathered into Christ's church, occ. Mat. ix. 37, 38. Luke x. 2. John iv. 35; or as denoting the time appointed by God for finally punishing the wicked, and rewarding the good. occ. Mat. xiii. 30, 39; or for inflicting particular judgments on the earth. occ. Rev. xiv. 15.

Θερίτης, ὁ, from θερίζω.

A reaper. occ. Mat. xiii. 30, 39.

Θερμαίνω, from θερμη, which see.

To heat, warm. Θερμαινόμεναι, mid. To warm one's self. occ. Mat. xiv. 54, 67. John xviii. 18, 25. Θερμαινόμεναι, pass. To be warm or warmed. occ. Jam. ii. 16.

Θερμη, ἡ, from τήκεται, perf. pass. of the V. θίγω to heat, which from θερος, summer.

Heat. occ. Acts xxviii. 3.

ΘΕΡΟΣ, ὁ, ὅς, το, either from the Heb. חם to be hot, with the formative ה prefixed, or from חר to cut, as denoting the time of cutting corn and fruits; for so, θερος is often used for the harvest. Comp. Θερίζω.

Summer, in German Sommer, which is † derived from the German Sonne the sun, and mehte to increase (whence mehr more), because the sun has then more influence. So the Latin æstas summer, is related to æstus heat.

The Greek θερος, like the Heb. קיץ (to which it generally answers in the LXX), and the German Sommer, includes both the spring and summer. "Germani annum vulgò dividimus in Winter & Sommer,

* See *Dammi Lexic.* in Θεράπων, col. 1033.

† See *Martini Lexic. Etymolog.* in *Æstas*.

We Germans commonly divide the year into winter and summer," says Martinus, Lexic. Etymol. in *Hiems*. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30.

Θεωρεω, ω, from θεωρος a spectator, beholder, which from θεωρομαι to behold, compounded perhaps with ὁραω to see.

I. To behold, view with attention. Mat. xxvii. 55. xxviii. 1. Mark xii. 41. xv. 40, 47. Luke xxi. 6. John vi. 40. Acts iii. 16.

II. To see, perceive. John iv. 19. xii. 19. Acts iv. 13. Heb. vii. 4.

III. To see, experience. John viii. 51, where the phrase θεωρειν θανατον, to see death, seems a *Hebraism*, corresponding to the Heb. תִּמָּוֶת תִּמָּוֶת, Ps. lxxxix. 49. Comp. Luke ii. 26, and under Εἶδω III.

Θεωρια, ας, ἡ, from θεωρεω.

A sight, spectacle. occ. Luke xxiii. 48.

Θηκη, ης, ἡ, from εθηκε, 1st aor. of τιθημι to place, put.

I. A chest, case, or the like, wherein any thing is put, theca.

II. A sheath, scabbard for a sword. occ. John xviii. 11.

Θηλαζω, from θηλη, ης, ἡ, the nipple or pap of a woman's breast, which Plato in *Cratylus* deduces from θαλλειν to thrive, because it hath this effect on the child. But may it not be better derived from the Heb. הָרָא to elevate, raise, as being prominent beyond the breast itself? So the Lexicons explain it by "uberis apex."

I. To give the breast, give suck, suckle. occ. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29, in which last passage the V. is applied to the breast itself.

II. To suck the breast. occ. Mat. xxi. 16. Luke xi. 27.

It is used in both these senses by the best Greek writers, as may be seen in *Wetstein* on Mat. xxi. 16.

Θηλυς, εια, υ, from θηλη, which see under θηλαζω.

Female, a woman. It occurs in the feminine, Rom. i. 26, 27; in the neuter, Mat. xix. 4. Mark x. 6. Gal. iii. 28, Γενος sex being understood. Comp. under Αρσεν.

Θηρα, ας, ἡ, from θηρ, which see under θηριον.

I. A hunting, or catching, of wild beasts. Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30.

II. A snare or trap, properly, to catch wild beasts in. occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8, for the Heb. תַּשְׁרֵת a net; and Hos. v. 2, for the Heb. שִׁחַת slaughter, which perhaps those translators mistook for תַּשְׁתֵּשׁ, as if formed from תַּשְׁרֵת a snare. See Heb. and Eng. Lexicon in תַּשְׁתֵּשׁ.

Θηρευω, from θηρ. See Θηριον.

I. Properly, To hunt wild beasts. Thus applied in the profane writers.

II. To take or catch wild beasts in hunting. It is thus used by the LXX. See Gen. xxvii. 3, 5, 33. Eccles. ix. 12.

III. In a figurative sense, To catch or lay hold on, as a word or expression. occ. Luke xi. 54. See *Wetstein* on the place, who shews that Plato has several times applied the verb in the same view.

Θηριομαχεω, ω, from θηριον a wild beast, and μαχομαι to fight.

To fight with wild beasts. occ. 1 Cor.

xv. 32; where Theophylact's remark is,

Θηριομαχίαν καλεῖ, τὴν πρὸς Ἰουδαίους καὶ

Δημητρίον τὸν ἀρξυροκόπον μάχην· Τί γὰρ

ἐστὶ θηρίων διεφέρον; He calls his contest

with the Jews, and with Demetrius the

silversmith, fighting with wild beasts;

for how did these differ from wild

beasts?" Comp. Θηριον IV. and see

Bowyer's Conject. Several Commenta-

ries, however, both ancient and modern,

have explained εθηριομαχησα in this pas-

sage, as if St Paul had literally fought

with, or been exposed to, wild beasts.

But Doddridge thought he had decisively

proved in his note, that the word must

be understood in a figurative sense, as it

is also applied by Ignatius, in his Epistle

to the Romans, § 5, edit. Russel: "Ἀπὸ

Συρίας μέχρι Ῥώμης ΘΗΡΙΟΜΑΧΩ, διὰ

γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας,

δεδεμένος δέκα λεοπαρδοῖς, ὅ ἐστι, στρατιωτῶν

τάγμα. From Syria even unto Rome

I fight with [wild] beasts, both by sea

and land, both night and day, being

bound to ten leopards, that is to say, to

such a band of soldiers." Wake. Lucian

in like manner, speaking of the Philoso-

phers, Reviv. tom. i. p. 397. Οὐ γὰρ τοῖς

τυχουσι ΘΗΡΙΟΙΣ ΠΡΟΣΠΟΛΕΜΗΣΑΙ

δείξει μοι, ἀλλ' ἀλαζοσιν ἀνθρώποις, καὶ

δυσειλεῖσιν. For I am not to fight

with ordinary wild beasts, but with men

insolent, and hard to be convinced."

Comp.

Comp. Θηριον IV. *Ignatius* uses the word in its proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1, to the Trallians, § 10. And it may be worth adding, that in his Epistle to the Smyrnéans, § 4, he reasons in a manner very similar to that of St Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. *Macknight*, whom see, understands the V. *θηριομαχισα* literally.

Θηριον, θ, το, the same as * *θηρ*, which, according to the Greek Etymologists, is from *θειν* to run, or *θειν* ῥον running easily, or q. *φθειρ*, from *φθειρω* to corrupt, spoil, whence *θηριον* is peculiarly applied to venomous animals. But may not *θηρ* be derived from the Heb. or oriental *תרע* to cut, divide, TEAR? Or may we not rather with † *Vossius* derive the more common Greek *θηρ* from the Æolic *φης*, and this from the Heb. *פרא* to run wild, a wild ass, whence also Lat. *Fera*, *ferus*, *ferox*.

I. A wild beast. Mark i. 13. Acts x. 12, xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12, the words *και τα θηρια*, are not found in five MSS, three of which ancient, nor expressed in the Vulg. or Syriac version. They seem unnecessary, as being implied in the preceding *τετραποδα*, and are marked by *Griesbach* as probably to be omitted.

II. It denotes particularly a venomous animal, and is applied to a viper. Acts xxviii. 4, 5. The word is used in this sense not only in *Ecclus.* xii. 17 or 13. but also by the profane writers, as by *Dioscorides*, lib. i. speaking of the plant called *vitex*, or *agnus castus*, Τα φυλλα υποθυμιωμενα τε και υποφροννυμενα ΘΗΡΙΑ διωκει, which words are thus translated by *Pliny*, Nat. Hist. lib. xxiv. cap. 9. *Suffitu quoque (folia) aut substratu fugant venenata*—The leaves also being set on fire, or strewed under one as a bed, drive away venomous animals." See more to this purpose in *Bochart*, vol. iii. 371, or in *Suicer* Thesaur. under Θηριον I. And observe that *Lucian*, Philopseud. tom. ii. p. 472. (cited by *Wolffius*) does, like St Luke, use *θηριον* as

equivalent to *εχιδνα*, where he relates *Μιδαν τον αμπεληρον—υπο EXIDNΗΣ δηχθεντα, κεισθαι ηδη σισηποτα το σκελος αναδυντι γαρ αυτω τα κληματα, και ταις καραξι περιπλεκοντι προσερπυσαν το ΘΗΡΙΟΝ δακειν κατα τον μεσαν δακτυλον*—That *Midas* the vine-dresser—having been bitten by a viper, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, the beast crept to him and bit his great toe—"

III. Any kind of beast, including the tame species. occ. Heb. xii. 20. The correspondent Heb. word in *Exod.* xix. 13, is *בהמה*, which likewise implies any kind of beast, especially the tame.

Θηριον is used in like manner by *Theodotion*, Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21, for the Chald. *אניני*, or *חיות*.

IV. St Paul applies to the *Cretans* the character of *κακα θηρια*, evil beasts, which the Poet *Epimenides* had formerly given them. Such epithets to wicked, cruel, or unreasonable men, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting *Suicer's* Thesaur. under Θηριον II. See also *Raphelius*, *Wetstein*, and *Kypke* in *Tit.* i. 12. To the passages they have produced I add, that in *Josephus*, De Bel. lib. i. cap. 30. § 3, *Herod* the Great is called ΘΗΡΙΟΥ, and *Φονικον ΘΗΡΙΟΝ* a murderous wild beast. occ. *Tit.* i. 12.

Θησαυριζω, from *θησαυρος*.

I. To lay, store, or treasure, up goods for future use. occ. *Mat.* vi. 19, 20. *Luke* xii. 21. 1 *Cor.* xvi. 2. 2 *Cor.* xii. 14. *Jam.* v. 3.

II. To treasure up wrath, or future punishment. occ. *Rom.* ii. 5. So *θησαυριζουσιν* *εαυτοις κακα*, they treasure up evils to themselves, *Prov.* i. 18, in LXX. Comp. *Amos* iii. 10; and for instances from the Greek writers, of *θησαυριζω* and *θησαυρος* being applied to evils, see *Wetstein* and *Kypke* in *Rom.*

III. To treasure up, reserve. occ. 2 *Pet.* iii. 7.

ΘΗΣΑΥΡΟΣ, θ, ο, q. *Θεις εις αυριον*, Laying up for the morrow, say some; but I leave the learned reader to determine whether it should not rather be deduced from the Heb. *צא* to lay or treasure up, with

* See under *Βελων* I.

† Etymolog. Latin. in *FERA*.

with the formative η prefixed, q. $\eta\alpha\zeta\eta$. The Heb. N. $\eta\alpha\zeta$ most commonly corresponds to the Greek $\theta\eta\sigma\alpha\upsilon\tau\eta\varsigma$ in the LXX, as the V. $\eta\alpha\zeta$ also doth in two passages to $\theta\eta\sigma\alpha\upsilon\tau\eta\zeta\omega$.

- I. Properly, *A repository for treasure, a place, chest, box, or vessel, where treasure or stores are repositied.* occ. Mat. ii. 11. xiii. 52. Comp. Mat. xii. 35, (where see *Kypke*) Luke vi. 45. So in Mat. ii. 11, the Arabic version renders $\theta\eta\sigma\alpha\upsilon\tau\eta\varsigma$ $\alpha\upsilon\tau\omega\eta$ by *their vessels*; and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 K. vii. 51. Neh. xiii. 12, & al. freq. for the correspondent Heb. word $\eta\alpha\zeta$, which likewise properly signifies *a repository for treasure, a treasure-house, or -chest*; but in the Greek writers also, namely, *Herodotus, Euripides, Josephus, and Herodian*, $\theta\eta\sigma\alpha\upsilon\tau\eta\varsigma$ denotes the *place or vessel* wherein treasures are kept, as may be seen in *Weststein* on Mat. ii. 11. I know not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus *Isocrates* tells *Demonicus*, § 20, that he had given such and such rules for his conduct, "That he might not seek them from any one else, $\alpha\lambda\lambda' \epsilon\upsilon\tau\epsilon\upsilon\theta\epsilon\eta$, $\omega\varsigma\pi\epsilon\rho \epsilon\kappa \tau\alpha\mu\epsilon\iota\varsigma \pi\rho\omicron\phi\epsilon\rho\eta\varsigma$, but might draw them from hence as from a store-house." And *Lucian*, *Rhetor. Præcept. tom. ii. p. 453*, ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, $\kappa\alpha\theta\alpha\pi\epsilon\rho \epsilon\kappa \tau\alpha\mu\epsilon\iota\varsigma \pi\rho\omicron\sigma\alpha\iota\tau\omega\eta$, drawing from them as from a store-house."

- II. *The treasure itself.* Thus it is applied to *earthly treasure*, Heb. xi. 26. Comp. Mat. vi. 19.—to *heavenly treasure*, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22.—to the *gospel of Christ*, 2 Cor. iv. 7. Comp. Mat. xiii. 44.—to the *treasures of divine wisdom and knowledge*, which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3.

ΘΙΓΩ. The learned *Damm*, *Lexic. Nov. Græc. col. 919*, derives it from $\iota\kappa\omega$ to come near, approach, by changing the aspirate breathing into θ , and κ into γ . But may it not be as probably deduced

from the Heb. $\eta\alpha\zeta$ to strike, or clap hands? See Job xvii. 3. Prov. vi. 1. Ps. xlvii. 2. Nah. iii. 19, and Heb. and Eng. Lexicon in $\eta\alpha\zeta$ IV. V.

- I. *To touch, properly with the hand.* occ. Col. ii. 21. Comp. under $\alpha\pi\iota\omicron\mu\alpha\iota$ IV.
II. With a Genitive, *To touch, come to.* occ. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. $\eta\alpha\zeta$, Exod. xix. 12.
III. *To touch, hurt.* occ. Heb. xi. 28.

ΘΛΙΒΩ, from $\theta\lambda\alpha\omega$ to break, compounded perhaps with $\beta\alpha\omega$ to come. And $\theta\lambda\alpha\omega$ may be considered either as a word formed from the sound, like *thwack, crash*, in Eng. or derived from the oriental $\eta\alpha\zeta$ to split, cleave.

- I. *To press, squeeze, throng, crowd.* occ. Mark iii. 9.
II. ΘΛΙΒΟΜΑΙ, Pass. *To be straitened, compressed, or pressed together*, as it were, whence $\tau\epsilon\theta\lambda\iota\mu\epsilon\mu\epsilon\eta \omicron\delta\omicron\varsigma$, *A strait, narrow way.* occ. Mat. vii. 14. *Cebes*, in his *Picture*, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. edit. *Simpson*: "Do you not see, says the old man, *a little door*, ($\theta\upsilon\rho\alpha\nu \tau\iota\eta\nu \mu\iota\kappa\rho\alpha\nu$), and beyond the door, a way which is not much crowded, but *very few* ($\pi\alpha\nu\upsilon \omicron\lambda\iota\gamma\omicron\iota$) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it *very narrow* ($\alpha\nu\delta\epsilon\alpha\sigma\iota\varsigma \varsigma\iota\eta\eta \pi\alpha\nu\upsilon$), with precipices on each side?—This is the way leading to true instruction."

- III. *To oppress, afflict.* occ. 2 Thess. i. 6. ΘΛΙΒΟΜΑΙ, pass. *To be oppressed, afflicted.* 2 Cor. i. 6. 2 Thess. i. 7, & al.

ΘΛΙΨΙΣ, $\iota\omicron\varsigma$, att. $\epsilon\omega\varsigma$, η , from $\theta\lambda\iota\beta\omega$.

Grievous affliction or distress. See Mat. xiii. 21. xxiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9. 1 Cor. vii. 28. Jam. i. 27. On Mark xiii. 19, $\epsilon\sigma\omicron\upsilon\lambda\alpha\iota \gamma\alpha\rho \alpha\iota \eta\mu\epsilon\rho\alpha\iota \epsilon\kappa\upsilon\upsilon\lambda\alpha\iota \theta\lambda\iota\psi\iota\varsigma$, *Kypke* cites from *Arrian*, *Epictet. lib. ii. cap. 1*, the similar phraseology, $\tau\iota \gamma\alpha\rho \epsilon\varsigma\iota \pi\alpha\iota\delta\iota\omicron\nu$; $\alpha\gamma\eta\upsilon\alpha$. $\tau\iota \epsilon\varsigma\iota \pi\alpha\iota\delta\iota\omicron\nu$; $\alpha\mu\alpha\theta\iota\alpha$: For what is a child? Ignorance. What is a child? Want of learning."

ΘΥΣΚΩ. This verb, according to the *Grammarians*,

marians, forms its 1st fut. act. in θνήσκω, its perf. in τεθνήκα, and 1st fut. mid. in θνήσκομαι. These tenses plainly point to the obsolete V. θνήσκω, (as διδάσκω, ἐδίδασκα, to διδάσκω, or διδάχω, see under διδάσκω) which may be very naturally deduced from the Syriac V. ܢܬܢ in Hith. *to fail*.

I. *To die*, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die*, a spiritual death. occ. 1 Tim. v. 6. Comp. Θάνατος III.

Θνητός, η, ον, from θνήσκω *to die*.

Mortal, liable or subject to death. occ.

Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54.

2 Cor. iv. 11. Θνητόν, το, *Mortality*.

2 Cor. v. 4.

Θορυβέω, ω, from θορύβος.

I. *To disturb, throw into a tumult, set in an uproar*. occ. Acts xvii. 5.

II. Θορυβίζομαι, υμαι, Mid. *To make a noise or disturbance*. It is in the N. T. particularly applied to the *noise* made in *lamenting the dead*. occ. Mat. ix. 23. Mark v. 39. Acts xx. 10.

Θορύβος, υ, ό, from θρέω *the noise of a tumult*, (which from θρέω *to utter a confused cry*, see under Θρήνος), and βοή *a voice, sound*; or else perhaps from the Heb. רבה *to be many, to multiply*, q. הרבה *a multitude, tumult*, Lat. turba. Comp. Τυρβαζω.

I. *A tumult or uproar*. Mat. xxvi. 5. xxvii. 24. Acts xx. 1, & al. In this view both the N. Θορύβος and the V. Θορυβέω are often used in the Greek writers.

II. *A tumultuous assembly, or company*. occ. Mark v. 38. Such *noisy tumultuous assemblies* at the place where any one lies dead are still usual in the East. See Harmer's Observations, vol. ii. p. 135.

ΘΡΑΥΩ. It may either be considered as a word formed from the *sound*, or derived from the Heb. or Oriental פתח *to split, cleave*.

To break, bruise. occ. Luke iv. 18, in which passage τυφλοις ἀναβλεψιν, *recovering of sight to the blind*, is taken from the LXX, who in Isa. lxi. 1. have substituted these words for the Heb. פתח פקדון, *the opening of the prison to them that are bound*, either because prisoners frequently had *their eyes put out*, as Jud. xvi. 21. 2 K. xxv. 7; or rather because they were shut up in *dark prisons*.

The same Hebrew expressions St. Luke further explains by ἀποσεῖλαι τεθραυσμένους ἐν ἀφίσει, *to set at liberty them that are bruised, namely, with the fetters or stocks in which they were confined*. This last expression occurs in the LXX of Isa. lviii. 6, for the Heb. רציצים הפשיים חלש. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to refer us to the ORIGINAL SCRIPTURES.

Θρεμμα, ατος, το, from τρεφαι, perf. pass. of τρέφω *to nourish*.

Cattle which are kept and nourished by their owners. occ. John iv. 12, where see Wolfius and Wetstein, but comp. Kypke.

Θρηνέω, ω, from θρήνος.

To wail, lament in an audible manner. It is used either absolutely. occ. Mat. xi. 17. Luke vii. 32. John xvi. 20; or construed with an accusative. occ. Luke xxiii. 27.

Θρήνος, εος, υς, το, from θρέω *to utter a tumultuous or confused cry*, which seems a word formed from the sound, like *shriek, scream, &c.* in Eng. The V. Θρέω is particularly applied in the Greek writers to *lamentation*, as in παθία θρεομένης, *bewailing her misfortunes*, and θρεομένη σεαυτή κακά, *bewailing her miseries to herself*. Hesychius accordingly explains θρεῖν by θρηνεῖν, and θρεομένον by ολοφρομένον *deploring*. See Scapula.

A wailing, lamentation. occ. Mat. ii. 18.

Θρησκεία, ας, ή, from θρησκείω *to worship God*, and this from θρησκός, which see.

I. *Religion, religious service of God, or divine worship*. occ. Acts xxvi. 5. James i. 26, 27.

II. *Religious worship, or service, of angels*. occ. Col. ii. 18. Josephus, De Bel. lib. ii. cap. 8. § 7, informs us, that those who were admitted into the society of the Essenes swore, συνήρησεν ὁμοίως τα τε της αἰρεσιως αὐτῶν βιβλία, καὶ τα των ΑΓΓΕΛΩΝ ὀνόματα, that they would equally guard the books of their sect, and the names of the angels." And it may seem from the Canon of the Council of Laodicea on the river Lycus, which was held about the year 367, and condemned the

naming of angels as idolatry, and from the testimony of *Theodoret* (both cited by *Wetstein*, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of *Laodicea*. Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the *Essenes* having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels, to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus *Enfield*, (from *Brucker*,) *Hist. of Philos.* vol. ii. p. 185. It may however be doubted whether the *Colossians* derived their religious regard for angels from the *Essenes*, or immediately from the principles of the Eastern or *Platonic* philosophy; most probably from the latter. See under Στοιχείον III. and *MacKnight's* Preface to *Colossians*, Sect. II. *Wolfius* however on Col. ii. 18. observes, that Θρησκεία is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than Ευσέβεια is; but that in James i. 26, it is joined with a genitive, signifying the *subject or person worshipping*; and he accordingly understands the Θρησκεία των Αγγέλων of a pretended *angelic worship*, far purer than that of other christians, and such as was paid by the holy *spiritual angels*. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the *Colossian church* at the time; and though Θρησκεία is not in the N. T. construed with a genitive of the *OBJECT*, yet it is so used in *Wisdom* xiv. 27, five or six times by *Josephus*, quoted by *Krebsius*, and by *Herodian*, cited by *Wetstein*. See some curious remarks on this subject in *The British Critic* for March 1794, p. 274, and for August, p. 198.

Θρησκός, & δ.

Religious, devout, a worshipper of God.

occ. Jam. i. 26. Some derive it from Θραξ, in the Ionic dialect Θρηξ, a *Thracian*, so called from Τίρις *Tiras*, the seventh son of *Japhet*, Gen. x. 2. Thus *Suidas*, ΘΡΗΣΚΕΥΕΙ Θεοσεβεί, ὑπερέχει τοῖς Θεοῖς· Λέγεται γὰρ ὡς Ορφεύς, ΘΡΑΞ, πρῶτος ἐλεχνολογήτε τα Ἑλληνῶν μυστηρία, καὶ τὸ τιμᾶν Θεὸν ΘΡΗΣΚΕΥΕΙΝ ἐκάλεσεν, ὡς ΘΡΑΚΙΑΣ ὕψους τῆς ἐνρησεως· Θρησκευεῖ means, *he worships or serves God*: For it is reported that *Orpheus*, a *Thracian*, instituted the religious mysteries of the Greeks, and called the worshipping of God θρησκευεῖν, as being a *Thracian* invention." But after all we may perhaps, with *Pasor*, best deduce θρησκός and its derivatives from the Heb. שׁוּר to seek, i. e. God; a phrase often used in the O. T. to express religion. See 1 Chron. xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11, & al. in the Heb.

Θριαμβεύω, from θριαμβός a triumph, which *Mintert* and others deduce from θρίων a fig-leaf, and ἀμὼν a brow (properly of a rock), because the victor's brows were anciently crowned with fig-leaves; but I should rather think this word, as well as the Latin triumphus, a derivative from the Heb. מָרַר with the formative ת prefixed, on account of the noise and shouting which attended their triumphal processions. By a passage in *Polybius* it should seem, that the Greek θριαμβός was formed from the Latin triumphus: For speaking of the Romans he mentions τὰς προσαγορευομένας παρ' αὐτοῖς, what are called by them, ΘΡΙΑΜΒΟΥΣ; and I know not that θριαμβός or its derivatives ever occur in any Greek writer till the times of the Roman conquests. See *Raphelius* on 2 Cor. ii. 14.

With an Accusative following, *To triumph over, lead in triumph*, occ. Col. ii. 15. (Thus *Plutarch* in *Romul.* tom. i. p. 38. D. Εθριαμβεύσε βασιλεῖς, *He led kings in triumph.*) 2 Cor. ii. 14. To explain which latter passage we must observe, that in the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views, St. Paul might say, that God, πάντοτε θριαμβουνοῦν ἡμᾶς, was always

always *leading us*, i. e. himself, in *triumph*: For he was an eminent *trophy* of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a *friend*, and *joined* with his Blessed Master in the *triumph* of the gospel. See more in *Wolfius*, who shews that *Theodoret*, *Æcumenius*, and *Chrysostom* explain the expression in like manner. See also *Wetstein*.

ΘΡΙΞ, *τριχος*, ἡ, dat. plur. *τριξι*. It seems a corrupt derivative from the Heb. *רעש* the *hair of the head*, (to which this word almost constantly answers in the LXX,) *ש* being changed into *θ* or *τ* after the Chaldee manner.

I. A *hair*, as of the head. occ. Mat. v. 36. Luke xxi. 18. Acts xxvii. 34. Comp. Mat. x. 30. Luke xii. 7. 2 Sam. xiv. 11. 1 K. i. 52, and see *Wolfius* in Acts. *Τριχες*, αἱ, The *hair* of the head. occ. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. *Doddridge* in Luke vii. 38, renders *τριξι* by *tresses* of her hair, and observes, that the Eng. word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French *tresse* a wreath of hair; and this may be from the Italian *treccia* the same.

II. *Hair*, as of a camel. occ. Mat. iii. 4. Mark i. 6.

Θροῖω, ω, from *θροος*, the *cry* or *noise* of a *tumultuous* multitude, which from the perf. mid. *τιθροα* of the V. *Θροω* to *utter a tumultuous cry*. Comp. under *Θρηνος*.

I. To *utter a confused tumultuous cry*.

II. To *put into a tumult or confusion, to disturb, terrify*; whence *θροισμαι*, εμαι, pass. to be *put into confusion, disturbed, or terrified*. occ. Mat. xxiv. 6. Mark xiii. 6. 2 Thess. ii. 2.

ΘΡΟΜΒΟΣ, ο, ὁ. Perhaps from the Heb. *רומ* to be *elevated*, with the formative *ת* prefixed. So *Hesychius* explains *θρομβος* by *Αἷμα παχυν, συνεπηγος ὡς βανοι*, thick blood, coagulated like *lumps* or *hillocks*; and the Scholiast on *Sophocles* by *ογκον* a *tumour, swelling*. The learned *Damm*, however, in his *Lexicon Nov. Græc.* col. 2376, derives *θρομβος* from *τριφω*, fut. *τριψω*, perf. pass. *τιθραμμαι*, to *coagulate*, as milk for cheese, in which sense

Homer uses this word, *Odyss.* ix. line 246.

Αὐτῆκα δ' ἡμῖν μιν ΘΡΕΨΑΣ λευκοῖο γαλακτός —
Coagulating, then, with brisk dispatch,
The half of his new milk —————

COWPER.

From *τριφω* in this view is also derived *τριφалиς* a *cheese*, and *τριφω* itself may be deduced from *τριπω* to *turn*, which English V. we apply to the *coagulation* of milk. See *Τριπω*.

A *clot*, a *coagulated mass*, particularly of blood, as the word is used by *Plato*, *Dioscorides*, *Æschylus*, *Galen*, whom see in *Wetstein*. occ. Luke xxii. 44, where see Bp. *Pearce's* Note. *Herodotus*, lib. i. cap. 179, uses ΘΡΟΜΒΟΥΣ *ασφαλτες* for *clots*, or *concreted lumps*, of bitumen.

ΘΡΟΝΟΣ, ο, ὁ, so called according to the Greek Etymologists, q. *θροος* (ν being inserted), which, from *τιθροα*, perf. mid. of *θραω* to *sit*, which V. may be derived from the Heb. *ר* denoting *regular disposition*; But may not *θρονος* be better deduced from the Heb. or Chald. *ר* to *fix, settle*? whence also *θρήνυς* a *footstool*!

I. A *throne*, a *royal* or *judicial seat*. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13.

II. An *order of angels*, or *celestial spirits*. occ. Col. i. 16.

Θυγατηρ, *τιρος*, by syncope *τιρος*, ἡ. Some of the *Lexicon* writers deduce it from *θυω* to *move impetuously*, and *γαστηρ* to be *born*, or *γαστηρ* the *belly* or *womb*, because, say they, females *move* sooner in the *womb* than males. The reader, I suppose, is but little entertained or satisfied with such derivations; but it is certainly worthy of remark, that we find this word *θυγατηρ* used with little variation, not only by the * *Goths*, *Saxons*, *Almans*, *Cimbrians*, *Danes*, *Dutch*, and *English*, but even by the † *Persians*. I would, therefore, submit it to the learned reader whether it may not more probably be derived from the Heb. *ק*, or *קלה*, *thin, slender*, and *תורה* *form*, on ac-

* "DAUGHTER, filia; Goth. *dauter*; Ang. Sax. *dohter*. *dohtor*. *dohtun*. Al. *dohter*, *tolter*, *tholter*; Cim. *dotter*; Dan. *daatter*; Belg. *dochter*." *Junii Etymol. Anglican*.

† *תורה*, *Dochter*. See *Castell*, *Lexic. Persic.* col. 59. and *Walton's Proleg.* in *Polyglott.* XVI. p. 101.

count of the *slender make* of the *female* sex in comparison of the male; if indeed *της* in *θυγατρὸς* be not merely a termination as in the Greek *μήτης, πάτης*, and, as we are informed by Bp. Chandler*, *ter* usually is of substantives in the old Persic, and we may add, as *ter* seems to be in the Eng. *sister*, and *ther* in *father, brother, mother*, which four last Eng. words are also nearly the same as the Persic *suster, pader, mader, brader*.

I. *A daughter*, whether an immediate, Mat. ix. 18. x. 35, 37, & al.—or a remote descendant, Luke i. 5. xiii. 16.

II. In the vocative it is used as a *compellation of affection and kindness*. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. *Τεκνον* IV.

III. It denotes *a city with its inhabitants*. Mat. xxi. 5. John xii. 15; as *בָּת* frequently does in the Heb. S. S. See Ps. xlv. 13. cxxxvii. 8. Isa. xxii. 4. And thus *cities* or *countries* are commonly represented by *† women* in *sculptures* and *coins*. So, for instance, on the reverse of *‡ some medals of Vespasian and Titus*, *Judea* is exhibited as a *woman* sitting sorrowful on the ground (comp. Isa. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDÆA CAPTA.

“Beneath her palm here sad Judæa weeps.”
Pope’s Epistle to Addison.

Θυγατρίον, ο, το, A diminutive of *θυγατρὸς*.
A little daughter. occ. Mark v. 23. vii. 25.

Θυελλα, ης, ή, from *θυω* to move, or rush impetuously, and *αελλα* a storm, whirlwind, which from *αειν* to blow, and *εἰλειν* to roll round, or whirl. So Hesiod,

* See his *Vindication of the Defence of Christianity*, book i. p. 55, and Heb. and Eng. Lexicon in *רַחֲמָנָה*.

† “But who are the *ladies* we are next to examine? These are, says *Philander*, so many *cities, nations, and provinces*, that present themselves to you under the shape of *women*. What you take for a fine *lady* at first sight, when you come to look into her, will prove a *town, a country*, or one of the four parts of the world: In short you have now *Africa, Spain, France, Italy*, and several other nations of the earth before you.” Addison’s 2d Dialogue on Ancient Medals.

‡ See Univ. Hist. vol. x. p. 691, Note. The reader may find a print of two of these medals in Addison’s Dialogues, Series iii. No. 13, 14.

speaking of the winds, Theogon. line 874, says,

Κακή ΘΥΟΤΕΙΝ ΑΕΛΛΗ.

In horrid storms they rush.

An impetuous or furious storm, a tempest, a whirlwind, turbo. Thus Hesychius explains *θυελλα* by *ανιμικ συσροφη και ορμη η καλαινις*, a whirlwind, or storm of wind; and in Homer, Odyss. v. line 317, we have

Δεινὴ ΜΙΣΓΟΜΕΝΩΝ ἀνιμῶν ἐλθούσα ΘΥΕΛΛΑ.

A horrid storm of fierce conflicting winds.

occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22, or 19, corresponding to *θυελλα* of the LXX, and of the Apostle, is *עֲרֵפֶת* thick darkness. Violent whirlwinds and tempests are always accompanied with thick dark clouds, and no doubt the *עֲרֵפֶת* mentioned in Deut. was in violent motion (comp. Exod. xix. 16, 18.), whence the like appearance is called *עֲרֵפֶת רָחַק* a whirlwind, Ezek. i. 4, and *עֲרֵפֶת*, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

Θυῖνος, η, ον.

Thyine, made of the *θυον, θυα*, or *thya* tree, so called from *θυω* to cense, burn as incense, on account of the sweet smell of its wood, especially in burning. This is observed by Homer, Odyss. v. lin. 59, 60.

Τηλοθι δ’ οἶμον

Κεδρε τ’ ευκαλίσιο, ΘΥΟΤ τ’ ἀνα νησον οἰωδι,
Δαιομένων

—And fires of scented wood,
Cedar, and Thyon, far perfum’d the isle.

Theophrastus, Hist. Plant. V. 5, says, that “the *thyon* or *thya* tree grows near the temple of *Jupiter Ammon* παρ’ Ἀμμωνί (in Africa), and in the Cyrenaica, that it is like the cypress in its boughs, leaves, stalk, and fruit, and that its wood never rots.” It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in Wetstein, and comp. Pliny’s Nat. Hist. lib. xiii. cap. 16. occ. Rev. xviii. 12.

Θυμαμα, αἶος, το, from *τιθυμιαμαι* perf. pass. of *θυμιαω*.

I. In-

I. *Incense*, “* *perfumes exhaled by fire*.” occ. Rev. v. 8. viii. 3, 4. xviii. 13. On Rev. v. 8, observe that not the *incense*, but the *φιαλαι*, or *bowls*, are the prayers of the saints, to which the incense of Christ’s merits was added, Rev. viii. 3. Comp. Ps. cxli. 2, and Exod. xxx. 34—38.

II. *The act of censuring, or fuming incense*, occ. Luke i. 10. Comp. ver. 11.

Θυμιατήριον, *υ*, το, from θυμιαω.

A vessel, or instrument, for burning incense. occ. Heb. ix. 4, where I think it means the *censer* mentioned Lev. xvi. 12, in which the High Priest on the great day of atonement took coals of fire from off the brazen altar, and *burnt incense*, in the Holy of Holies, which is therefore in the text of Hebrews said *ἔχουσα* to have this censer, *for use* namely. True indeed it is not expressly said in the O. T. that the *censer* employed on that occasion was *golden*, but neither is any thing said to the contrary; and as all the other furniture of the Holy of Holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude, that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Accordingly the Jews have a tradition, cited by *Whitby* and *Wetstein* on Heb. ix. 4, and by *Ainsworth* on Lev. xvi. 12, that “on every (other) day he who was to burn incense took coals from off the (brazen) altar in a censer of silver, but this day the High Priest in a *censer of gold*.” Comp. Rev. v. 8. viii. 3. and see *Josephus* De Bel. lib. i. cap. 7. § 6.

I am well aware that some learned men have explained *χρυσαν θυμιατήριον*, Heb. ix. 4, to mean the *golden altar of incense*: But how can the Holy of Holies be said to have this, since it certainly *always* stood without the vail, in the Holy Place? See Exod. xxx. 6. xl. 26. Besides, in the only two passages of the LXX where θυμιατήριον occurs, namely 2 Chron. xxvi. 19. Ezek. viii. 11, it answers to the Heb. מקטרת *a censer*; and lastly in the N. T. another word, namely θυσιαστήριον, is used for the *altar of incense*, Luke i. 11. Comp. Rev. viii. 3. ix. 13. 1 Mac. i. 21.

• *Johnson*.

Θυμιαω, *ω*, from † θυμα, αλος, το, *incense*, which from Θυω.

To burn or fume incense, cause it to exhale its odour by fire. occ. Luke i. 9.

Θυμομαχέω, *ω*, from θυμος the mind, and μαχομαι to fight.

To be of an hostile mind against another, to be highly displeased, incensed, or offended at, incenso esse animo erga; or according to *Raphelius*, *To be obstinately bent on war*, either after receiving a defeat, or without prospect of success. occ. Acts xii. 20, where however *Kypke*, in opposition to the excellent Commentator just mentioned, prefers the former sense, in which he shews that the *V*. is used by *Dionysius Halicarn.* *Polybius* and *Plutarch*, and observes, that *Raphelius*’s interpretation cannot be admitted, because *Josephus* says not a word of this war of *Herod* with the *Tyrians* and *Sidonians*, who were under the formidable protection of the Roman Empire. Comp. *Wetstein*.

Θυμος, *υ*, ό, from θυω to move impetuously, particularly as the air or wind. See Θυω I.

I. It seems to be sometimes used in *Homer* for the *animal soul* or *breath*, as where speaking of *Sarpedon*, who had fainted with a wound, he says, Il. v. line 697,

Αυλὺς δ’ ἀμπνυνθή, περὶ δὲ πνοῇ Βορέας
Ζωγρεῖ ἐπισπνέισα κακῶς κίκαφθόλῃ ΘΥΜΟΝ.

But he reviv’d, for *Boreas*’ cheering blast
Breathing around refresh’d his panting soul.

Comp. Il. iv. lin. 470, 524. Il. xvi. lin. 743. Il. xiii. lin. 671.

II. *The soul, or mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.

III. *A violent motion or passion of the mind, anger, wrath*. It is ascribed to God, Rev. xiv. 10, 19. (Comp. Isa. li. 17.) Rev. xv. 1, 7. xix. 15. Comp. Rom. ii. 8.—to man, Luke iv. 28. Acts xix. 28, & al.—to the devil, Rev. xii. 12. Θυμος and οργη are often joined in the profane, as they are in the sacred writers. This *Elsner* and *Wetstein* have shewn on Rom. ii. 8. *Ammonius*, whom *Wetstein* there cites, defines θυμος to be πρὸς κακίαν—

† “Apud Hippocratem θυματα, Galenus exponit θυμαματα suffimenta.” *Scapula*.

ρος a temporary, but οργη πολυχρονιος μνησικακια a lasting resentment.

- IV. It denotes poison, or more strictly *inflaming*, or *inflammatory*, *poison*. occ. Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. lxxv. 8. Isa. li. 17. Jer. xxv. 15. This is a *hellenistical* sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33, (where it is joined with οινος wine) Ps. lviii. or lvii. 4, in conformity with the correspondent Heb. חמץ, which signifies both *wrath*, and an *inflammatory acrid poison*, such as serpents emit when *enraged*. Comp. Job xx. 16, in LXX. Wisd. xvi. 5, and *Arnald* there. But in Rev. xiv. 8. xviii. 3, it seems to denote *inflammatory philtres*, or *love-potions*, such as whores used to give their lovers. So the learned *Jos. Mede* interprets it in his Comment. Apocalyp. p. 517, 518. fol. See also *Vitringa* in Rev.

Ουμου, ω, from θυμος anger, wrath.

To provoke to anger. Ουμοομαι, εμαι, pass. To be provoked to anger, to be incensed, wroth. occ. Mat. ii. 16.

ΘΥΡΑ, ας, η, from the Chald. ܬܪܐ the same, to which this word answers in *Theodotion's* version of Dan. iii. 26, and which is a corruption of the Heb. שער a gate, by transposing the ש, and changing ו into ת, as usual.

- I. A door—of a house, Mark i. 33. ii. 2. xi. 4.—of a chamber, Mat. vi. 6.—of a prison, Acts v. 19, 23.—of the temple, Acts iii. 2.—of a sepulchre, Mat. xxvii. 60. xxviii. 2. To be at the doors is a proverbial expression for *being near at hand*. See Mat. xxiv. 33. Mark xiii. 29. Jam. v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See *Raphelius* and *Wetstein* on Mat. xxiv. 33.

- II. It is applied figuratively to Christ, who is the *door*, by which we must enter into his church, and into eternal life, John x. 9.—to an *opportunity* of receiving the gospel, Acts xiv. 27.—or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, where see *Vitringa*.

Θυρας, ε, ο, from θυρα a door.

- I. *Homer* (Odyss. ix. lin. 240, 313, 340. comp. lin. 243,) uses this word for a great stone, which served as a door to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

- II. In the latter Greek writers, cited by *Alberti*, *Elsner*, and *Wetstein*, and particularly by *Kypke*, whom see, it denotes a large oblong shield like a door, whereas ασπις means a round one. occ. Eph. vi. 16.

Θυρις, ιδος, η. A diminutive of θυρα.

- I. A little door. Thus sometimes used in the profane writers. See *Scapula*, and *Wetstein* on 2 Cor. xi. 33.

- II. A window. occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage "Sir John Chardin's MS tells us, the eastern windows are very large, and even with the floor. It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." *Harmer's Observations*, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33, nearly resembles that of the spies from Jericho, Josh. ii. 15, and probably was, like that, effected out of a kiosk or bow-window which projected beyond the wall of the city. Comp. Heb. and Eng. Lexic. in קרן IV.

Θυρωρος, ε, ο, η, from θυρα a door, and ρος a keeper, which from οραω to see, observe. A door-keeper, a porter. occ. Mark xiii. 34. John x. 3. xviii. 16, 17.

Θυσια, ας, η, from θυω to sacrifice.

- I. A sacrifice, or victim. Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. i. vii. 27. Comp. Eph. v. 2. Heb. ix. 26. x. 12.
- II. It is spoken of the bodies of Christians, Rom. xii. 1.—of their religious services, 1 Pet. ii. 5.—particularly of their praises of God, and works of charity to men, Heb. xiii. 15, 16.—especially to the preachers of the gospel, Phil. iv. 18.

Θυσιαστηριον, ε, το, from θυσιαζω to sacrifice, which from θυσια.

- I. An altar, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13. x. 18. Comp. James ii. 21. Rev. vi. 9.—or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13.

The LXX use it in the latter, as well as in the former sense, for the Heb. מזבח.

- II. The Christian Altar, that is, The Table of the Lord, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to partake or eat (comp. 1 Cor. x. 21, and

ver.

ver. 18,) but of which they have no right to eat, who serve the tabernacle. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from *Ignatius*, who plainly uses it for the *Lord's Table*, Ad Philadelph. § 4, Σπυδαζέειεν μια Ευχαριστια χρῆσθαι. Μια γὰρ σαρχὶς τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν πόσειον εἰς ἐνώσειν τῆς αἱμάτος αὐτοῦ. Ἐν ΘΥΣΙΑΣΤΗΡΙΩΝ, ὡς εἰς ἐπισκοπὸς, αἶμα τῶν πρεσβυτέρων καὶ διακόνων τοῖς συνδούλοις με, ἵνα ὁ εὖν πράττει, κατὰ Θεὸν πράττει. Wherefore let it be your endeavour to partake all of the same holy *Eucharist*: For there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow servants: That so whatsoever ye do, ye may do it according to the will of God." WAKE. And in a similar view the Blessed Martyr applies it, Ad Trall. § 7, and Ad Ephes. § 5. edit. Russel.

Θυω, from *θιω* or *θινω* to run violently, approach hastily, "curro vehementer, festinanter accedo." Thus the learned Damm, Lexic. who deduces this V. from *θιω* or *θινω* from the sound made by the breath of persons running. But may it not as well be derived from the Heb. *התא* to come, approach, come speedily?

I. To move or rush impetuously, to rage. Thus it often signifies in *Homer*, and is applied to winds, Odyss. xii. lin. 400, 408, 426.—to a river, Il. xxi. lin. 234, and 324.—to the sea, Il. xxiii. lin. 230.—to a person, Il. i. lin. 342. Il. xi. lin. 180.

II. In *Homer*, To cast a little of the victuals and wine into the fire, as an offering to the gods at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which *Achilles* was going to give *Ulysses*, and the other princes sent to him by *Agamemnon*, Il. ix. lin. 219, 220,

Θιούσι δὲ ΘΥΣΑΙ ἀνωγει
Πάρεκλον δὲ ἱλαίρον· ὁ δ' ἐν πυρὶ βάλλας ΘΥΘΑΑΣ.

The first oblations to th' immortals due
Amid the flames his friend Patroclus threw.

So Odyss. xiv. line 446, *Eumæus* before he began to eat,

Ἀργυμῆα ΘΥΣΕ Θιούσι ἀνιγνύηται
Σπύσσας δ' αἰθερὰ σινον

Th' initial off'rings to th' immortals burnt:
And having pour'd the consecrated wine—

Hence

III. In the latter Greek writers, *To sacrifice, slay in sacrifice*. occ. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. To slay for food. occ. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10.

In the LXX it is used for the Heb. *חָבַח*, generally in the sense of *slaying in sacrifice*, but sometimes for food, as 1 Sam. xxviii. 24. 1 K. xix. 21; in which latter application it answers to the Heb. *חָבַח*, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΩΡΑΞ, *ακος*, ὁ.

Properly, A breast-plate, cuirass, or defensive armour for the breast.

Thus *Homer*, Il. xi. line 19,

Διμήρον αὖ, ΘΩΡΗΚΑ περὶ ΣΤΗΘΕΣΣΙΝ ἰδὺν.

The beaming cuirass next adorns his breast.

POPE.

And in this sense only is the Ionic *Θωρηξ* used in *Homer*, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient Poet, *αιολοθωρηξ*, Il. iv. line 489; *λινοθωρηξ*, Il. ii. line 529; *χαλκιοθωρηξ*, Il. iv. line 448; the V. *θωρησσω* to arm, put on armour, very frequently used; and the N. *θωρηκτας* defensively armed, Il. xv. line 689, 739. But in the latter Greek writers *θωραξ* sometimes denotes the fore-part of the human body, and particularly the breast; and hence some Etymologists have been induced to derive it from *θωρεν* to leap, on account of the leaping or pulsation of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the human thorax to a breast-plate, on account of its bones and cartilages, which defend the noble parts it comprises. I would therefore

rather deduce *ἡβερμα* from the Heb. *תְּחָרָא*, either *a habergeon*, or *a close mantle, a vest*. In the N. T. though several times applied figuratively, it signifies only *a*

breast-plate. occ. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 9, 17. The LXX use *ἡβερμα* for Heb. *סָרִיס* *a brigandine or coat of mail*, Jer. xlvi. 4, and frequently for *שָׂרִיס* of the same import.

I.

I A Σ

I, *Iota*. The ninth of the more modern Greek Letters, but the tenth of the ancient, whence, as a numerical character, the small *i* is still used for *ten*. In the ancient or Cadmean alphabet it answered to the Hebrew or Phenician *Jod* or *Yod* in name, order, and power, but in its form *i* it approaches much nearer to the Hebrew than to the Phenician Letter. Comp. *ἰωτα*.

ἰαμα, *αρος*, *το*, from *ἰαμαι* perf. pass. of *ἰαομαι*.

A healing. occ. 1 Cor. xii. 9, 28, 30.

ΙΑΟΜΑΙ, *ωμαι*, from the uncommon N. *ἰω* *life, strength*, or immediately from the Heb. *הַחַיָּה* *to cause to live, to revive, recover from illness*, to which *ἰαομαι* answers in the LXX of Neh. iv. 2, or iii. 34.

I. Mid. *To heal, restore to bodily health*. Luke v. 17. vi. 19. xxii. 51, & al. Pass. *Tobethus healed*. Mat. viii. 8, 13. xv. 28. Mark v. 29, & al. Comp. Jam. v. 16.

II. Both in Mid. and Pass. it is applied to the curing of demoniacal or diabolical possessions. Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. Mid. *To heal spiritually, restore to spiritual health*. Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *To be spiritually healed*. 1 Pet. ii. 24. Comp. Heb. xii. 13.

ἰασις, *ιος*, att. *ἰωσις*, *ῆ*, from *ἰαομαι*.

A cure, healing. occ. Luke xiii. 32. Acts iv. 22, 30.

ΙΑΣΜΟΣ *ος* *ῆ*, from Heb. *שָׁפָה* the same-

I Δ Ε

The jasper, a kind of precious stone : They are found of various colours; green, azure, sea-green, purple, blue, and some of them are white, approaching to a crystal, (as Rev. xxi. 11.) So *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, "*Similiter candida est, quæ vocatur astrios, crystallo propinquans*." See more in *Pliny*, lib. xxxvii. cap. 8, and 9, *New and Complete Dictionary of Arts*, and the *Encyclopædia Britannica*, in JASPER. occ. Rev. iv. 3. xxi. 11, 18, 19.

ἰατρος, *ος*, *ο*, from *ἰαομαι*.

A physician, q. d. *a healer*. Mat. ix. 12. Mark ii. 17. Luke iv. 23, (where see *Wolffius* and *Welstein*.) Col. iv. 14. & al. It is well known that the ancient Greek and Roman *ἰατροι*, not only prescribed, but made up their own medicines, and also practised surgery.

ἰδε.

See, behold, lo, observe. The Grammarians say it is used adverbially; but it is, properly speaking, the 2d pers. imperat. 2 aor. act. of the V. *εἶδω* *to see*. When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is, here* or *these are*. See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17, eleven MSS, two of which ancient, for *ἰδε* have *εἰ δε*; and this reading, which also agrees with the Syriac, Vulg. and several other old versions, is by *Griesbach* received into the text.

ἰδε,

ἰδία, ας, ῆ, from ἰδόν, 2 aor. of εἶδω to see. *Countenance, aspect*, as of an angel. occ. Mat. xxviii. 3, where it must denote the *countenance*, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the *human countenance*, not only by *Theodotion*, for the Heb. מראה, Dan. i. 13, 15, but also, as *Alberti*, has shewn, by *Arrian*, *Aristophanes*, and *Pindar*. See also *Wetstein*, *Kypke*, and *Blackwall's Sacred Classics*, vol. ii. p. 32, 33.

ἰδια, from ἰδιος.

Separately, severally. It is properly the dative fem. of ἰδιος, used elliptically and adverbially for ἐν ἰδια χωρᾷ, in a separate place. See *Bos Ellips.* under χωρᾷ, and comp. Δημοσιος II. occ. 1 Cor. xii. 11. So *Xenophon* *Cyropæd.* lib. vii. p. 344. edit. *Hutchinson*, 8vo. Ταῦτα γὰρ καὶ ἰδία χρησιμὰ ἑκάστῳ—For these things are both advantageous to every one severally—

ΙΔΙΟΣ, α, ον. It seems a plain derivative from the Heb. יד the hand, according to that common Heb. phrase, whereby what one has in his possession or power is said to be בידו in his hand. See Gen. ix. 2, xvi. 6. xxiv. 10. Eccles. v. 13, or 14, & al. freq.

I. *One's own, proper, suus, proprius*. It denotes *property, appropriation, or peculiar relation*. See Mark xv. 20. Luke ii. 3. vi. 41, 44. John i. 11, 41. v. 18, 43. Acts i. 19. iv. 32. xx. 28. xxiv. 23, (where see *Wetstein*,) Rom. viii. 32. xiv. 4. 1 Cor. vii. 2. Heb. ix. 12. xiii. 12. Eis τὰ ἰδία (οικημᾶτα namely), *To one's own house*. John xvi. 32. xix. 27. See *Raphelius*. So in *Josephus*, *De Bel.* lib. iv. cap. 9. § 6, we have πρὸς τὰ ἰδία in the same sense. Comp. John i. 11, where it seems to refer to the land of Canaan, the city of Jerusalem, and especially to the temple. Comp. 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1, and see *Wolfius* and *Kypke* on John i. 11.

II. *Private, separate*. Thus used in the expression κατ' ἰδιαν, χωρᾷ place, being understood, in a private place, privately, apart. Mat. xiv. 13, 23. xvi. 1, 19. Mark iv. 34, et al. So *Josephus* *De Bel.* lib. x. cap. 10. § 5, ἀθροίσας δὲ τὰς δυνατάς ΚΑΤ' ἸΔΙΑΝ, having assembled the leading men privately.

III. Joined with καιρός, *Proper, convenient*. Gal. yi. 9. 1 Tim. ii. 6. vi. 15, where *Chrysostom* explains ἰδιοῖς by προσήκειν fit, convenient. *Raphelius* shews that *Polybius* applies ἰδιος in the same manner.

ἰδιωτης, ε, ό, from ἰδιος.

In general, *A common man*, as opposed either to a man of power, or of education and learning. See *Wetstein* on 1 Cor. xiv. 16.

I. *A person in a private station, a private or common man, a plebeian*. Thus it is used by the LXX, Prov. vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13, where see *Doddridge*.

II. *Uninstructed, unskilful, unlearned*. occ. 1 Cor. xiv. 16, 23, 24. ἰδιωτης is often used in this sense by the Greek writers. See *Wetstein*. Comp. 2 Cor. xi. 6.

III. *Unskilful, unpolished, unadorned, plain in speech*, i. e. speaking like an ordinary or common man. occ. 2 Cor. xi. 6. Considering that ἰδιωτης in this text refers both to λογῶν and γνῶσεως, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude* *. *Raphelius* produces a remarkable passage from *Xenophon*, *De Venat.* where that elegant and mellifluous writer, referring to his own easy and natural language, as opposed to the obscure and affected style of the Sophists, calls himself ἰδιωτης, a plain or ordinary man, Εγὼ δὲ ἸΔΙΩΤΗΣ μὲν εἰμι, says he; and the celebrated *Longinus*, *De Sublim.* sect. xxxi, gives it as his opinion, that εἰν ἀρ' ὁ ἸΔΙΩΤΙΣΜΟΣ ἐνίοτε τὰ κοινὰ παρὰ πολὺ ἐμφανιστικώτερον, a common expression is sometimes much more significant than a pompous one: And after producing some instances of this from the Greek writers, he adds, Ταῦτα γὰρ εἰς γὰρ παραξύνει τὸν ἸΔΙΩΤΗΝ, ἀλλ' οὐκ ἰδιωτεύει τῷ σημαντικῷ, These approach near to the vulgar in expression, but are by no means vulgar in significance and energy." A remark which, I am persuaded, may with the greatest truth be applied to many passages in St. Paul's

* "Rude am I in my speech."

Shakespeare's Othello, act i, scene 3. writings.

writings. See also *Wolfius* on 1 Cor. xi. 6.

Our Eng. word *Idiot* is indeed derived from *ιδιωτης*, but has a very different meaning. I cannot find that *ιδιωτης* is ever used by any Greek writer, for a person deficient in natural capacity or understanding*.

Ιδου.

See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The Grammarians call it an adverb: However it differs from the 2d pers. sing. 2 aor. imperat. mid. of the V. *ιδω* only by an accent.

Ιδρως, *ωτος*, *ος*, from *ιδος* the same, compounded with *ρῖω* to flow. And *ιδος* may be derived either from the Heb. *עִזְ* sweat, (as the Eng. word is from a N. of the same root *עִזְ*, in regim. *עִזְ* sweat) by changing *י* into *δ*, or from *אֵיד* or *אֵיד* a vapour.

Sweat. occ. Luke xxii. 44.

The LXX have once used it, Gen. iii. 19, for the Heb. *עִזְ*.

Ιερατεια, *ας*, *η*, from *ιερατεινω*.

A priesthood, office, function of a priest. occ. Luke i. 9. Heb. vii. 5.

Ιερατευμα, *αλος*, *το*, from *ιερατεινω*.

A priesthood, an assembly or society of priests. occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. *כֹּהֲנִים* priests in the plural.

Ιερατευω, from *ιεραομαι* the same, and this from *Ιερευς*.

To perform the priest's office, to officiate as a priest. occ. Luke i. 8.

Ιερευς, *ος*, *ος*, from *ιερος* sacred.

A Priest, a person consecrated to God for the performance of sacred offices. See Heb. v. 1. It is spoken of *Melchisedec*, a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5, & al. freq.—of a Heathen Priest of *Jupiter*, Acts xiv. 13—of the Jewish High Priest, Acts v. 24. Comp. 1 Mac. xv. 1, and see *Wolfius*,—of Christ, the true and great High Priest after the order of *Melchisedec*, see Heb. vii.—of believers, who are a holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus

* See however, the learned Bp. *Horsley's* Tracts in Controversy, p. 430.

Christ, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

Ιερον, *ος*, *το*, from *ιερος* sacred.

A temple, whether of the true God, Mat. xii. 5, 6, & al. freq.—or of an idol, Acts xix. 27. It often includes not only the building, but the courts, and all the sacred ground or inclosure. The word is properly an adjective, *χωριον* a place namely, being understood.

Ιεροπρεπης, *ος*, *ος*, *ος*, *η*, *και* *το*—*ος*, from *ιερος* holy, and *πρεπω* to suit, become.

Such as becometh holy persons, venerable. occ. Tit. ii. 3. *Josephus* uses the word in nearly the same sense, Ant. lib. xi. cap. 8, § 5, where he calls the High Priest *Jaddua's* solemn procession to meet *Alexander the Great*, *ΙΕΡΟΠΡΕΠΗ και των αλλων θνων διαφερεσαν—υπαντησιν*, a manner of meeting him venerable, and different from that of other nations." See also *Wetstein* on the place.

ΙΕΡΟΣ, *ος*, *ος*, from the Heb. *אֵיד* to fear, reverence, venerate, which in the Heb. scriptures often denotes religious fear or awe.

Sacred, holy. occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13, where *ιερα* may mean the holy things, i. e. the tithes, which were consecrated to God.

ΙΕΡΟΣΟΛΥΜΑ, *ων*, *τα*, and

ΙΕΡΟΣΟΛΥΜΑ, *ης*, *η*. Mat. ii. 3, †

The city of Jerusalem. These are only variations of the Heb. *יְרוּשָׁלַיִם*, *Ιερυσταλημ* (which see), in order to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that *Aristotle* in *Clearchus* (cited by *Josephus*, Cont. Apion, lib. i. § 22, p. 1347, and by *Eusebius*, Præp. Evang. lib. ix. cap. 5.) says, *Το δε της πολεως αυτων ονομα πανυ σκολιον εστιν, ΙΕΡΟΥΣΑΛΗΜ γαρ αυτην καλεσιν*. But the name of their (i. e. the Jews) city is very uncouth: For they call it *Jerusalem*." Mat. ii. 1. xv. 1, & al. freq.

† But *Markland*, Appendix to *Bowyer's* Conject. makes *πασα* here agree with *πολις* city understood; because Matthew, elsewhere, always uses *Ιεροσολυμα* in the plural number and neuter gender. *Josephus* however has *Ιεροσολυμα* as a N. sing. De Bel. lib. vi. cap. 10. (misprinted 4 in *Hudson's* edit.) *ΕΑΛΩ μεν ετως ΙΕΡΟΣΟΛΥΜΑ—Thus Jerusalem was taken—ΑΛΟΤΣΑ δε και πρωτηρον πιντακις, ταυτο διυτιρον ΗΡΕΜΩΘΗ*. And having been taken before five times, it was now a second time desolated." See *Kypke* on Mat. ii. 3.

Ιερο-

Ἱεροσολυμιτης, & ὁ, from Ἱεροσόλυμα *Jerusalem*.

An inhabitant of Jerusalem. occ. Mark 5. John vii. 25.

This V. is used by *Josephus*, Ant. lib. xii. cap. 5. § 3. and lib. xiv. cap. 16. § 4.

Ἱεροσυλῆω, ω, from Ἱεροσυλος.

To commit sacrilege, take to one's own private use what is consecrated to God. occ. Rom. ii. 22.

Ἱεροσυλος, & ὁ, ἡ, from ἱερον *a sacred place or thing*, and συλαω *to rob, spoil*.

A robber of a temple, a sacrilegious person. occ. Acts xix. 37.

Ἱερεῖω, ω, from ἱερον *sacred* and εἶπον *a work*.

To perform, or be employed in, a sacred office. occ. Rom. xv. 16, Ἱερεῖον ἐστὶν τὸ εὐαγγέλιον, *being employed in the sacred business of* (preaching or administering) *the gospel*. This word is frequently used by *Herodian*, lib. v. for performing sacred offices. See *Welstein*, and comp. *Vitranga* on Isa. lxi. 6. lxvi. 20.

ἹΕΡΟΥΣΑΛΗΜ, ἡ, Heb. Undeclined.

I. *Jerusalem*, Heb. ירושלים, from ירש *to possess, inherit*, and שלום *peace*. A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21, and *Clarke's Notes*.) Mat. xxiii. 37, & al. freq. It was anciently called *Jebus* or *Jebusi*, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4, and was not completely reduced to the Israelites till the reign of David, 2 Sam. v. 6—9. The name *Jerusalem*, i. e. the *possession or inheritress of peace*, seems to have been given by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies, (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.), but also with especial reference to the prophecy of Abraham, Gen. xxii. 14, and to the *Prince of Peace* (Isa. ix. 6.), who should there accomplish (John xix. 30.) the great work of *peace* (Hag. ii. 9.) between God and man (Isa. liii. 5. Rom. v. 1. 2 Cor. v. 19.), between Jew and Gentile (Eph. ii. 14, &c.), and between men and their own conscience (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.), by offering himself a

sacrifice and *peace-offering* for the sins all. (See Heb. ix. 25—28.)

II. As *Jerusalem* was the centre of the true worship (see Ps. cxxii. 4.), and the place where God did in a peculiar manner dwell, first in the Tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxxii. 13. cxxxv. 21, and afterwards in the Temple, 1 K. vi. 13; so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." *Doddridge*, Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xxi. 2, 10.

Ἱερωσύνη, ης, ἡ, from ἱερος *sacred*.

Priesthood, priestly function or office. occ. Heb. vii. 11, 12, 14, 24.

Ἰμμι, from ἱω, or the obsolete ἱω the same, which may, I think, be deduced from the Heb. יחיה (Hiph. of יחי) *to cause to be*, namely *in a place or state*. *To send*, in whatever manner. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

ΙΗΣΟΥΣ, & ὁ, Heb.

JESUS, Heb. יְהוֹשֻׁעַ, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek Ἰησους, as St. Stephen also does, Acts vii. 45, and St. Paul, Heb. iv. 8. The Heb. name יְהוֹשֻׁעַ is a compound of יחיה *Jah*, or יְהוָה *Jehovah*, and שׁוּעַ *to save, a Saviour*, so imports *Jehovah the Saviour*. It was first given by Moses to his minister *Joshua*, who was before called יְהוֹשָׁעָ *Hoshea*, Num. xiii. 16. This *Joshua* was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successor, who, according to his name, was made great for the saving of the Elect of God, Eccclus. xlvi. 1; who actually did save the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our blessed Lord it is said, Mat. i. 21, *Thou shalt call his name Jesus*, Ἰησὺς, *Jehovah the Saviour* (see Isa. xxv. 9. xlv. 17, 21,—25. Jer. xxiii. 6.) *For HE* ΑΥΤΟΣ (הוא) shall save, σωσει,*

* "—It is not barely said, that *He*, but as the original raiseth it, *He himself shall save*. *Joshua* saved Israel, not by his own power, not of himself, but

his people from their sins. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named *JESUS* was fulfilled the prophecy which said He should be called *Emmanuel*, which being interpreted, is *GOD with us*, Mat. i. 23. See Bp. *Pearson* on the Creed, Art. II. and comp. *Εμμανουηλ*. "No doubt can be made, says *Michaelis* (Introduct. to N. T. vol. i. p. 316, edit. *Marsh*), that the original reading in Mat. xxvii. 16, 17, was *Ἰησοῦν βαρυσόον*. *Origen* expressly declares it *—and *Ἰησοῦν* is found in the Armenian †, and in a Syriac translation which *Adler* discovered in Rome;" to which we may add from Mr *Marsh's* Note 23, that *Griesbach* found it in two Greek MSS, and Professor *Birch* in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The relation of St. Matthew seems to be imperfect without it."—See more in *Michaelis*, &c. as above, and comp. Bp. *Pearce's* Note.

* *Ἰκανός*, η, ον, either from *ἰκανω*, to reach, attain, namely the desired end (which from *ἰκω* to come, see under *ἰκστηγία*), or rather from the Heb. כַּף to fit, adapt, with π emphatic prefixed. *Ἰκανον* answers to the Heb. כַּף in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit*. 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase *ἰκανός πρὸς*—*sufficient for*, which *Raphelius* shews to be used in the same sense by *Polybius* and *Arrian*.

II. *Fit, worthy*. Mat. iii. 11. viii. 8. Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9.

III. *Sufficient, adequate, enough*, 2 Cor. ii. 6. Luke xxii. 38. So *Simplicius* on *Epicet.* p. 142, cited by *Wetstein*, *Εἰ δὲ καὶ δοκεῖν* (αἰσθῆναι) *θελεῖς σὺνταρ φαίνεσθαι, καὶ ἸΚΑΝΟΝ ΕΣΤΙ*. But if you desire to ap-

pear good, appear so to yourself, and it is enough." but God by him; neither saved he his own people, but the people of God; whereas *Jesus* himself, by his own power, the power of God, shall save his own people, the people of God." *Pearson* On the Creed, Art. II. p. 79, fol. edit. 1662.

* See the passage in *Wetstein's* Note, and more fully in *Michaelis*.

† See Mons. *La Croze's* Letter in Bp. *Watson's* Tracts, vol. iii. p. 302, or in the Cambridge edition of *Beausobre* and *L'Enfant's* Introduction, 1779, 8ve.

pear good, appear so to yourself, and it is enough."

Το ἰκανόν ποιεῖν τινι. To satisfy any one, satisfacere alicui, q. d. to do enough for him. occ. Mark xv. 15.

Λαβεῖν τὸ ἰκανόν παρὰ, To take sufficient security of, satis accipere ab. occ. Acts xvii. 9.

Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last cited texts see *Wetstein*, who on Mark xv. 15, cites *Polybius*, *Diogenes Laert.* and *Appian* using the same phrase. Notwithstanding which, † *Michaelis* says, "it is a Latinism," adding, "It is no argument against its Latin origin that it is used by *Polybius*, who lived in Rome, or by the latter Greeks, who wrote during the time of the Roman empire; and the passage of *Appian*, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, *Εἰ τὸ ἸΚΑΝΟΝ ΠΟΙΗΣΕΤΕ Ῥωμαίους*, On which the ambassadors demanded, *τί εἰη τὸ ἰκανόν*; what conditions do the Romans understand by satis?" Thus *Michaelis*, rightly I apprehend: and I do not think that the very obscure text, which Mr *Marsh*, in his Note 11, on this passage, quotes from the LXX of Jer. xlviii. 30, sufficient to confute him,

IV. *Sufficiently many, or great*. It denotes many, much, a considerable number or quantity. Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23. 43. xx. 37, & al. Joined with the word *χρόνος* time it may be rendered long; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. *Εξ ἰκανῶν χρόνων* being understood, *Of, or for, a long or considerable time*. Luke xxiii. 8.

Ἰκανότης, τητος, ἡ, from *ἰκανός*.

Sufficientness, fitness. occ. 2 Cor. iii. 5.

Ἰκανω, ω, from *ἰκανός*.

To make sufficient or fit, to qualify. occ. 2 Cor. iii. 6. Col. i. 12.

† Introduct. to N. T. vol. i. p. 165, edit. *Marsh*. *ἰκστηγία*.

**ἱκετηρία*, ας, ἡ, from *ἱκετης* a suppliant, which from *ἰκομαι* to come, approach, particularly as a suppliant, from the active *ἰκω* to come, and this from the Chald. ܝܬܐ the same, which from the Heb. ܝܬܐ. A supplication, humble and earnest prayer. occ. Heb. v. 7. So *Isocrates*, cited by *Wetstein*, ἱκετηρίας πολλὰς καὶ δεήσεις ποιοῦμενοι, making many supplications and prayers.

**ἱκμας*, αδος, ἡ, from *ἰκω* to come. See *ἱκετηρία*.

I. *Humour*, or *moisture*, coming or flowing from something. So the word is applied by *Homer*, II. xvii. lin. 392,

— Ἀφ' αὐτοῦ δὲ τὴν ἱκμασὶν ἐξέρχεται —

The moisture straight flows out —

II. *Moisture* in general. occ. Luke viii. 6.

**ἱλαομαι*. See *ἱλασκομαι*.

**ἱλαρος*, α, ον. The Lexicons in general derive it from *ἱλαω* to be propitious: But perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xlv. 4. lxxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. ܝܬܐ to shine, and ܝܬܐ the light. The LXX in Ps. civ. 15, render the Heb. ܝܬܐܝܬܐ to cause to shine, by the V. *ἱλαρυναι*.

Cheerful, one whose countenance shineth, as it were, with joy and satisfaction. occ. 2 Cor. ix. 7.

**ἱλαροτης*, τητος, ἡ, from *ἱλαρος*.

Cheerfulness, hilarity, which, by the way is from the Latin *hilaris cheerful*, a plain derivative from the Greek *ἱλαρος*. occ. Rom. xii. 8.

**ἱλασκομαι*, or *ἱλαομαι*, from *ἱλαω* to be propitious, which may be deduced either from *ἔλεος* pity, mercy, or immediately from the Heb. ܝܬܐ to pierce, penetrate. See under *ἔλεος*.

I. **ἱλασκομαι*, Mid. with an accusative of the thing, To make atonement for. occ. Heb. ii. 17. In *Theodotion's* version the compound V. *ἐξιλασκομαι* is used in a similar construction, Dan. ix. 24, *ἐξιλασθαι ἀδικίας*, to expiate iniquities. So in *Ecclus.* iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition *δια*, or *ἐπι*, for, on account of, understood. Thus likewise in *Ecclus.* xxxiv. 19, *ἀμαρτίας* after the

passive verb *ἐξιλασκεται* may be the accusative plural; Οὐδὲ ἐν πληθεὶ θυσιῶν ἐξιλασκεται ἁμαρτίας. Neither is he pacified (*δια*) for sins by the multitude of sacrifices.

II. **ἱλασκομαι*, or **ἱλαομαι*, Pass. with a dative following, To be propitious or merciful to. occ. Luke xviii. 13.

**ἱλασμος*, ος, ὁ, from *ἱλαομαι*.

A propitiation, or rather a propitiatory victim or sacrifice for sin, as the word is plainly used by the LXX for the Heb. ܝܬܐ, Ezek. xlv. 27. occ. 1 John ii. 2. iv. 10.

**ἱλαστηριον*, ος, το, from *ἱλαομαι*.

A mercy-seat, propitiatory. This word is properly an adjective, agreeing with *ἐπιθιμα* a lid understood, which is expressed by the LXX, Exod. xxv. 17, and in that version *ἱλαστηριον* generally answers to the Heb. ܝܬܐ (from the V. ܝܬܐ to cover, expiate,) which was the lid or covering of the ark of the covenant made of pure gold, on and before which the High priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where Jehovah promised to meet his people. See Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2. St Paul, by applying this name to Christ, Rom. iii. 25, assures us that HE was the true mercy-seat, the reality of what the ܝܬܐ represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in *Locke*, *Whitby*, *Wolfius*, and *Wetstein* in Rom. and in *Vitringa De Synag. Vet.* vol. i. p. 179, &c.

**ἱλεως*, ω, ὁ, ἡ, Attic. for *ἱλαος*, from *ἱλαω* to be propitious. See under *ἱλαομαι*.

Propitious, favourable, merciful. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, *ἱλεως σοι*, *Κυrie*, is elliptical for *ἱλεως σοι εἰη ὁ Θεος Κυrie*. literally, God be merciful to thee, O Lord! In the LXX of 1 Chron. xi. 19, *Θεος* is expressed, *ἱλεως μοι*, ὁ Θεος, &c. In these and such like phrases the word *ἱλεως* implies an invocation of God's mercy for the averting of evil, q. d. God forbid! Thus *ἱλεως* is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by *Symmachus* (1 Sam. xx. 2. xxii. 15.) for the Heb. ܝܬܐ, which expresses abhorrence or detestation, Far be it, God forbid!

Comp.

Comp. 1 Mac. ii. 21, and see *Wetstein* and *Kypke* on Mat. In Heb. viii. 12, we read *ἰλεως εσομαι ταις αδικιαις αυτων*, *I will be merciful or placable to their iniquities.* We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34, for the Heb. *אניח עליהם*, *I will pardon their iniquity.* So in Jer. xxxvi. 3. *ΙΜΑΣ*, *αἰσος, ὁ*, perhaps from the Heb. *ימאס* to be strong.

In general, *A string or strap.*

I. *A thong, or strap, of leather, with which the ancient sandals, (comp. ὑποδήμα) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. ירש the same; and Wetstein on Mark i. 7, cites from Plutarch τῶν ὑποδημάτων τὰς ἱμαντάς.*

II. *A thong or strap of leather, such as they used to scourge criminals, and especially slaves, with. So the Scholiast on Aristophanes, Acharn. lin. 724, explains ἱμαντάς by φραξέλλια, whips, scourges. occ. Acts xxii. 25. Comp. Προτείνω.*

ἱματιζῶ, from ἱματιον.

To clothe. occ. Mark v. 15. Luke viii. 35.

ἱματιον, α, το, from ἱμα, ατος, το, which is used by the poets in the same sense, and is derived from ἱμαί perf. pass. of ἵω to put on, which may be from Heb. היתה to cause to be, upon namely. Though ἱματιον be a diminutive in form, it is by no means so in sense. See under Βελιον I.

I. *A garment, especially an outer garment, a mantle, a hyke*. See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. גב, which in like manner properly signifies an outer garment. See Campbell's Prelim. Dissertat. p. 359, &c.*

To explain Mat. xxiv. 18, Elsner and Wetstein shew from Hesiod and Virgil, that in the warm countries husbandmen not only reaped, but ploughed and sowed, without their ἱματια or outer garments.

II. *Figuratively, White garments denote christian righteousness (comp. Δικαιοσυνη III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4.), and those robes of glory, with which the Saints shall be hereafter clothed, Rev. iii. 4, 5. Comp.*

* See *Shaw's Travels*, p. 224.

Dan. vii. 9. Mat. xvii. 2, and see *Vitranga* on the several passages in Rev.

ἱματισμος, α, ὁ, from ἱματιζῶ.

Raiment, apparel. occ. Mat. xxvii. 35. Luke ix. 29. John xix. 24. (equivalent to χιτων, ver. 23.) Acts xx. 33. 1 Tim. ii. 9.

ἱμερω, ομαι, either from ἱμαί to desire, and ερω to love, or from ἱμει to send, and ερω to love.

To be affectionately desirous of, or, q. d. To tend towards in love and affection. occ. 1 Thess. ii. 8, where twenty-five MSS, six of which ancient, read ἀμειρομενοι, a word of the same import, which reading is marked by Griesbach, as perhaps preferable to the other. See Wolfius, Wetstein Var. Lect. and Note, Griesbach and Kypke.

INA. A conjunction plainly derived from the Heb. *ענה* denoting *relation, answering, correspondency*; whence also the Heb. particles *ען* because, *על* because that, *to the end that*, which latter is often rendered by *ina* in the LXX. It is most commonly construed with the Subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17, with an Indicative. So *Xenophon*, *Cyropæd. lib. i. p. 73, edit. Hutchinson*, 8vo. *ina*—*ενεδυ*. See other instances in *Kypke*, and *Comp. Vigerus De Idiotism. cap. viii. sect. x. reg. 1.*

1. It denotes the *final cause, That, to the end that*. John xvi. 1. Mat. xix. 13. xxvi. 16, & al. freq.
2. It is used *exegetically*, John xvii. 3, *This is eternal life, ina γνωσκωσι, that they know thee the only true God, and Jesus Christ whom thou hast sent, i. e. Eternal life consists in, or is procured by, this, that they know, &c.* So John vi. 29. xv. 8. 1 John iii. 1, 23.
3. It denotes the *event*, and may be rendered in English by *so that, so as*. Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13.
4. It imports a *consequence, or condition. That, if*. Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7, & al.
5. In commanding, or beseeching, *That*. Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. In which three last passages the verb *see, take heed,*

or

or the like may be supplied. *Raphelius* on 2 Cor. viii. 7. Eph. v. 33, produces instances of similar ellipses from *Herodotus* and *Xenophon*.

6. Following words of time, it may be rendered, *When, that*. John xii. 23. xiii.

1. xvi. 2, 32; in both which last passages our Eng. translators render it *that*, which, like the Greek *ἵνα*, often denotes *time*. Comp. 3 John ver. 4. *Anacreon* uses it for *when* or *whilst*, Ode li. line last.

7. *ἵνα μὴ*, *That not, lest*, Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5, & al. freq.

8. With *τι* *what?* following, *ἵνα τι*; *To what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the Verb *γινώσκω* may be understood, q. d. *that what* may be done? See *Bos Ellips.*

ἵνατι, the same as *ἵνα τι*. See *ἵνα* 8.

To what end? wherefore? why? Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers (see *Wetstein* on Luke xiii. 7.) and in the LXX frequently answers to the Heb. *למה* for *what? why?*

ἰός, *α*, *ὁ*, from *ἰέναι* to send or dart forth.

I. *Poison*, properly such as venomous serpents eject from their fangs. (Comp. under *Χεῖλος* I.) So *Plutarch* cited by *Wetstein* on Rom. iii. 13—*ταῖς ἐχιδναῖς τοῦ ἸΟΝ, ὅταν δακνῶσι*, to serpents' *poison*, when they bite." And *Ælian*, *ΙΟΣ μὲν ὁ τῶν ἐρπετῶν δεινὸς ἐστίν, καὶ ὁ γὰρ τῆς Ἀσπίδος ἐπὶ μάλλον*, The *poison* of serpents in general is dreadful, but that of the *asp* still more so." See more in *Wetstein*. occ. Rom. iii. 13. Jam. iii. 8, where see *Kypke*.

II. *Rust*, properly of *brass*, or *copper*, so called because of its * *poisonous* quality; hence spoken of other metals. occ. Jam. v. 3. Or, since *gold* is not naturally capable of *rust*, may we not rather with Mr *Arnald* on Ecclus. xxxi. 1, understand *ἰός*, "by a metonymy, to signify a curking solicitous care of heaping up riches, and which is described in James as in Ecclus. to consume or eat the flesh. And thus, he observes, *Ærugo*, *Rust*, is used by *Horace* De Art. Poet. lin 330,

—Ad hæc animo ærugo, & cura peculi
Quum semel imbuerit.

* Comp. Heb. and Eng. Lexicon, 3d edit. under *שחך* IV. VL

But when the *rust* of wealth pollutes the soul,
And money'd cares the genius thus controul—
FRANCIS.

And so *Plutarch*, De Superstit. Ὑπολαμβάνει τις τὸν πλεῖστον ἀσάθον εἶναι μείζον; τούτο τὸ ψευδὸς ἸΟΝ εἶναι, νεμεσθαι τὴν ψυχὴν. Does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul." In *Baruch*, however, ch. vi. 12, 24, *ἰός*, is used for the *foulness* contracted by *gold*; and *Kypke* thinks that both *ἰός* and *κατρωται*, when applied to *gold*, should be understood in a natural sense, as denoting, not indeed the *rust*, but the *foulness* which it may contract. Comp. ver. 2. where see more in *Kypke* himself.

Ἰουδαία, *α*, *ἡ*, from *Ἰουδαίος*.

A *Jewess*. occ. Acts xvi. 1. xxiv. 24.

Ἰουδαίζω, from *Ἰουδαίος*.

To *judaize*, conform to, or live according to the Jewish religion, customs, or manner. occ. Gal. ii. 14. *Plutarch* has this V. in *Cicerone*, p. 864. Comp. *Ignat.* Epist. ad Magnes. § 10.

The LXX use this verb, Esth. viii. 17, for the Heb. *מתייהדים* becoming, or become *Jews*.

Ἰουδαϊκός, *η*, *ον*, from *Ἰουδαίος*.

Jewish. occ. Tit. i. 14.

Ἰουδαϊκῶς, Adv. from *Ἰουδαϊκός*.

Jewishly, after the manner of the *Jews*. occ. Gal. ii. 14.

ΙΟΥΔΑΙΟΣ, *α*, *ὁ*, from Heb. *יהודי*.

A *Jew*. All the posterity of *Jacob* were anciently called *Israel*, or *Children of Israel*, from the surname of that Patriarch, till the time of King *Rehoboam*, when ten tribes revolting from this Prince, and adhering to *Jeroboam*, were thenceforth denominated the *House of Israel*, whilst the two Tribes of *Judah* and *Benjamin*, who remained faithful to the family of *David*, were styled the *House of Judah*: Hence, after the defection of the ten Tribes, *יהודים*, LXX *Ἰουδαῖοι*, *Jews*, signify subjects of the Kingdom of *Judah*, as 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name *יהודים*, *Ἰουδαῖοι* or *Jews*, was extended to all the descendants of *Israel* who retained the * *Jewish religion*,

* So it is said Esth. viii. 17, Many of the people of the land *מתייהדים*, LXX *Ἰουδαίζον*, became *Jews*,
i. e.

whether they belonged to the two or the ten Tribes, whether they returned to *Judea* (as no doubt * some of the ten as well as of the two Tribes did) or not. "For, as Bp. *Newton* has well observed, it appears from the book of *Esther*, that there were great numbers of *Jews* (יהודים, *Iudæis*) in all the hundred twenty and seven provinces of the kingdom of *Ahasuerus*, or *Artaxerxes Longimanus*, king of *Persia*, and they could not all be of the two Tribes of *Judah* and *Benjamin*, who had refused to return to *Jerusalem* with their brethren, they must many of them have been the descendants of the ten Tribes, whom the kings of *Assyria* had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated *Jews*." (יהודים, *Iudæis*.) See *Esth.* iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied in the N. T. see *Acts* ii. 5, 8—11. *Comp.* *Acts* xxvi. 7. *Jam.* i. 1, where see *Macknight*.

Further, the name of the patriarch *Judah*, from which the *Jews* were called יהודים, and *Iudæis*, means a † confessor of *Jehovah*. Hence the Apostle distinguishes, *Rom.* ii. 28, 29, between him who is a Jew outwardly, and him who is a Jew inwardly: By the former he means a person descended from *Abraham*, *Isaac*, and *Jacob*, according to the flesh, and observing the outward ordinances of the *Mosaic law*, but destitute of the faith of *Abraham*, and not believing in his seed, *Christ*; by him who is a Jew inwardly, he intends one who, whether Jew or Gentile by natural descent, is a child of *Abraham* by a lively faith in *Christ* the promised seed (see *Rom.* iv. 16. *Gal.* iii. 7, 29.), and consequently is a true confessor of *Jehovah*. In like manner *Christ* himself speaks of some who say they are *Jews*, *Iudæis*, יהודים, i. e. the true confessors, or worshippers of *God*, but are not. *Rev.* ii. 9.

i. e. as to religion. *Comp.* *Witsii* *Δωδekaφυλλον*, cap. viii. § 8.

* See *Witsii* *Δωδekaφυλλον*, cap. v. *Prideaux*, *Connect.* pt. 1. book 3, towards the beginning, *Whitby* on *Jam.* i. 1, and Bp. *Newton*'s 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

† See *Heb.* and *Eng. Lexicon* under יהוד IV.

iii. 9. It appears indeed from the *Martyrdom of Polycarp*, § 12, 13, 17, 18, that there were many unbelieving Jews, properly so called at *Smyrna*; and from *Ignatius*'s Epistle to the *Philadelphians*, § 6, that there were some of them at *Philadelphia*. *Vitringa*, however, in both the above texts of *Rev.* interprets the term *Iudæis*, in a mystical sense, of certain nominal Christians who pretended to be confessors of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. *St Luke* makes a similar allusion to the import of the traitor's name, *Luke* xxii. 47, He that was called *Judas*, *Iudæas* יהודה, a confessor of *Jehovah*; but was far from deserving that glorious appellation.

Iudæismus, α, ό, from *Iudæίζω*, which see. *Judaism*, the Jewish religion. occ. *Gal.* i. 13, 14, where however it evidently means *Judaism*, not as delivered in its purity by *Moses* and the Prophets, but as it was corrupted by the *Pharisaical* traditions of the Elders. The word occurs also 2 *Mac.* viii. 1. xiv. 38, and frequently in *Ignatius*'s Epistles.

ἵππευς, εος, ό, from *ἵππος*.

A horse-soldier, a horse-man. occ. *Acts* xxiii. 23, 32.

ἵππικον, α, το, (τάγμα, military force, namely), from *ἵππος*.

Cavalry, horse. occ. *Rev.* ix. 16. So *Xenophon*, *Cyropæd.* lib. i. p. 56, edit. *Hutchinson*, 8vo. ἵππικον δε σοι, όπις κρατιστον, των Μηδων συμμαχον εσαι. And the Median cavalry, which is of all the best, will join you in the war."

ἵππος, α, ό, either from *Heb.* הָפֵץ, or הָפֵץ to move swiftly, or, as others, from † *ἵπ-λασθαι*, flying with his feet, on account of his || swiftness.

A horse. *Jam.* iii. 3. *Rev.* vi. 2, 4, & al.

ἵππις, ιδος, ή, from the *Heb.* יָרָה to teach, shew, inform.

An iris or rainbow. occ. *Rev.* iv. 3. x. 1. After the universal deluge the rainbow was appointed by *God* as a token of the ברִיָּה, or purifier whom he would raise up, and was given as a sign to *Noah* and his descendants, that *God* would no more

† From *Πιπρω*, which see.

|| *Comp.* *Heb.* and *Eng. Lexicon* under יָרָה I. cut

cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11,—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of *Noah*; nor need we be surprised to find *Homer*, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which *Jove* hath set in the cloud a sign to men,

—'Ας τὴ Κρονίων

EN NEΦΕΙ ΣΤΗΡΙΞΕ, ΤΕΡΑΣ μικροῦν ἀνθρώπων.
Il. xi. lin. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its emblematical designation, when they called it *ΙΡΙΣ*, an easy derivative, as above observed, from the Heb. *ירה* to teach, shew; or if with *Eustathius* on Il. iii. we derive *Ιρις* from the Greek Verb *ιρη* to tell, carry a message, its ideal meaning will still be the same. In some passages, *Homer*, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the messenger of *Jupiter*, or *Juno*: A fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lin. 548, 9.

Iris, or the *rainbow*, was worshipped not only by the *Greeks* and *Romans*, but also by the * *Peruvians* in *South America*, when the *Spaniards* came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all its variety of colours, was in its original institution a token of *God's mercy in Christ*, or, more strictly

* “Ils (les *Peruviens*) rendoient de grands honneurs à l' *Arc-en-ciel*, tant pour la beauté de ses couleurs, que parcequ' elles venoient du soleil, & ce fut pour cette raison, que les *Incas* la prirent pour leur devise.” L'Abbé *Lambert*, tom. xiii.

† The fanciful *Greeks* said, that *Iris* was the daughter of *Thaumas*, δια το θαυμάσαι ταυτην [ταυτην ἀνθρώπων], because men admired or wondered at her.” *Plutarch* De Plac. Philos. lib. iii. cap. 5.

speaking, of *Christ*, the real purifier and true light, we see with what propriety the throne of *God*, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow*; and also how properly one of the divine persons is represented with a *rainbow upon his head*, Rev. x. 1. See *Vitranga* on both texts in Rev.

Ισαγγελος, ε, ό, from ισος equal, and αγγελος an angel.

Equal, or like, to the angels. occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25.

Ισημι, from εισω, 1st fut. of ειδω to know.

To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ισημι use ιδμεν, and for the infin. ισαναι, ιδμεν, or ιδμεναι with a δ.

To know. occ. Acts xxvi. 4. Heb. xii. 17.

Ισθι, 2d pers. sing. imperat. of ειμι to be, which see.

Be thou. Mat. ii. 13. v. 25, & al.

ΙΣΚΑΡΙΩΤΗΣ, ε, ό.

Iscariot. The surname of the traitor *Judas*, who was probably so called from the town of *Καριωθ* mentioned Josh. xv. 25. q. d. *Καριωθ* *ישא*, the man of *Carioth*; and he might be thus named to distinguish him from the other *Judas*, the brother of *James*. (See Luke vi. 16. John xiv. 22. Jude ver. 1.) Mat. x. 4, & al.

ΙΣΟΣ, η, ον, perhaps from the Heb. *ישה* to make, or be equal, q. d. *ישה*.

I. Equal, in quantity, quality, dignity, &c. occ. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. Rev. xxi. 16.

II. Spoken of testimonies, Equal, sufficient, coming up to the purpose. occ. Mark xiv. 56, 59. The case was this: The High Priest and Council sought witness against *Jesus*, προς το θανάτωσαι αυτον, to put him to death; but no false witness borne against him was, ιση, sufficient for this purpose, either because two or more did not agree in the same fact (comp. Deut. xvii. 6. xix. 15.), or because the fact charged upon him, as at ver. 58, was not capital. See *Grotius*, *Whitby* and *Campbell* on Mark.

So *Cotta* the Academic in *Cicero* De Nat. Deor. lib. iii. cap. 20, says of the *rainbow*, Ob eam causam, quia speciem habeat admirabilem, Thaumante dicitur natus. See *Vossius* De Orig. et Progr. Idol. lib. iii. cap. 13, p. 789, quarto edit.

Y

III. Ισα,

III. *Ισα*, neut. plur. used adverbially, *As*.
occ. Phil. ii. 6, *Το ειναι ισα Θεω*, *To be as God*. "So *ισα Θεω* is most exactly rendered agreeable to the force of *ισα* in many places in the LXX, which *Whitby* has collected in his Note on this place. The proper Greek phrase for *equal to God* is *ισον τω Θεω*, which is used John v. 18." *Doddridge*. *Ισα* is also applied in the sense here assigned, by the Greek writers, as by *Homer*, speaking of *Pedæus*, Il. v. lin. 70, 1,

Ὅς ῥα νοβος μιν εἰν, πυκα δ' ἐλρεφε δια Θεανω
ΙΣΑ φίλοις τεκίσι, χαρίζομένη ποσσὶ ᾧ.

"Whom, though a bastard, the generous Theano brought up carefully as her own children, to please her husband." Comp. Il. xiii. lin. 176, and Il. xv. lin. 439, 551. So *Telemachus*, speaking of *Eurymachus*, *Odyss.* xv. line 519,

Τον νυν ΙΣΑ ΘΕΩΙ Ιθακησιοι εἰσορῶσι.
Whom as a God the Ithacans regard.

And *Ulysses*, of *Castor* and *Pollux*,
Odyss. xi. line 303,

————— Τιμην δὲ λελογχασιν ΙΣΑ ΘΕΟΙΣΙΝ.
And honour have obtained as the gods.

line 483, of *Achilles*,

Πρὶν γὰρ σε ζῶντι ἱμομένῃ ΙΣΑ ΘΕΟΙΣΙΝ.
We honour'd thee, when living, as the gods.

Ισότης, *τήτος*, ἡ, from *ισος*.

I. *Equality*, i. e. *mutual* or *equitable assistance*. occ. 2 Cor. viii. 13, 14.

II. *Equity*. occ. Col. iv. 1, where see *Wetstein*.

Ισότημος, *ς*, ὁ, ἡ, from *ισος* equal, and *τιμη* price.

Equally precious or *valuable*. occ. 2 Pet. i. 1, where *Schmideus* in *Wolfius* observes, that ἡμῖν is governed of *ισος*.

Ισοψυχος, *ς*, ὁ, ἡ, from *ισος* equal, and *ψυχη* soul, mind.

Like-minded, of an equal or like disposition. So *Chrysostom* explains it by *ομοίως ἐμοὶ κηδομένον ὑμῶν καὶ φρονιζόντα*, who, like myself, has a care and concern for you." occ. Phil. ii. 20.

Ισραηλῆνης, *ς*, ὁ, ἡ, from *Ισραηλ*, Heb. *יִשְׂרָאֵל*, *Israel*.

I. *An Israelite*, one descended from *Israel*, or *Jacob*. Acts ii. 22. Rom. xi. 1. 2 Cor. xii. 22.

II. *An Israelite indeed*, John i. 47, or 48, means one who is not only a natural descendant from *Israel*, but also imitates the faith and piety (comp. Gen. xxii. 28, with John i. 48, and *Doddridge's* Note) of that Patriarch. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16, and *Ισραήλιος*.

Ἰσταω, *ω*, from *σταω*. See *ἵστημι*.

To establish. occ. Rom. iii. 31. Comp. *ἵστημι* VI.

ἵστημι, from the obs. verb *σταω* the same, which from the Heb. *נָשָׂא* to place, appoint, set. Observe *ἱστηκίσαν*, Rev. vii. 11, is the 3d pers. plur. pluperf. indicat. of *ἵστημι*, Attic for *ἱστηκίσαν*; *ἱστάναι*, Acts xii. 14. is the infin. perf. act. by syncope for *ἱστακέναι*; *ἱσως*, Luke xviii. 13, the part. perf. act. masc. by syncope and contraction, (*ἱστακως*, *ἱσταως* *ἱσως*), and *ἱσῶσα*, John viii. 9, the fem. Attic of *ἱσως*; so *ἱσως* neut. for *ἱσaios*, Mat. xxiv. 15, (where see *Wolfius* and *Kypke*) and *ἱσῶσαι* fem. plur. Rev. xi. 4.

I. Transitively, *To set, place*. Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47.

The learned *Duport* on *Theophrast.* Eth. Char. cap. ii. p. 221, remarks, that the 1st aor. of this verb is always used transitively, the 2d aor. always intransitively, and intimates the same of its compounds.

II. Intransitively, *To stand*. Mat. xii. 46, 47. xiii. 2. xvi. 28, & al. freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2, *ἱσῶσα*, applied to ships or barks, may mean either *at anchor*, or *aground*. See *Campbell*, comp. also *Wetstein*.

III. *To remain, abide, continue*. John viii. 44. Acts xxvi. 22, where see *Bowyer* and *Kypke*.

IV. *To stand still, stop*. Acts viii. 38. Comp. Luke viii. 44.

V. Pass. *To be established, stand firm, stand*. Mat. xii. 25, 26. Mark iii. 24, 25, 26.

VI. Pass. *To be established, confirmed*. Mat. xviii. 16. 2 Cor. xiii. 1.

VII. Act. *To cause to stand, acquit, in judgment*. Rom. xiv. 4. Pass. *To be so acquitted*. Rom. xiv. 4. Comp. *στηνω* III.

VIII. *To appoint*. Acts i. 23. xvii. 31; where *Kypke* cites from *Dionysius Halicarn.* lib. vi. p. 378, *ἡμερὰν ἑστήσαν ἀρχαῖς*, They appointed a day for the election of magistrates."

IX. *To*

IX. *To appoint, agree, covenant.* Mat. xxvi. 15. St Mark in the parallel place, chap. xiv. 11, uses the word ἐπηγάλατο *they promised*, and St Luke, ch. xxii. 5, συνέθεντο *they covenanted*; which seem to confirm the interpretation here given of ἐτάσαν, Mat. xxvi. 15. Though *Raphelius, Wolfius*, and others explain it in this passage by *they weighed*; (strictly *they placed* ἐν ζυγῷ, or σταθμῷ, on the balance, or *statera*, comp. Job xxxi. 6. Isa. xl. 12,) and certain indeed it is, that the ancients used in payments to *weigh* their money, as is the practice of many nations to this day*; and ἰσημι is in this view used for *weighing*, not only in the LXX (where it answers to the Heb. כָּרַשׁ, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.), but in the classical writers, particularly *Xenophon*. See *Raphelius*, and *Hutchinson's* Note 1. on *Xenophon's* Cyropæd. p. 453, 8vo.) And that the traitor *Judas* actually had the thirty pieces of silver, appears from Mat. xxvii. 3, 5.

X. *To impute, lay to one's charge.* Acts vii. 60.

Ἰστορεῖν, ω, from ἴσως *knowing*, which from ἰσημι *to know*. Comp. Ἐπισταμαι.

I. *To know.* Thus sometimes used in the profane writers.

II. *To visit, so as to consider and observe attentively, and gain the knowledge of.* Thus it is several times applied by *Plutarch*, particularly in his *Life of Cicero*, tom. i. p. 861, D. where he says, "The parents of *Cicero's* school-fellows used to come to the schools where he was taught, ὥστε τε βεβηλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνευμένην αὐτῷ περὶ τὰς μαθησεις οὐρετήλα καὶ συνέσιν Ἰστορῆσαι, being desirous of seeing him with their own eyes, and observing his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as *Raphelius* has well remarked, it is evident, that St Paul's stay at Jerusalem for fifteen days was not merely *to get acquainted with St Peter's person*, but *to acquire a thorough knowledge of his sentiments* concerning the Christian doctrine. See more on this pas-

sage in *Elsner, Raphelius, Wolfius, Wetstein* and *Kypke*.

Ἰσχυρος, α, ον, from ἰσχυω.

I. *Strong, mighty.* Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18.

Ἰσχυροτέρως, comparat. *stronger, mightier.* Mat. iii. 11. 1 Cor. x. 22, & al.

II. *Mighty, valiant.* Heb. xi. 34. Comp. 1 John ii. 14.

III. *Strong, forcible, violent, vehement, grievous.* Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Heb. v. 7. Rev. xix. 6.

IV. *Strong, fortified, secured from attack.* Rev. xviii. 10.

ΙΣΧΥΣ, υος, ῆ, from the Heb. קִיץ *to be strong*, and as a N. *strength*, to which this word and its relatives ἰσχυω, ἰσχυρος, &c. often answer in the LXX.

Strength, might, power, ability. Mark xii.

30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv.

11. Rev. xviii. 2, Εκραξεν ἐν ἰσχυρί, *He*

cried out with strength, mightily, aloud.

This seems a *hellenistical* expression.

See *Theodotion* in Dan. iii. 4. iv. 11, or

14, where ἐν ἰσχυρί answers to the Chald.

בְּכֹחַ *with strength*.

ἰσχυω, from ἰσχυς *strength*.

I. *To be strong, sound, whole, valere.* Mat. ix. 12. Mark ii. 17.

II. *To avail, be of use, or force.* Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17.

III. *To be able, can.* Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, Πάντα ἰσχυω for κατὰ πάντα ἰσχυω, *I am able or strong as to all things, i. e. I can do and bear all things.*

ἰσως, Adv. from ἰσος *equal*.

I. *Equally, equitably.* Thus it is sometimes used in the profane writers.

II. *Perhaps, peradventure, it may be.* q. d. the chances are *equal* on both sides. And in this sense it is most commonly found in the profane writers; (see *Scapula* and *Wetstein*.) But in Luke xx. 13, the only text of the N. T. where it occurs, Bp. *Pearce* and *Campbell* render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. 78, and the Bishop further observes, that *Xenophon* and *Ælian* have used it in this latter sense. See *Xenophon* Cyri Exped. lib. iii. p. 191.

* Comp. Heb. and Eng. Lexicon in עָצָה III. and לָקַח III.

2d edit. *Hutchinson*, 8vo. and Notes. occ. Luke xx. 13.

Ιχθυῖον, ὄ, το. A diminutive from *ἰχθυς*.
A little or small fish, pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by *Plutarch* and *Athenæus*. See *Wetstein*.

Ιχθυς, υος, ὁ, from *ἰκω* to go, and *θυω* to rush impetuously.

A fish, so called from their impetuous or swift motion. "The shape of most fish, says *Brookes* *, is much alike, sharp at either end, and swelling in the middle, by which they are able thus to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: However, the progress of a machine moved forward in the water by human contrivance, is nothing to the rapidity of an animal destined to reside there. The shark overtakes a ship in full sail with ease, plays round it, and abandons it at plea-

* Natural Hist. vol. iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

sure." Matt. vii. 10. xvii. 27. Luke v. 6, & al.

Ιχνος, εος, ὄς, το, from *ἰκω*, to go, come; which see under *Ἰκσινησία*.

I. The sole of the foot, on which men and animals go. Comp. *Βάσις* II.

II. A footstep, the impression left by the sole of the foot in walking. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See *Wetstein*. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21.

ΙΩΤΑ, το. Undeclined.

An Iota, Jod, or Yod; for our Saviour, no doubt, used the name of the Hebrew letter: Though it may be observed, that *ι* (Iota) is the smallest letter in the Greek, as *י* (Jod,) whence it is taken, is in the Hebrew alphabet. Hence † *Irenæus* calls Iota a half letter, (*dimidia*); hence also the proverb, *Ne Iota quidem*, Not even an Iota. The English word *Jot*, by which our translators render *ἰωτα*, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

† Advers. Hæres. lib. ii. cap. 41. edit. *Græc.*

K.

K A Γ

K, κ, Kappa. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decade, or *twenty*. In the ancient or Cadmean alphabet K answered to the Hebrew or Phenician *Kaph* in name, order, and power, but its form approaches nearer to the Phenician letter, and to this the small κ, as it is sometimes written or printed, has a manifest resemblance.

Καγω, for *καὶ ἐγω*, by an Attic crasis.

K A O

And I, I also. Mat. ii. 8. x. 32. xi. 28, & al. freq.

It is frequently used in the LXX for the Heb. *וְאֲנִי*, or *וְאֲנִי*.

Καθα, Adv. from *κατα* according to, and *α* which things.

According as, q. d. according to those things which. occ. Mat. xxvii. 10.

In the LXX it generally answers to the Heb. *כַּאֲשֶׁר*, which is compounded in like manner of *כ* according to, and *אֲשֶׁר* which.

Καθαίρεσις, ιος, Att. *εἰς*, ἡ, from *καθαίρειν*.
A de-

A demolishing, destruction. occ. 2 Cor. x. 4, 8. xiii. 10.

Καθαίρω, ω, from κατα down, and αἶρω to take.

I. To take down or away. occ. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87, edit. fol. Paris 1616, applies the V. to taking down a body from the cross—ἐκείνον μὲν ΚΑΘΕΙΛΑΘΗ. So Josephus in his Life, § 75, speaks of certain prisoners who had been crucified, but whom Titus ἐκέλευσεν ΚΑΘΑΙΡΕΘΕΝΤΑΣ αὐτοὺς θειραπείας ἐπιμελεσάτης τυχεῖν, ordered to be taken down, and that the best care should be taken of them for their recovery." Comp. Kypke in Mark xv. 46.

II. To cast or pull down, as princes or potentates. occ. Luke i. 52, where Wetstein shews that the best Greek writers apply the V. in the same sense to kings and princes.

III. To take, pull down, demolish, as buildings. occ. Luke xii. 18.—reasonings. occ. 2 Cor. x. 5. Compare the preceding verse, and see Wetstein on the place, who cites several passages from the Greek writers, where they apply the word in a like view. See also Kypke.

IV. To destroy, as nations. occ. Acts xiii. 19.—grandeur or magnificence. occ. Acts xix. 27.

Καθαίρω, from καίω intens. and αἶρω to remove, take away.

I. To purge, cleanse. It seems most properly applicable to the filth, &c. taken away, and is thus used by Homer, Odys. vi. line 93,

Ἀντρίππῳ πλυναν τε, ΚΑΘΗΡΑΝ τε ῥύσα πολλά.

But having wash'd and cleans'd away the spots.

(Comp. Il. xiv. lin. 171, and Il. xvi. lin. 667,) and by Athenæus, lib. vii. (as cited by Scapula) πάντα σπιλον ΚΑΘΑΙΡΕΙΝ, to take away or purge every spot." So Arrian, Epictet. lib. ii. cap. 16,

uses this V. transitively with an accus. of the thing taken away; speaking of Hercules, Πιρῆν ΚΑΘΑΙΡΩΝ ΑΔΙΚΙΑΝ καὶ ΑΝΟΜΙΑΝ. ΑΛΛ' οὐκ εἰ

Ἡρακλῆς, καὶ οὐ δύναται ΚΑΘΑΙΡΕΙΝ ΤΑ ΑΛΛΟΤΡΙΑ ΚΑΚΑ, ὅδε Θῆτιος, ἵνα

ΤΑ ΤΗΣ ΑΤΡΙΑΣ ΚΑΘΑΡΗΣ· ΤΑ ΣΑΥΗΣ ΚΑΘΑΡΟΝ. He went about extirpating

injustice and lawless force. But you are not Hercules, nor able to extirpate the

evils of others, nor even Theseus to extirpate the evils of Attica: Extirpate your own then." E. CARTER. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the thing or person purged or cleansed. occ. Heb. x. 2.

II. To clear, as the branch of a vine from useless twigs or shoots by pruning. occ. John xv. 2, where see Wetstein and Campbell, and comp. Ainsworth's Latin Dict. in Resex.

Καθαπτε, from καθα (which see), and πτε truly.

As truly, as indeed, as. Rom. iv. 6. xii. 4. 2 Cor. iii. 13, & al.

Καθαπῶ, from κατα intens. and ἀπῶ to bind, which see under Ἀπλομαι.

To bind, wind, or twist. occ. Acts xxviii.

3, Καθηψε τῆς χειρὸς αὐτοῦ. The expression

is elliptical for καθηψε ἐαυτὴν ἐπὶ τῆς χειρὸς αὐτοῦ, wound itself upon his hand.

Most of the interpreters explain it, invaded or attacked his hand (so the Vulg. Erasmus, Castalio, and Beza), as if the

word were καθηψάτο in the middle voice, and used in the same sense as the simple

ἀπῆσθαι undoubtedly is. But it does not appear that the active καθαπῶ is

ever applied in this signification; but that it denotes to bind, bind upon, or the like, Bochart has proved from Xenophon,

&c. vol. iii. 369, 370. See also Wetstein, Wolfius, Scheuchzer Phys. Sacr. and Suicer Thesaur.

Καθαρίζω, 1st fut. καθαρίσω, att. καθαίρω, (Heb. ix. 14.) from καθαρος pure.

I. To cleanse, free from filth. Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19, where

it is spoken of a privy, which "cleanses, as it were, and carries off the grosser dregs of all the food that a man eats."

Thus Doddridge. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it,

would be the most easy and natural. But how can the neut. particip. καθα-

ρίζον be construed with the masc. N. αφεδρωνα? * Others, therefore, though

surely not without force, have referred καθαρίζον to παν, ver. 18. The truth

seems to be, that the true reading, though not discovered in any Greek

* Martin's French Translation, Diodati's Italian and Campbell's Translation and Note.

Y 3 MS.

MS. hitherto collated, is καθαριζοντα, according to Markland's conjecture in Bowyer. And this reading has been lately much confirmed by Mr Marsh (in Note 35, p. 458 of the 1st vol. of his Translation of Michaelis's Introduct. to the N. T.) from the evidence of the ancient Syriac version, where we find ומשחך במדכיתא דמדכיא כלה מאכולתא, *And is cast out into the privy, which purges all food.* And the same learned writer very probably accounts for the final τα in καθαριζοντα being omitted in some early copy, and thence in many others, by remarking that the three following words all end in that same syllable τα.

II. *To cleanse or make clean* from the leprosy. Mat. viii. 2, 3. x. 8, & al. freq. The LXX often use it for *legal cleansing from the leprosy*, answering to the Heb. טהר. Lev. xiv.

III. *To cleanse, purify*, spoken of *legal or ceremonial purification*. occ. Heb. ix. 22, 23. Comp. Acts x. 15. xi. 9. In this sense it is very frequently applied in the LXX for the Heb. טהר.

IV. *To cleanse, purify*, in a spiritual sense, from the *pollution and guilt* of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8, Καθαρισατε χειρας, αμαρτωλοι, *Cleanse your hands, ye sinners.* Comp. Isa. i. 16. So Josephus, De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΣΙΝ ΚΑΘΑΡΑΙΣ, *clean or pure hands*, to the *rapines, murders, &c.* of the Jewish zealots; Herodotus, lib. i. cap. 35, calls a man who had undesignedly slain another, & ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, *not clean in hands*; and Lucian, tom. i. p. 357. De Sacrif. mentions Ὅστις μὴ ΚΑΘΑΡΟΣ ΕΣΤΙ ΤΑΣ ΧΕΙΡΑΣ.

Καθαρισμος, ο, ον, from καθαρισμαι, perf. pass. of καθαριζω.

I. *A purifying, purification*, by water, or baptism. occ. John ii. 6. (Comp. Mark vii. 3, 4.) John iii. 25. 2 Pet. i. 9. Comp. Eph. v. 26.—of a woman after child-birth. occ. Luke ii. 22.

II. *A purification, or being cleansed*, from the leprosy. occ. Mark i. 44. Luke v. 14. Comp. Lev. xiv. 3, 4, &c.

III. *A cleansing, of sin*. occ. Heb. i. 3.

Καθαρος, α, ον, from καθαριζω *to cleanse*.

I. *Clean, pure, clear*, in a natural sense. See

Mat. xxvii. 59. John xiii. 10. Heb. x. 22. Rev. xv. 6. xxii. 1.

II. *Clean, lawful to be eaten or used*. Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to *legal or ceremonial cleanness*.

III. *Clean, pure*, in a spiritual sense, from the *pollution and guilt of sin*. See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. Jam. i. 27. In this view it is particularly applied (conformably to the Heb. phrase טהר מדם, 2 Sam. iii. 28; comp. Num. xxxv. 33, and under Καθαριζω IV.) to *purity or cleanness from blood or blood-guiltiness*. occ. Acts xviii. 6. xx. 26. In both which passages, however, it refers to the *blood and death of souls*. Comp. Ezek. xxxiii. 1,—9. Mat. xxvii. 24. To shew that ΚΑΘΑΡΟΣ ΑΠΟ is not a *merely hebraical phrase*, Kypke cites from Josephus, ΚΑΘΑΡΟΣ — Τας χειρας ΑΠΟ τῶ φονῆ, and τὴν διανοίαν ΚΑΘΑΡΑΝ ΑΠΟ πάσης — κακίας; and even from Demosthenes. ΚΑΘΑΡΑ ΑΠΟ—

Καθαρότης, τῆλος, ἡ, from καθαρος.

Purity, cleanness, legal or ceremonial. occ. Heb. ix. 13.

Καθιδρα, ας, ἡ, from κατα down, and ἰδρα a seat, or from καθιδυμαι, 2 fut. of καθιζομαι.

A seat. occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2, where the Scribes and Pharisees are said to sit (the usual posture of teachers among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13,) in Moses' seat, as being the ordinary teachers of his law in the schools and synagogues.

Καθιζομαι, from κατα down, and ἰζομαι to sit, which from ἰζω to set, and this may be from Heb. יָשַׁב to settle.

To sit down, sit. occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. Luke ii. 46, where see Doddridge's Note, and Vitringa De Synagog. Vet. vol. i. p. 167, 8.

Καθίς. See under Εἰς VIII.

Καθελω, from κατα down, and obs. ἔλω to take.

To take down. An obsolete V. whence in the N. T. we have 2 aor. καθελον, infin. καθελειν, particip. καθελων. See under Καταβιβω.

Καθιζης, Adv. from κατα according to, and ἔξη order, which see.

I. In

I. *In order*, or rather, according to *Campbell*, whom see on Luke i. 3, "*Distinctly, particularly*, as opposed to *confusedly, generally*." occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *Following, succeeding*. occ. Luke viii. 1, *Και ἐγένετο ἐν τῷ καθεξῆς* (*χρονῷ* namely), *And it came to pass* in time following, i. e. afterwards. Acts iii. 24, *τῶν καθεξῆς* (*γεγονότων* namely), *who were*, or *came after, succeeding*.

Καθευδῶ, from *κατα* intens. and *εὐδῶ* or *εὐδῆω* to sleep, which perhaps from *εὐ* well, pleasantly, and *δῆω* to bind. So *Penelope* in *Homer*, *Odys.* xxiii. line 16, 17.

Την

ἭΔΕΟΣ, ὅς μ' ΕΠΕΔΗΣΕ φίλα βλεφάρ' ἀμφικαλύψας.

Sweet sleep

Which bound my senses, and my eye-lids clos'd.

So *Pope*, *Homer's* II. xiv. line 415, mentions,

Somnus' pleasing ties.

And *Dryden*, *Troil.* and *Cress.*

Sleep seal those eyes;

And tie thy senses in as soft a bond,
As infants void of thought.

I. *To sleep, be asleep, be fast asleep*. Mat. viii. 24. xxv. 5. xxvi. 43, 45.

II. *To sleep the sleep of death*. * Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11,—14.) 1 Thess. v. 10. See *Κοιμᾶω*. It is used in the same sense by the LXX for the Heb. שכב to lie down, Ps. lxxxviii. 5; and by *Theodotion* for *יש* to sleep. Dan. xii. 2.

III. *To be spiritually asleep*, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11—13. 1 Cor. xv. 34.

Καθηγήτης, ὁ, from *καθηγομαι* to lead or guide in the way, which from *κατα* intens. and *ἡγομαι* to lead.

A guide, properly in the way, so a leader, director, teacher. occ. Mat. xxiii. 8, 10. But observe, that in the former verse, many Greek MSS read *διδασκαλος* (see

* See *Lardner's* Vindication of Three Miracles, p. 52, &c.

Wetstein), to which agrees the Syriac version; and this reading best corresponds with the preceding word *ῥαββί* as interpreted by St John, ch. i. 39, and is accordingly embraced by *Origen*, *Chrysostom*, and many modern Critics. See *Bowyer* and *Campbell*.

Καθηκῶ, from *κατα* according, or together with, and *ἡκῶ* to come.

To be convenient, fit, *convenio*; whence imperf. *καθηκει*, it is convenient, fit; and particip. neut. *καθηκον*, οἶος, το, fit, fitting, convenient. occ. Acts xxii. 22. Rom. i. 28. Comp. *Ἀνηκῶ* III.

Καθημαι, from *κατα* down, and *ἡμαι* to sit, which from *ἔω* to place, and this perhaps from the Heb. יתן (Hiph. of יתן) *To cause to be*, in a place namely.

I. *To sit down, sit*. Mat. ix. 9. xi. 16. xiii. i, 2. xxii. 44, where observe *καθῆς* is 2 pers. sing. imperat. Attic for *καθησο*. So *καθῆς*, Acts xxiii. 3, is the 2 pers. sing. pres. indicat. Attic for *καθησαι*.

Καθημαι Βασίλισσα, I sit a Queen, i. e. on a throne, Rev. xviii. 7. *Virgil*, *Æn.* i. lin. 50, *Incedo Regina*, I move a Queen. *Sitting on the ground*, or *in the dust*, was also the posture of mourners; see Job ii. 13. Isa. iii. 26. xlvii. 1. Lam. i. 1. ii. 10. and is hence applied to the repentant cities of Tyre and Sidon, Luke x. 13; where *Kypke* shews that such was the custom also of other nations, and that *καθησθαι* and *κλαιων*, or the like, are often joined in the Greek writers.

II. *To be settled, dwell*. Luke xxi. 35. Comp. Mat. iv. 16, Luke i. 79. It is often used in this sense by the LXX for the Heb. יש to sit, settle, dwell. See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a merely hellenistical use of the verb; for *Kypke* on Acts ii. 2, cites from *Demosthenes*, *ΚΑΘΗΜΕΘΑ ἐν Πέλλῃ*, *We dwelt or stayed at Pella*; *ΚΑΘΗΝΤΟ ἐν Μακεδονίᾳ*, *They dwelt in Macedonia*; and other instances from *Diodorus Sic.* and *Xenophon*.

Καθημερινός, ἡ, ὁ, from *καθ' daily, day by day.*

Daily. occ. Acts vi. 1.

Καθίζω, from *κατα* down, and *ίζω* to set, cause to sit, which from *ίζω*, often used in *Homer*, to set, place, whence *ίζομαι* to sit. See under *ἔδρα*, and *Καθίζομαι*.

I. Transitively, *To set down, set, cause to sit*, Eph. i. 20 ; particularly in seats of judgement, 1 Cor. vi. 4, on which passage *Elsner, Wetstein* and *Kypke* shew, that the Greek writers in like manner use καθίζειν for setting on seats of judgement, that is, for appointing or constituting judges. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17.

II. Intransitively, Act. and Mid. *To sit down, sit*. Mat. v. 1, xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3.

III. *To remain, abide, dwell*. Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47, & al. for the Heb. ישב to sit, dwell, abide.

Καθίημι, from κατα down, and ἵημι to send, let go.

To let down, demitto. occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5.

Καθίσταω, ω, from κατα intens. and ἵσταω to set, place.

To place, i. e. to bring or conduct to a place, deduco, perduco. occ. Acts xvii. 15. See *Raphelius, Wetstein*, and *Kypke*, who shew that several of the Greek writers use the V. καθίστημι in like manner for conducting, bringing, or bringing safe to a place.

Καθίστημι, from κατα intens. and ἵστημι to set, place.

I. *To constitute*, “ * to give formal existence,” to make. Jam. iii. 6. iv. 4. 2 Pet. i. 8. *To be constituted sinners*. Rom. v. 19, is to be treated as such, by becoming subject to death ; to be constituted righteous is to be admitted to a reward, as righteous.

II. *To constitute, appoint or ordain* to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28.

III. With the Preposition ἐπι following, *To appoint or set over*. See Mat. xxiv. 45, (where see *Wetstein*.) 47, xxv. 21, 23. Acts vi. 3.

Καθό, Adv. from κατα according to, and ὁ that which.

1. *According to that which, according to what*. occ. 2 Cor. viii. 12.

2. *According as, in as much as, as*. occ. Rom. viii. 26. 1 Pet. iv. 13.

Καθόλου, Adv. from κατα of, concerning, and ὅλος all, whole.

At all. occ. Acts iv. 18. Comp. under ‘O XII. 4.

Κατοπλίζω, from κατα intens. and ὀπλίζω to arm.

To arm well, or all over. occ. Luke xi. 21.

Καθοραω, ω, from κατα intens. or against, and ὁραω to see.

To see clearly, according to some, but simply to see, behold, according to *Elsner* and *Raphelius*, the latter of whom cites from *Herodotus*, lib. ii. cap. 138, in confirmation of this sense, Εὖν ἐν μίση τῇ πολιτοῖς ἱερὸν ΚΑΤΟΡΑΤΑΙ πάντοθεν περιουσίῃ. The temple, which is in the midst of the city, is seen by a person coming from any part.” *Plato*, however, uses the verb actively for seeing, or perceiving, clearly, *Phædon*, § 11. edit. *Forster*, Ὡς μὴ δύνασθαι ὑπ’ αὐτῆς ΚΑΘΟΡΑΙΝ Τ’ ἀληθείας. So that we are disabled by it (the body) from clearly seeing the truth.” *Καθοραίν*, *Plato* expresses soon after by καθαρώς εἰσισθαι, and καθαρώς γινώσκειν to know clearly. See also *Wetstein*. occ. Rom. i. 20.

Καθώς, Adv. from κατα according to, and ὡς as, when.

1. *According as, as*. Mat. xxi. 6. xxvi. 24. xxviii. 6, & al. freq.

2. *As, when*. Acts vii. 17. Comp. 1 Cor. i. 6.

ΚΑΙ. A Conjunction, which, according to its different applications, may be derived from the Heb. particle כ as, and when repeated, as well—as ; from כֵּן thus, so ; or from כִּי because, for, therefore, though, but.

This particle καί like the Heb. ו, is used in almost all sorts of connections, and serves for the most of the different kinds of conjunctions.

1 And most generally, *And*. Mat. i. 17, 19, & al. freq.

2. *Also, likewise*. John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. 1 John iii. 16.

3. *Even*. Mat. x. 30. xii. 8. Mark iii. 19. Luke ix. 5. xix. 42. 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7.

4. *And then, and*. Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Καί τις— ; *Who then, or in that case—?* Mark x. 26. Luke xviii. 26. 2 Cor. ii. 2. Καί, says *Blackwall*,

wall, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprise. So in *Demosthenes* and *Plato*, ΚΑΙ τί φησὶς, ὦ ἄνδρες δίκασαι; What will ye say, O judges? What fair and plausible excuse will you make? *Demosthen.* Mid. 300. lin. 2." Sacred Classics, vol. i. p. 147. See more instances in *Elsner* on Mark x. 26, and in *Kypke* on Luke x. 29.

5. After ὡς, *as, when, whilst*, or ὅτε *when*, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

6. *Moreover*. 1 Cor. iii. 1. 2 Pet. i. 19.

7. *Though, although*. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18.

8. *But*. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20, & al. *Yet, nevertheless*. Mat. vi. 26. x. 29. John i. 10. iii. 11. viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John xx. 29.

9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of καί from *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 2. Καί μὴν ἅκ' ὀλίγοι μὲν δια τὴν τῆ σαρκὸς καχεξίαν ἀποθνήσκουσιν τὲ ἐν τοῖς πολέμοις κινδύνοις, ΚΑΙ αἰσχροῦς σωζοῦνται. And indeed not a few, on account of their ill habit of body, either perish in the dangers of war, or escape with dishonour."

10. After a negative word or particle, *Nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. ו. Comp. Isa. vi. 10. Exod. xx. 10.

11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19.

12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which*, as Luke xi. 5. xv. 15. Acts vii. 10. Comp. Mat. xiii. 41. xx. 18. Acts vi. 6.

14. After the V. ἐγένετο *it happened, came to pass*, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp.

Acts v. 7. This is a *hellenistical* phrase, usual in the LXX, and exactly answering to the Heb. וְיָדָה. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Jud. xiii. 20. 1 Sam. xiii. 22, in the LXX and Heb.

Sometimes after other verbs besides ἐγένετο it may in like manner be rendered *that*, as Luke iii. 20, καὶ κατέκλεισε, *that he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also a *hellenistical* use, and thus καί is applied in the LXX for the Heb. ו. Jud. xiv. 15. Ruth i. 11. 1 Sam. xi. 12, & al.

15. Καί repeated in the same sentence, καί —καί, *both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33, & al.

16. In the latter part of a comparative sentence, *So also, so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus *Lucian*, De Syr. Dea. vol. ii. p. 893. Ὡς δὲ οἱ εἶδοιεν, ΚΑΙ ἐποίησε ταύτην. But as this scheme pleased her, so she put it in execution."

17. Intensive or corrective, *Yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. *And that too, idque*. Mat. xxiii. 14, where see *Raphelius* and *Wolfius*.

19. *Therefore, hence, so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. v. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred as by the profane writers in a Hendiadys (a figure so called from expressing ἐν διαδυσιν, *one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16, ἐν χωρῇ καὶ σκιά θανάτου, *in the land and shadow of death*; denotes *the land of the shadow of death*; so it is in the Heb. of Isa. ix. 1. בְּאֶרֶץ צְלִמּוֹת. Acts xxiii. 6, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *concerning the hope and resurrection of the dead*, means *concerning the hope of the resurrection of the dead*. Comp. Acts xxiv. 21. xxvi. 6,—8.

21. After words of time, *When*. Mark xv. 25, Ἦν δὲ ὥρα τρίτη, ΚΑΙ ἐσταύρωσαν αὐτόν, *Now it was the third hour when they crucified him*, or *when it was the third hour they crucified him*. Comp. Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7.

v. 7. Jam. i. 11. *Raphelius* has shewn, that this use of *και* is not merely in conformity to the *Hebrew* idiom, but agreeable to the style of the Greek writers, particularly of *Herodotus* and *Polybius*, to whom may be added *Xenophon*. Comp. *Kypke* on Luke xix. 43.

22. *That, to the end that*. Heb. xii. 9. *και* is thus also plainly applied by *Herodotus*. See *Raphelius*.

23. *και γε*, *At least*. Luke xix. 42.

24. *και—δε*, *And moreover, yea also*. quin etiam, imo etiam. John viii. 16, 17. Acts iii. 24, where *Kypke* shews that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

ΚΑΙΝΟΣ, η, ον, formed by a corruption from the Heb. כַּנָּס to *handsel*, to which *εγκαινίζω*, *εγκαινία*, *εγκαινισμός*, compounds of *καινος*, generally answer in the LXX.

I. *New, fresh*, as opposed to *old*. See Mat. ix. 17. xxvii. 60. Mark i. 27. Luke v. 36. Mat. xxvi. 28. Mark xiv. 24. But in Mat. xxvi. 29. Mark xiv. 25, our Saviour calls the wine *new*, not in a natural but in a spiritual sense, i. e. sanctified to the use of man by His *actual* suffering and resurrection. Comp. Luke xxii. 16, 18. Acts x. 41.

The New man, which Christians are instructed to *put on*, Eph. iv. 24, is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4, *a divine nature*. Comp. Col. iii. 10. But *one new man*, Eph. ii. 15, means *one church* of believers, *renewed* in holiness both of heart and life.

καινη κτίσις, *A new creature*, or, *A new creation*, imports the *renovation* of the *whole man*, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 15. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 15. *New heavens* and *a new earth*, 2 Pet. iii. 13. Rev. xxi. 1, seem principally to respect the state of the Christian church on earth. Comp. Isa. lxv. 17. lxvi. 22. Rev. xxi. 24,—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a parenthesis will not greatly clear that difficult passage.

On John xiii. 34. comp. John xv. 12, 13.

1 John iii. 16. Eph. v. 2. Phil. ii. 17.

II. *New, other, different from the former*.

Mark xvi. 17. Comp. Acts. ii. 4.

Καινοτερος, α, ον, Comparative of *καινος*.

More new, newer, *καινοτερον*, το. *A new thing, news*. occ. Acts xvii. 21. So in *Theophrastus* Eth. Char. 8. Μη λεγῆσαι ΤΙ ΚΑΙΝΟΤΕΡΟΝ; Is there any *news*?"

The word in this sense is very properly used in the *comparative* degree, as implying a comparison with some preceding occurrences, q. d. somewhat *newer* than the late accounts. *The comparative neut.* *Νεωτερον*, *Somewhat newer*, is used in the same sense by *Demosthenes* cited by *Wetstein*, and by *Lucian* in *Kypke*, who also produces from *Plutarch* De Gen. Socrat. μη τι ΚΑΙΝΟΤΕΡΟΝ προσπίπτειν; has any thing *new* happened?" How truly the Athenians answered the character given of them by St. Luke may be seen in *Casaubon* on the above passage of *Theophrastus* in *Wolffius*, and more fully in *Wetstein* on Acts xvii. 21.

Καινοτης, τῆλος, ἡ, from *καινος* *new*.

Newness. occ. Rom. vi. 4. vii. 6.

Καιπερ, from *και* *though*, and *περ* *truly*.

Though indeed, though, although, Phil. iii. 4. Heb. v. 8, & al.

ΚΑΙΡΟΣ, α, ὁ, from the Heb. קָרַב to *meet*.

* *Servianus* thus distinguishes between *χρονος* and *καιρος*; *χρονος*, says he, denotes *μῆκος* the *length* or *space* of *time*, but *καιρος* signifies *εὐκαιριαν*, *due* or *proper time, opportunity*.

I. *Time, season, opportunity*. See Mat. xxi. 34. xxiv. 45. xxvi. 18. Mark i. 15. Acts xiv. 17. Rom. xiii. 11. 1 Thess. v. 1.

Mark xi. 13. *And seeing a fig-tree at a distance having leaves* (which on the fig-tree do not appear till after the fruit) *he came if haply he might find* τι *any thing* (any fruit, though not ripe) *upon it—for it was not yet καιρος συκων* the *time* of *figs* being ripe or of gathering figs, as *καιρος καρπων* the *time* of gathering fruits, Mat. xxi. 34. See more in *Doddridge*, *Wetstein*, *Bowyer*, and *Campbell* on Mark, and in *Shaw's Travels*, p. 342, 2d edit.

II. *Καιροι*, ων, οἱ, *Times*, Gal. iv. 10, mean

* See *Suicer Thesaur.* in *καιρος*, and *Wetstein* on Mat. xvi. 3, and on 1 Thess. v. 1.

the

the solemn *Jewish feasts*, which are observed at *certain times*.

III. *Καιρον εχειν*, *To have time or opportunity*. Gal. vi. 10. This is a pure Greek phrase used by the best writers, as may be seen in *Wetstein* on the place.

IV. *A prophetic year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14, where see Dr *Bryce Johnston's* Commentary.

Καιτοι, either in one or two words, from *και* though, and *τοι* truly.

Though truly, though indeed. occ. Heb. iv. 3, *For we who believe now under the gospel, enter into his rest, as he said, As I have sworn in my wrath that they, the unbelievers, shall not enter into my rest; and thus the Lord speaks by his Prophet David, concerning his rest, και τοι, though indeed the works of creation, to which he refers, (comp. ver. 4,) were finished from the foundation of the world: For, &c.* On the sense of *και τοι* see *Wetstein*.

Καιτοις, from *καιτοι*, and *γεις* truly.

Though truly, though indeed. occ. John iv. 2. Acts xiv. 17. xvii. 27.

ΚΑΙΩ, Plainly from the Heb. כוה *to burn*, as fire, or from the N. כי *a burning*. It forms 1st fut. *καυσω*. 1st fut. mid. Doric *καυσεμαι* (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive * *καυθησωμαι*, 1 Cor. xiii. 3.

I. *To burn*; hence *Καιομαι*, pass. *To be burnt*. occ. John xv. 6. 1 Cor. xiii. 3, where however observe that the *Alexandrian* and another MS read *καυχηςωμαι*. So Coptic and Ethiopic versions. See *Wetstein* and *Griesbach*. According to the common reading the text may allude to Dan. iii. 28. Also, *To burn*, in a neuter sense, *ardere*, as fire. occ. Heb. xii. 18.—as a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. Comp. John v. 35, where see *Campbell*,—as a mountain, occ. Rev. viii. 8.—as a lake, Rev. xix. 20. xxi. 8. It is applied to the heart. occ. Luke xxiv. 32. Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29, and see *Wetstein* on Luke.

II. *To set on fire, to light*, as a lamp. occ. Mat. v. 15, where *Kypke* shews that the Greek writers in like manner use *λυχνον* *καιειν* for *lighting* a lamp. Comp. Luke xii. 35.

* See Note in Grammar on the subjunctive mood of *τυπω*, sect. x. 11.

Καιει, for *και εκει* by an Attic crasis.

And there. Mat. v. 23. x. 11, & al.

Καιειθεν, for *και εκειθεν* by an Attic crasis.

1. Of place, *And thence, or from thence*. Mark x. 1. Acts vii. 4, et al.

2. Of time, *And from that time*. Acts xiii. 21.

Καιεινος, η, ο, for *και εκεινος* by an Attic crasis.

And he, she, it; plur. And they, those.

Mat. xv. 18. xx. 4. Mark xii. 4, & al.

Κακια, ας, η, from *κακος*.

I. *Wickedness, evil in general*. See Acts viii. 22. 1 Pet. ii. 16; especially *malice, malignity, ill-will*. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21, particularly in the latter passage, where *περισσειαν κακιας*, *superfluity of naughtiness*, seems an allusion to the Heb. ערלה, which denotes *the superfluous foreskin* of the uncircumcised. Comp. Col. ii. 11, and see *Heb.* and *Eng. Lexicon* under ערל.

II. *Evil, affliction, calamity*. occ. Mat. vi. 34. This seems a *hellenistical* application of the word; and thus the LXX use *κακια* for the Heb. רעה, Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14. & al. The above cited are all the passages of the N. T. wherein the word occurs.

Κακοθηεια, ας, η, from *κακος* evil, and *ηθος* custom.

Evil manners or morals, "the inveteracy of evil habits," says *Doddridge*; but rather *malignity*, according to *Wetstein*, whom see, and who cites from *Aristotle*, Rhet. ii. *Κακοθηεια, το επι το χειρον υπολαμβανειν απαντα*. *Κακοθηεια* is the taking of every thing in the worst view." Comp. also *Kypke*. occ. Rom. i. 29.

Κακολογισω, ω, from *κακος* evil, and *λογος* a word.

I. With an accusative, *To speak evil of*. occ. Mark ix. 39. Acts xix. 9.

II. With an Accusative, *To speak evil against, revile, abuse*. occ. Mat. xv. 4. Mark vii. 10. See *Campbell* on Mat.

Κακοπαθεια, ας, η, from *κακος* evil, and *παθειν*.

A suffering of evil, a bearing of affliction. occ. Jam. v. 10. See *Wetstein* on 2 Tim. i. 8.

Κακοπαθω, ω, from *κακος* evil, and *παθω*, 2 aor. of the obsolete V. *παθω* to suffer.

I. To

I. *To suffer evil or afflictions, to be afflicted.* occ. 2 Tim. ii. 9. Jam. v. 13. *Josephus* uses the verb in the same sense, De Bel. lib. vi. cap. 1. § 5, where are mentioned, Ἡ Ἰουδαίων μακροθυμία, καὶ τὸ κατεργασθῆναι ἐν οἷς ΚΑΚΟΠΑΘΟΥΣΙΝ, The patience of the Jews, and their constancy in the evils they suffer." See many other instances from the best Greek writers in *Wetstein* on 2 Tim. i. 8.

II. *To endure, sustain afflictions.* occ. 2 Tim. ii. 3. iv. 5. *Berosus* in *Josephus* uses it for sustaining military labours or hardships. Ant. lib. x. cap. 11. § 1, Οὐ δυναμεινός αὐτός ἐτι ΚΑΚΟΠΑΘΕΙΝ, Being no longer able himself to sustain the (military) hardships." So *Josephus*, De Bel. lib. i. cap. 7. § 4.—Τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥΝΤΩΝ. It is then with peculiar propriety applied to the christian soldier, 2 Tim. ii. 3.

Κακοποιῶ, ω, from κακός evil, and ποίω to do.

To do evil. occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John ver. 11.

Κακοποιός, ος, ὁ, ἡ, from κακοποιῶ.

An evil-doer, a malefactor. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15.

Κακός, η, ον, from χαζω or χαζομαι to give back, recede, retire, retreat in battle (as this verb is often used in *Homer*), which from the Heb. שָׁבַח to fail.

I. *Cowardly, dastardly, faint-hearted, ignavus.* This seems the primary and * proper sense of the word, and thus *Homer* frequently applies it. Comp. Εκκακῶ.

II. *Evil, wicked.* Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12, & al. Κακόν, τό, neut. Evil, wickedness. Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10.

III. *Evil, afflictive, sore.* Rev. xvi. 2. Κακόν, τό, neut. Evil, affliction, adversity. Luke xvi. 25. Acts ix. 13. Harm, hurt, injury. Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.

Κακῆρος, ος, ὁ, contracted from κακῆρος, which from κακός evil, and ἔργον a work. An evil-doer, a malefactor. occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this

* "Proprie dicitur de segni & meticoloso, qui pedem referat in certamine; παρὰ τὴν χαζῶν, à cédendo. *Eustath.*" *Leigh.*

sense the word is often applied in the best Greek writers, and joined with κλεπτῶν thieves, as may be seen in *Wetstein* on Luke xxiii. 32.

Κακουχῶ, ω, from κακῶς or κακόν ill, and ἔχω to have, treat.

To treat ill, maltreat, harass, malè habere, malè vexare. occ. Heb. xi. 37. xiii. 3.

Kypke cites the V. act. κακῶχειν from *Diodorus Sic.* and *Stobæus*, and the participle pass. κακῶχόμενος from *Plutarch.*

Κακῶ, ω, from κακός evil.

I. *To evil-intreat, treat ill, abuse, hurt.* occ. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13.

II. *To disaffect, make disaffected, or ill-affected.* occ. Acts xiv. 2, where see *Bowyer.*

Κακῶς, Adv. from κακός.

I. *Ill, evil, wickedly, wrongly, amiss.* occ. John xviii. 23. Jam. iv. 3. Comp. Acts xxiii. 5.

II. *Miserably, wretchedly, calamitously,* Mat. xxi. 41, Κακῶς κακῶς ἀπολεῖται. "What, says *Raphelius*, can be more beautiful or significant than this expression? The word κακῶς shews the cause of their destruction, κακῶς the grievousness of it, and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from *Demosthenes*, *Aristophanes*, &c. to which I shall add one from *Cebes's* Table, where the old man, speaking of the advice which the *Genius* gives to persons entering into life, says, Ὅστις τοιούτῳ παρ' αὐτὰ τι ποίησῃ ἢ παρακῶσι, ΑΠΟΛΛΥΤΑΙ ΚΑΚΩΣ ΚΑΚΩΣ—Whoever does contrary to it, or neglects to observe it, that wicked wretch is wretchedly destroyed;" and another from *Josephus*, Ant. lib. xii. cap. 5. § 4, Καὶ ἔτι ΚΑΚΟΙ ΚΑΚΩΣ ΑΠΩΛΟΝΤΟ. See many more examples from the Greek Classics in *Wetstein* on Mat. xxi. 41.

III. *Ill, in body or health.* Mat. iv. 24. ix. 42. Comp. ἔχω IX.

Κακῶσις, ιος, att. εως, ἡ, from κακῶ.

Ill treatment, vexation, affliction. occ. Acts vii. 34.

Καλαμῆ,

Καλαμη, ης, ἡ, from καλαμος.

The stalk of corn, straw, stubble, applied figuratively to persons. occ. 1 Cor. iii.

12. Comp. under Ξυλον I. and Πυρ V. ΚΑΛΑΜΟΣ, ος, ὁ, from Heb. כָּלַךְ to turn aside.

I. It appears to denote in general the flexible stalk or stem of vegetables; and by a comparison of Mat. xxvii. 48, and Mark xv. 36, with John xix. 29, seems to be used in the two former texts for the stalk of the hyssop. Comp. under Ὑσσωπος.

II. A reed, which is easily turned aside or * shaken by the wind. occ. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. A pen, which was anciently made of a reed, calamus scriptorius. occ. 3 John ver. 13, where see Wetstein.

IV. A kind of a large reed or cane. occ. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1. xxi. 15, 16, and Ezek. xl. 3.

ΚΑΛΕΩ, ω, from Heb. קָרָא the voice.

I. To CALL, summon. See Mat. ii. 15. iv. 21. ix. 13. xx. 8. xxv. 14.

II. To call, invite. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. Acts iv. 18. 1 Cor. x. 27.

III. To call, name. Mat. i. 21, 23, 25. ii. 23. xxvii. 8. Καλεῖν κατ' ὄνομα, To call by name. John x. 3, where Wetstein shews from Aristotle and Longus, that the ancient shepherds used to call their sheep and goats by names. See also Wolfius.

IV. To be called, signifies to be, or to be esteemed and treated agreeably to the appellation. See Mat. v. 9, 19. xxi. 13. (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.

Thus the V. καλεῖσθαι is often used in the LXX for the Heb. קָרָא, Isa. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7. & al. Yet I would not assert, that this is a merely hebraical or hellenistical sense; for Homer applies it in the same manner, Il. v. lin. 342, where, speaking of the gods, he says,

Οὐ γὰρ σίτον ἔδουσ', οὐ πινὺσ' αἰθοπα οἶνον,
Τῆνι' ἀναιμόνις ἐσσι, καὶ ἀθάνατοι ΚΑΛΕΟΝΤΑΙ.
Nor bread they eat, nor drink inflaming wine,
So have no blood and are immortal call'd.

* So a reed is called by another name, δοναξ, from δονω to shake, agitate; and our Eng. reed may perhaps be from the Heb. דָּגַדַּג to tremble, shake.

Thus also in Alcinous's speech to Ulysses, Odyss. vii. lin. 313,

Παῖδά τ' ἐμὴν ἐχίμην, καὶ ἐμὸς γαμβρὸς ΚΑΛΕ-
ΕΣΘΑΙ.

Having my child be call'd my son-in-law.

Comp. Il. iii. lin. 168. Il. iv. lin. 60, 1. And so even the Greek prose writers, as for instance, Thucydides, lib. v. § 9, Λακεδαιμονίων συμμαχοὺς ΚΕΚΛΗΣΘΑΙ, To be called the allies of the Lacedæmonians." is really to be so, and to have the honour and benefit of that title.

Καλλισταία, ας, ἡ, from καλλος, εὖς, ος, το, fairness, beauty (which from καλος good, fair, beautiful), and ελαια an olive-tree.

A good olive-tree, as opposed to a wild one. occ. Rom. xi. 24.

Καλλίων, ορος, ὁ, ἡ, καὶ το—ον. Comparat. of καλος.

Better; hence Καλλιον, neut. used adverbially, Well enough, very well. occ. Acts xxv. 10. Comp. under Βελτιων.

Καλοδιδασκαλος, ος, ὁ, from καλος good, and διδασκαλος a teacher.

A teacher of what is good. occ. Tit. ii. 3.

Καλοποιεω, ω, from καλος good, and ποιεω to do.

To do well. occ. 2 Thess. iii. 13.

ΚΑΛΟΣ, η, ον, from the Heb. כָּלַם to complete, finish, perfect.

I. Good, in a natural sense. Mat. vii. 17, 18. (Comp. Mat. xii. 33.) Mat. xiii. 8, 23, 24, 48. John ii. 10.

II. Goodly, beautiful. Mat. xiii. 45. Luke xxi. 5.

III. Good, large, of measure. Luke vi. 38.

IV. Good, useful, profitable, convenient. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. 1 Cor. vii. 8, 26.

V. Good, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. Jam. iii. 13. Heb. xiii. 18, & al. freq. So Mat. xv. 26, Οὐκ ἐστὶ καλόν, it is not good, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein and Kypke.

Καλυμμα, ατος, το, from κακαλλυμμαι, perf. pass. of καλυπτω.

A covering, a vail. occ. 2 Cor. iii. 13, —16.

ΚΑΛΥΠΤΩ, from the Chald. N. *הִר* a covering, as the bark, skin, shell, plaster of a house, &c. See *Castell*, Hept. Lex. in *הִר*.

To cover, hide. occ. Mat. viii. 24. x. 26.

Luke viii. 16. xxiii. 30. 2 Cor. iv. 3.

Jam. v. 20. 1 Pet. iv. 8, where comp.

Prov. x. 12. 1 Cor. xiii. 7.

Καλως, Adv. from καλος.

I. Well, in a natural sense. Mark xvi. 18.

II. Well, in a spiritual or moral sense. Mat.

xv. 7. Mark vii. 6, 37. xii. 32, & al.

Καλως ποιειν, To do well. 1 Cor. vii. 37,

38. Comp. Jam. ii. 19. Acts x. 33,

where *Wetstein* shews that the purest

Greek writers apply the phrase in like

manner with a participle. Also, To do

good. Mat. v. 44. xii. 12. This latter

seems a *hellenistical* sense of the phrase,

in which it is used by the LXX, Zech.

viii. 15, for the Heb. *יָשָׁה*.

III. In granting or conceding, Well, right,

let it be so. occ. Rom. xi. 20. See

Wetstein.

IV. Ironically, in reproving, Well, mighty

well. occ. Mark vii. 9, where *Grotius*

observes, that the expression is entirely

Greek, and cites a remark of the Scho-

liast on *Aristophanes*, that *αποσφριζομενος*

και παραιταμενος ο Ευριπιδης λειπει το

ΚΑΛΩΣ. *Euripides* applies *καλως* in

aversion and *disgust*." Thus *probè* is

sometimes used in Latin, as by *Plautus*,

probè aliquem percutere, to cheat one

rarely, *Pseud.* ii. 2, 9. See also *Campbell*

on *Mark*.

V. "Honourably, in an honourable place."

Macknight. occ. Jam. ii. 3. Comp. Mat.

xxiii. 6.

Καμε, for *και με* by an Attic crasis

And, or both, me, me also, occ. John vii.

28, *Καμε οιδατε, και—*; Do ye both know

me, and —? where see *Campbell's* Note,

and comp. ch. viii. 14, 19. 1 Cor. xvi. 4.

Καμε πορευεσθαι, That I also should go.

ΚΑΜΗΛΟΣ, *κ*, *ο*, ultimately from the Heb.

לָמָל a camel, so called from the V. *לָמָל*

to requite, on account of the revengeful

temper of that animal. It was long ago

rightly observed by *Varro*, *De Ling.* Lat.

lib. iv. "Camelus suo nomine Syriaco in

Latium venit. The camel came into La-

tium with his Syrian name."

A camel, a well-known animal.

John the Baptist had a garment made of

camel's hair, Mat. iii. 4. Mark i. 6.

"This hair, Sir John Chardin tells us, is

not shorn from the camels like wool from

sheep, but they pull off this woolly hair,

which the camels are disposed in a sort to

cast off, as many other creatures it is well

known shed their coats yearly. This

hair, it seems, is made into cloth now;

for Chardin assures us the modern der-

vises wear such garments, as they do also

great leather girdles, and sometimes feed

on locusts." *Harmer's* Observations, vol.

ii. p. 487. To which I think we may

add, that the dervises appear to affect

such garb and food, in imitation of John

the Baptist, of whom see more in

Scheuchzer's Physica Sacra on Mat. iii.

4, and comp. *Campbell's* Note.

Our Saviour, Mat. xix. 24. Mark x. 25.

Luke xviii. 25, says, proverbially, It is

easier for τον καμηλον to go through the

eye of a needle, than for a rich man to

enter into the kingdom of heaven.

* It has been doubted whether by καμη-

λον he here meant a camel, or a cable-

rope; the analogy of nature, it must be

confessed, is better preserved in the latter

interpretation: But then there is in the

Jewish *Thalmud* a similar proverb about

an elephant; "Perhaps you are of the

city of *Pomboditha*, where they drive

an elephant through the eye of a needle."

And it may be justly questioned, not-

withstanding what *Stockius* cites from

Phavorinus and *Albert*, whether καμηλος

be ever used for a cable. The Scholiast on

Aristophanes, *Vesp.* 1130, is express, that

the word signifying a cable-rope is writ-

ten (not with an η, but) with an ι; "Κα-

μιλος δε, το παχυ σχοινιον, says he, δια-

τε ι;" and certainly the most usual sense

of καμηλος is a camel. I therefore em-

brace the common interpretation, given

by our translators; especially as the pro-

verb, in this view, seems quite agreeable

to the eastern taste. Thus Mat. xxiii. 24,

Straining off the gnat, and swallowing

the camel, τον καμηλον, is another pro-

verbial expression, and is applied to those

who at the same time they were supersti-

* For further satisfaction on this subject the reader may consult *Bochart*, vol. ii. 91, &c.

Suicer, who transcribes from him, in his *The-*

saurus under Καμηλος II. *Stockius's* Clavis, and

Wetstein's Various Readings in Mat. xix. 24.

tiously

tiously anxious in avoiding *small* faults, did without scruple commit the *greatest* sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean* animals *prohibited* for food. Comp. under Διῦλιζω.

The above cited are all the passages of the N. T. wherein the word καμηλος occurs.

The LXX have very frequently used it for the Heb. גמל, and once for בכרה a dromedary.

KAMINOΣ, α, ῆ, q. καυμινος, says Mintert, from καίωμαι to burn, succendor; but it may perhaps be better deduced from the Heb. חם to be warm, or from חם to be hot.

A furnace. occ. Mat. xiii. 42, 50. Rev. i. 15. ix. 2.

Καμμνω, by syncope for καταμνω, which from κατα, and μνω to shut, properly the eyes, which perhaps from the Heb. מחה to wipe, or brush, as the eye-lids, in closing, do the eyes.

To shut, close, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27, in both which passages the LXX version of Isa. vi. 10. is pretty exactly cited. The Grammarian Phrynichus objects to the use of καμμνειν for καταμνειν, as a barbarism, though he owns it is found in Alexis, who was an Attic writer. Thomas Magister, however, seems to admit its purity, Βυειν ἐπ' ὠτων, καμμνειν ἐπὶ ὀφθαλμων. Βυειν is spoken of the ears, καμμνειν of the eyes," says he; and Wetstein, whom see, cites from Athenæus ὅλην ΚΑΜΜΥΣΑΣ ἐπιγε, shutting (his eyes) he drank up the whole." See also Blackwall's Sacred Classics, vol. ii. p. 34, 35.

KAMNΩ, from the Heb. חם to be warm.

I. To labour even to fatigue.

II. To be fatigued, tired, or wearied with labour. In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. occ. Heb. xii. 3. Rev. ii. 3, where see Griesbach.

III. To labour under some illness, to be sick. occ. Jam. v. 15. The profane writers often apply the word, and particularly the particip. pres. καμνων, in this sense. See Wetstein on Jam. v. 15, and Suicer Thesaur.

Καμοι, for και εμοι by an Attic crasis.

And to me, to me also. occ. Luke i. 3.

Acts viii. 19. 1 Cor. xv. 8.

KAMPΤΩ, from the Heb. כח to bend (to which it answers in the LXX of Isa. lviii. 5.), μ being inserted before π as usual, and the verbal termination—τω added.

To bend, as the knees, to which only it is applied in the N. T. as it frequently is in the LXX for the Heb. כרע to bend. occ. Rom. xi. 14. xiv. 11. Eph. iii. 14. Phil. ii. 10.

Καν, for και εαν, by an Attic crasis.

1. And if, also if. Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9, Καν μιν ποιηση καρπον, ει δε μη—And if it bear fruit (well), but if not—. This is an elegant ellipsis, common in the Attic writers, particularly in Xenophon, as Raphelius has shewn. See also Hutchinson's Note 1, on Xenophon's Cyropæd. lib. vii. p. 416, 8vo. and Wetstein, and Campbell on Luke, where Kypke however, from ver. 8, understands αφες αυτην.

2. Even if, if but, if only, at least. Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. Even though, although. Mat. xxvi. 35. John viii. 14.

Καναניתης, α, ὁ. See under Ζηλωτης.

KANΩN, ονος, ὁ, from the Heb. קנף a reed or cane, whence also Καννα.

I. In Homer it signifies * a straight piece of wood accurately turned (tornatum) and made smooth, or somewhat similar, though of other matter; hence he uses it, 1st, for the two pieces of wood in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand to keep the shield steady. Il. viii. lin. 193, and Il. xiii. lin. 407. 2dly, for a straight staff or stick, from off which the wool or flax was drawn in spinning, the distaff, Il. xxiii. lin. 761. Hence

II. Κανων is any thing straight used in examining other things, as the tongue or needle in a balance, a plummet in building, &c.

III. In the N. T. A rule of conduct or behaviour. occ. Gal. vi. 16. Phil. iii. 16. But in this latter text κανονι is wanting in

* See Dammi Lex. in Κανων.

five ancient MSS. and one later. See *Wetstein* and *Griesbach*. The Greek writers often apply the word in this sense, as may be seen in *Elsner* and *Wolfius* on Gal. vi. To the instances they have produced I add from *Lucian*, *Demonax*, tom. i. p. 998. ΚΑΝΟΝΑ προτίθεσθαι, to propose a rule," of conduct namely. Comp. *Macknight* on Phil.

IV. A measure, a measuring rod, or the like. Thus in Ezek. xl. 3, 5, &c. the Heb. קֶנֶף is used for a measuring reed or rod: But by St Paul κανων is applied in a figurative sense to the thing or quantity measured, or to that portion of the Lord's field which he had as it were, measured out, and allotted to be cultivated by the Apostle. occ. 2 Cor. x. 13, 15; 16, where see *Wolfius*. *Aquila* uses the word, Job xxxviii. 5, for the Heb. קֶנֶף a measuring or marking line. Comp. 2 Chron. iv. 2. Isa. xlv. 13, in the Heb.

Καπηλευω, from καπηλος a taverner, a victualler, a vintner, so called, say some, from κακυνειν τον πηλον, adulterating the wine; for so πηλος is sometimes used, but properly signifies thick, turbid wine, from πηλος mud, mire: Καπηλος however may, I think, be better deduced from * καπη food, victuals, which from καπιω to eat, and this perhaps from the Heb. פָּקַד to feed, ט being substituted for פ, as usual.

I. To keep a tavern or victualing-house, to sell victuals and drink, and especially wine.

II. To make † a gain of any thing, especially by ‡ adulterating it with heterogeneous mixtures, as vintners have been in all ages too apt to do their wines. So in the LXX of Isa. i. 22, we read, οἱ ΚΑΠΗΛΟΙ σε μισγυσσι τον οινον ὑδατι, thy vintners mix the wine with water. Hence the verb is with a most striking propriety applied to those who, for filthy lucre's

* So *Suicer's* Thesaur. under Καπηλευω.

† So *Herodotus*, lib. iii. cap. 89, ΕΚΑΠΗΛΕΥΕΤΕ παντα τα περιγυμνα, he made gain of every thing; and *Herodian*, lib. vi. cap. 12, Ειρηνην χερσιν ΚΑΠΗΛΕΥΟΝΤΕΣ, making peace for money; and thus in Latin cauponari bellum is to make war for money. *Ennius* apud *Cicero*n. Offic. lib. i. cap. 12, where see *Bp. Pearce's* Note.

‡ Thus in *Scapula* we have ΚΑΠΗΛΕΥΕΙΝ τας δικας to sell judicial decrees, i. e. pronounce corrupt ones for money.

sake, basely adulterate the word of God with human imaginations, τας οικτιρας λογισμους αναμεισυνυλης τη χαριτι, as *Theodoret* well expresses it. occ. 2 Cor. ii. 17. Comp. ch. iv. 2. Tit. i. 11, and see *Raphelius*, *Wolfius*, *Wetstein*, and *Kypke* on 2 Cor. ii. 17.

Καπνος, σ, ο, from καιω to burn, and πνοη breath, q. d. εκ της καυσσεως πνοη, a breath, or exhalation from burning.

Smoke. Acts ii. 19. Rev. viii. 4, & al.

Καρδια, ας, η, either from καρ contract. || κη the heart, which perhaps from the Heb. קָרָא to be hot; Or may not καρδια (Ionic καρδιη) be better deduced from the Heb. קָרָא to palpitate as the heart? See 1 Sam. iv. 13. xxviii. 5. From קָרָא also the V. κραδαινω to shake to and fro, and Eng. heart, may be ultimately derived.

I. The heart. See Acts ii. 26. "The scripture, saith *Cocceius* in his Heb. Lexicon, attributes to the heart, thoughts, reasonings, understanding, will, judgement, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: The heart is therein used for the mind in general, as Mat. xii. 34. John xiii. 2. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the understanding, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the will, Acts xi. 23. xiii. 22. Rom. x. 1; for the memory, Luke i. 66. ii. 51; for the intention, affection, or desire, Mat. vi. 21. xviii. 35. (where see *Kypke*) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4, & al. freq; for the conscience, 1 John iii. 20, 21. Comp. *Campbell's* Prelim. Dissert. p. 129.

II. The middle or inner part of a man, including the stomach and bowels as well as the heart. occ. Acts xiv. 17. Comp. Rev. x. 9, MS. *Alexandr.* So the Scholiast on *Thucydides*, lib. ii. observes, that the ancients called the stomach, καρδιαν; and the Greek physicians use the terms καρδιαλγία, καρδιωμνος, and καρδιακη νοσος for affections of the stomach. See more in *Wolfius*.

|| Whence the Latin cor the heart, and Eng. cordial.

III. The

III. *The middle, or inner part*, as of the earth. This seems a merely *hellenistical* sense of the word, and thus it is used by the LXX for the Heb. לב, 2 Sam. xviii. 14. Ps. xlv. 2. or xlv. 3. Prov. xxiii. 34. Ezek. xxvii. 4, & al. and for לבב, Jonah ii. 4. occ. Mat. xii. 40, where καρδια της γης, *the heart or inner part of the earth*, plainly denotes *the grave*.

Καρδιογνωστης, α, ο, (q. καρδιων γνωστης), from καρδια *a heart*, and γνωστης *a knower*, which from γινω or γινωσκω *to know*.

A knower of hearts, one who knoweth the hearts, i. e. the most secret thoughts, desires, and intentions. occ. Acts i. 24. xv. 8.

Καρπος, α, ο. Eustathius deduces it from καρπα perf. mid. of καρφω *to dry* (which see under Καρφος), and says it properly denotes *the seed now ripe and dry*, the superfluous humidity being exhaled: But may it not rather be derived from the Heb. קצר *to strip*? Whence also the Eng. *crop, to carp*, &c.

I. *The fruit of the earth*. Jam. v. 7, 18. So in Homer καρπον αρετης, *the fruit of the ground*, Il. vi. lin. 142, & al.—of corn, Mat. xiii. 8, 26. Mark iv. 7, 8, 29. Luke viii. 8. xii. 17. John xii. 24.—of trees in general, Mat. iii. 10. or particularly of the fig-tree, Mat. xxi. 19. Mark xi. 14. Luke xiii. 6, 7, 9.—of the vine, John xv. 2. Comp. Mark xii. 2.

II. Καρπος της οσφους, *The fruit of the loins*, denotes the offspring of a man. Acts ii. 30. Comp. Οσφους. So Καρπος της κοιλιας, *The fruit of the belly or womb*, the offspring of a woman. Luke i. 42. Both these phrases seem *hellenistical*; the latter is used by the LXX, Gen. xxx. 2. Ps. cxxxii. 11, for the Heb. פרי בטן; and as to the former see Gen. xxxv. 11. 1. K. viii. 19. 2 Chron. vi. 9.

III. *Advantage, emolument, reward*. Rom. vi. 21. Phil. i. 22.

IV. *The effect or consequence*. See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. Jam. iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the *effect or consequence* of the Apostles preaching and living, or for the *persons or souls* converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the *works* of men, in a good

sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16, *The fruits*, by which false prophets are to be distinguished, are not merely nor principally their *bad lives* (for, though *inwardly ravening wolves*, yet they come in *sheep's clothing*,) but their *corrupt doctrines*. See 1 John iv. 1—3. Comp. Mat. xii. 33—37. Luke vi. 44, 45.

VI. Καρπος χειλεων, *The fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hos. xiv. 3, where the LXX render the Heb. שפתינו פרי by και ανλωποδωσμεν καρπον χειλεων ημων, *and we will render the fruit of our lips*. And in Isa. lvii. 19, we have the *Hebrew* phrase פרי שפתי, *the fruit of the lips*; and in Prov. xii. 14. xviii. 20, the similar expression פרי פי *the fruit of the mouth*, where the LXX, καρπων στοματος. The LXX also, according to the *Roman* edition and *Alexandrian* MS, use the phrase απο καρπων χειλεων αυτης, *of the fruit of her lips*, in Prov. xxxi. 31, where, however, the *Complutensian* reading of χειρων for χειλεων is preferable; for the Heb. is מפרי ידיה, *of the fruit of her hands*.

Καρποφορεω, ω, from καρποφορος, which see. I. *To bring forth fruit*, as the earth. occ. Mark iv. 28.

II. *To bring forth fruit*, i. e. good works, as believers. occ. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. Καρπος V.

III. *To bring forth fruit*, i. e. christian graces, faith, hope, charity, as the gospel doth. occ. Col. i. 6. Comp. ver. 4, 5, and Καρπος V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. occ. Rom. vii. 5.

Καρποφορος, α, ο, η, from καρπος *fruit*, and φερω *to bring*.

Bringing forth fruit, fruitful. occ. Acts xiv. 17. So Wetstein cites from Eustathius in Odyss. τας ΚΑΡΠΟΦΟΡΟΥΣ μηνας, *fruitful or fruit producing months*.

Καλιστα, ω, from καλιστα *strong*, which from καλος, used by transposition for κραλος *strength*.

To endure, persevere, persist with strength and courage. occ. Heb. xi. 27.

Καρφος, ιος, ες, το, from καρφω *to dry*, which from Heb. קצר *to dry*.

Any thing that is dry and light, as straw, stubble, chaff, a little splinter of wood, mote, &c. occ. Mat. vii. 3, 4, 5. Luke vi. 41, 42. See Wetstein on Mat.

KATA, A Preposition, from Heb. נָחַד to descend, come down, the initial כ being dropped as usual.

I. With a Genitive.

1. *Down.* Mat. viii. 32. Mark v. 13. Luke viii. 33. So in *Epictetus* Enchirid. cap. lxi, we have ΚΑΤΑ ΚΡΗΜΝΟΥ—*φριεσθαι, to fall down a precipice.*"

2. *Against.* Mat. v. 11, 23. Mark ix. 40. & al. freq. Comp. John xix. 11.

3. *Of, concerning.* 1 Cor. xv. 15.

4. *Throughout.* Acts ix. 31.

5. *Upon, or more strictly, Down upon.* Mark xiv. 3. (So *Homer* Il. iii. lin. 217, ΚΑΤΑ χθονος ομμάλα πηξας, *Fixing his eyes down upon the ground.*") 1 Cor. xi. 4, where understand *καλυμμα* a covering. In *Plutarch*, *Apophtegm.* tom. ii. p. 200. E. the phraseology is complete, *Κατα της κεφαλῆς ἔχων τὸ ἱμάτιον*, *having his outer robe upon his head.*"

6. *By, i. e. by the name and authority, in adjuring.* Mat. xxvi. 63.

II. With an Accusative.

1. *According to.* Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14.

2. *After the manner or custom of.* John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So *Lucian* Reviv. tom. i. p. 388, ΚΑΤΑ ΤΗΝ ΜΕΛΙΤΤΑΝ *απανθισαμένος, sipping the flowers after the manner of or like a bee.*" See also *Wetstein* on Rom. iii. 5. who shews that the phrase *κατ' ἀνθρώπων* is used in the like view by the best Greek writers. Comp. *Macknight* on 1 Cor. xv. 32.

3. *After, according to the example, or in imitation of.* Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of *κατά.* See *Blackwall's* Sac. Clas. vol. i. p. 140. *Raphelius* on Rom. xv. 5, and *Wetstein* and *Kypke* on Gal. iv. 28. To the instances produced by them I add from *Lucian* De Mort. Peregr. tom. ii. p. 757, *Απηνθρακῶσαι—ΚΑΤΑ τὸν Εμπεδοκλέα*, *has been reduced to cinders after the example of Empedocles.*"

4. *Κατὰ Θεόν, According to the will or appointment of God.* Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. *Wetstein* on Rom.

viii. 27, shews that the Greek writers use *κατὰ* with Θεόν in the same sense. To his instances I add from *Plato*, *Apol.* *Socrat.* § 9. edit. *Forster*, *Ἐξουῶ ΚΑΤΑ τὸν Θεόν*, *I seek according to the will of the God.*"

5. *With respect to, on account of.* Phil. iv. 11. 2 Tim. i. 1, 9, and *Macknight.*

6. *In or at.* See Mat. i. 20. Acts xi. 1. xiii. 1. xxvii. 2. Heb. i. 10. 2 Tim. iv.

1. Of time, *Κατὰ καιρὸν*, *In, or at, a convenient or proper time, seasonably.* Rom. v. 6. *Κατὰ τὴν ἡμέραν τῆς πειρασμῆς*, *In the day of temptation,* Heb. iii. 8. So *Josephus* Ant. lib. xv. cap. 10. § 3, ΚΑΤΑ—τὴν πρώτην ἡμέραν, *On the first day;*" and *Herodotus*, lib. i. cap. 67, ΚΑΤΑ τὸν κατὰ Κροίσον χρόνον, *In the time of Croesus.*"

7. *Along, all along.* Acts v. 15.

8. *As to, as concerning.* Rom. i. 3. ix. 5.

9. *Concerning.* Acts xxv. 14, *Τὰ κατὰ τινά,* *The things relating to, or concerning any one,* Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase ΤΑ ΚΑΤΑ, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in *Wetstein* on Eph. vi. 21, and in *Hoogeven's* Note on *Vigerus* De Idiotism. cap. i. reg. 5.

10. *Unto, to, into.* Luke x. 32, 33. Acts viii. 3. xvi. 7.

11. *Towards.* Acts xxvii. 12. Phil. iii. 14.

12. *By or on, a way.* Acts viii. 36.

13. *Among.* Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28, and *Wetstein* there.

14. *On, by reason of, for.* Mat. xix. 3, where *Kypke* shews that it is used in the same sense by *Pausanias*, *Plutarch* and *Josephus*, and joined with *αἰτίας* or *αἰτίας.*

15. *By, by means of.* 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of,* denoting the motive. 1 Tim. v. 21. So Phil. ii. 3, where see *Wetstein*, who shews that the Greek writers apply *κατὰ* in like manner.

17. *By, from,* signifying the proof. Luke i. 18.

18. *By, with,* denoting the manner. Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6.

19. *As, for.* Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes *distribution*, *Καθ' ἑνός*, *One by one, singly,* John xxi. 25. *Κατὰ δύο*, *By two,*

two, 1 Cor. xiv. 27, where *Wetstein* cites the same phrase from *Plutarch*. καθ' ἡμέραν, *Day by day, daily*. Mat. xxvi. 55. Luke xi. 3. Κατ' εἶος, *Every year*, Luke ii. 41. Acts xv. 21. Κάτα πόλιν, *In every city*, Tit. i. 5. Κάτα πόλιν καὶ κωμὴν, *Through every city and village*, Luke viii. 1, where see *Wetstein*.

21. Κατ' ὀφθαλμούς, *Before the eyes*. Gal. iii. 1. *Aristophanes*, cited by *Wetstein* has the same phrase.

22. Κάτα πρόσωπον, *In the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely *hellenistical*, being often used by *Polybius*. (See *Wetstein* on Luke, and *Raphelius* on Acts.) Also, *To the face*. Gal. ii. 11. So *Polybius* frequently. See *Raphelius*.

23. Καθ' ἑαυτήν, *By itself, apart, alone*. Jam. ii. 17. See the following sense, and *Wetstein* on Acts xxviii. 16.

Καθ' ἑαυτόν. Acts xxviii. 16. "*Raphelius* has shewn that the expression καθ' ἑαυτόν may signify either *apart*, (for which see *Bos Exercit.* p. 91.) or *at his own pleasure*: But it is well known it often signifies *at one's own house*, and so ver. 30, seems to explain it here." *Doddridge*. See also *Wetstein*. The French phrase chez lui, *at his own house*, seems very exactly to answer the Greek καθ' ἑαυτόν.

24. Κάτα ταύτα, literally, *According to these things*, i. e. *In the same or like manner*. Luke vi. 23, 26. xvii. 30.

III. In Composition it denotes,

1. *Down*, as in καταβαίνειν *to come down*, καταπίπτω *to fall down*.

2. *Against*, as in κατακαυχάομαι *to boast against*, καταμαρτυρεῖν *to bear witness against*.

3. *With or to*, as in καταριθμῶ *to number with or to*.

4. It adds an *ill* sense to the simple word, as δυναστεῖν is *to rule*, καταδυναστεῖν *to tyrannize, oppress by power*; αγωνίζομαι is *to fight*, καταγωνίζομαι *to subdue in fighting or war*.

5. It imports intenseness, as καταγω *to break in pieces*, καταίδωλος *full of idols*, καταγγέλλω *to declare aloud*.

Καταβαίνειν, from κάτω down, and βαίνειν *to come*.

To come down, descend. See Mat. iii. 16. vii. 25. viii. 1. xiv. 29. xxiv. 17. xxvii.

42. Mark iii. 22. Luke ix. 54. xxi. 44. John iii. 13. Acts vii. 34.

Καταβάλλω, from κάτω down, and βάλλω *to cast*.

I. *To cast or throw down*. occ. Rev. xii. 10. Applied figuratively. 2 Cor. iv. 9.

II. Καταβάλλομαι, Mid. *To lay down, lay, as a foundation*. occ. Heb. vi. 1, where *Wetstein* cites the same phrase from *Dionysius Halicarn.* *Porphyrus*, and *Josephus*.

Καταβαρύνω, ω, from κάτω down, and βαρύνω *to burden*.

To burden, oppress, weigh down. occ. 2 Cor. xii. 16.

Καταβάσκει, ιος, att. εως, ή, from καταβαίνειν. *Descent, lower part*. occ. Luke xix. 37.

Καταβήμι, from κάτω down, and obsol. βήμι *to come*.

To come down. An obsolete V. whence in the N. T. we have perf. act. καταβέβηκα, John vi. 42; 2 aor. κατέβην, Acts vii. 34; imperat. καταβήθι, Mat. xxvii. 40, for which according to the Attic dialect καταβα*, Mark xv. 30, and 3d person καταβαίω, Mark xv. 32, as if from καταβαω (so αναβα, Attic for αναβήθι, Rev. iv. 1.) 2 aor. infin. κατέβηναι, Luke iii. 22; particip. καταβάς, John vi. 51; 1 fut. mid. καταβήσομαι, 1 Thess. iv. 16. See under Καταβαίνειν.

Καταβιβάζω, from κάτω down, and βιβάζω *to cause or make to come*.

To cause to come down, to bring down. occ. Mat. xi. 23; Luke x. 15.

Καταβολή, ης, ή, from καταβάλλω.

A casting or laying down.

I. *A casting down, or dejection*, as of seed. occ. Heb. xi. 11, *By faith Sarah herself received δύναμιν εἰς καταβολὴν σπέρματος*, *ability for the dejection of seed*, i. e. for nourishing and bringing to a perfect foetus the seed cast down and received; for I think with *Beza*, *Capellus*, and other learned men, that καταβολή is to be referred to *Abraham*, not to *Sarah*. *Raphelius*, in his annotation on this place, cites a passage from *Lucian's Amores*, where ΚΑΤΑΒΟΛΑΣ ΣΠΕΡΜΑΤΩΝ is expressly referred to the male; and the verb καταβάλλειν is often applied in like manner by the medical writers among the Greeks. See *Wetstein*, and *Kypke* on Heb. xi. 11.

* So *Aristophanes Vesp.* lin. 973,

Καταβα, καταβα, καταβα—

Z. 2.

II. Κατα-

II. Καταβολή τῶν κόσμων, *The foundation of the world.* Matt. xiii. 35. xxv. 34. & al. Comp. Καταβάλλω II. If καταβολή in this expression be understood strictly in this sense, it will seem parallel to the Heb. יָסַד *founding or laying a foundation*; and the whole phrase καταβολή τῶν κόσμων will answer to the Heb. יָסַד יְהוָה *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the beginning of the formation of the shell of earth between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κόσμος must be meant *the earth* exclusively. But since κόσμος in the N. T. is rarely confined to the earth (comp. under Κόσμος II), but generally includes the whole beautiful machine of nature, καταβολή should rather, I think, be rendered the *structure, conformation, or the like*; especially as this noun, which occurs nowhere in the LXX, is thus applied, 2 Mac. ii. 29, Καθὰπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης ΚΑΤΑΒΟΛΗΣ φροντισέον—Eng. Transl. *For as the master-builder of a new house must care for the whole building*—Vulg. *Structurâ*.

Καταβραβεύω, from κατά against, and βραβεύω to be a judge or umpire, and so assign the prize in a public game.

I. Properly, *To defraud or deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game.* So Chrysostom, Homil. VII. Καταβραβεύσθηναι εἶναι ὅταν παρ' ἑτέρῳ μὲν ἡ νίκη ἢ, παρ' ἑτέρῳ δὲ τὸ βραβεῖον, ὅταν ἐπηρεασθῇ ὁ νικησας. Καταβραβεύσθηναι is, when the victory belongs to one, but the prize is given to another, when the victor is wronged."

II. *To judge against, or condemn, unjustly, and through the artifice of the opposite party in a judicial cause.* So Demosthenes, Cont. Mid. applies καταβραβεύσθηναι to one condemned through artifice and fraud in a judicial process—"insidiosè circumventum, insidiously circumvented." Taylor's Demosth. tom. iii. p. 120. occ. Col. ii. 18, where it seems to correspond to κρινω, ver. 16, accordingly Hesychius ex-

plains καταβραβεύσθηναι by κατακρίνεται is condemned; but Chrysostom, attending no doubt to the injustice implied in the word, interprets καταβραβεύω by ἐπηρεάζω injure, wrong. The term καταβραβεύω may indeed allude to the Christian βραβεῖον or prize (Phil. iii. 14.) but does not, I think, signify actually depriving others of it, but only pronouncing or judging them unworthy to obtain it; Eng. Marg. *judge against you*. As to the various interpretations of this word the reader may consult Suicer Thesaur. Elsner, Wolfius, and Wetstein.

Καταγγελλεύς, εὐς, ὅ, from καταγγέλλω.

A proclaimer, publisher. occ. Acts xvii. 18.

Καταγγέλλω, from κατά intens. and ἀγγέλλω to declare.

To declare plainly, openly, or aloud, to proclaim, preach, publish. See Acts iv. 2. xiii. 5, 38. xvi. 21. xvii. 23. Rom. i. 8. Comp. 1 Cor. xi. 26.

Καταγέλλω, ω, from κατά denoting ill or against, and γέλλω to laugh.

To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53.

Καταγινώσκω, from κατά against, and γινώσκω to know, determine.

I. *To condemn.* occ. 1 John iii. 20, 21.

II. *To blame.* occ. Gal. ii. 11, Κατεγνωσμένος, *To be blamed, worthy of blame, reprehendendus, reprehensibilis.* This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian De Saltat. cited by Elsner, Ἀληθῶς ἐπὶ μανίᾳ ΚΑΤΕΓΝΩΣΜΕΝΟΣ, *To be justly charged with madness.*" Comp. under Εἰσθάνειν, and Τηρεῖν II.

Καταγῶ, or καταγινῶμι, from κατά intens. and ἀγῶ, or ἀγινῶμι, to break, which from the Heb. פָּרַץ to compress, squeeze. *To break in pieces, break.* occ. Mat. xii. 20. John xix. 31, 32, 33. The 1st fut. of this V. καταγῶ, 1st aor. καταγῆα, 2d aor. pass. καταγην, are so formed according to the Attic dialect, subj. καταγῶσιν, with the augment unusually retained, John xix. 31.

Καταγῶ, from κατά down and ἀγῶ to bring.

I. *To bring down.* occ. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6.

II. As

II. As a term of navigation, *Καταγειν το πλοιον*, *To bring a vessel to land*. When a vessel is out at sea, it really appears to be raised above the surface of the land, and is in Greek said to be *μειωρος* high, in Latin *altum tenere*, and in French *être à la hauteur d'un lieu*, to be at the height of (i. e. off) a place. So when men bring it to land, they are, by the same analogy, said *καταγειν* to bring it down. occ. Luke v. 11, where see *Wetstein*. *Καταγομαι*, *To be brought down*, in this sense, i. e. to make land, or a port, to touch, land. So the Latins say *nave devehit*. occ. Acts xxi. 3. xxvii. 3. xxviii. 12.

Καταγωνιζομαι, Mid. from *κατα* denoting ill, and *γωνιζομαι* to contend, fight. *To subdue in war or battle*. occ. Heb. xi. 33. *Lucian* and *Ælian* apply the V. in the same view, as may be seen in *Wetstein*.

Καταδew, ω, from *κατα* intens. and *δew* to bind. *To bind up*. occ. Luke x. 34, where it is spoken of wounds, as it likewise is *Ecclus.* xxvii. 21. *Comp.* *Ezek.* xxx. 21. xxxiv. 4, 16, in the LXX, where it answers to the Heb. *שבר* to bind, which is also applied to wounds.

Καταδηλος, ο, η, και το—ον, from *κατα* intens. and *δηλος* manifest. *Quite manifest, exceedingly evident*. occ. Heb. vii. 15.

Καταδικαζω, from *κατα* against, and *δικαζω* to judge, pronounce sentence, which from *δικη* judgment. *To pronounce sentence against, condemn*. occ. Mat. xii. 7, 37. Luke vi. 27. Jam. v. 6.

Καταδιωκω, from *κατα* intens. and *διωκω* to follow. *To follow earnestly, prosequor, insequor*. occ. Mark i. 36.

Καταδουλω, ω, and —ομαι, σμαι, Mid. from *κατα* intens. and *δουλω* to enslave. *To enslave entirely, reduce to absolute slavery*. occ. 2 Cor. xi. 20. Gal. ii. 4.

Καταδρεμω, obsol. from *κατα* down, and obsol. *δρεμω* to run; whence 2d aor. *κατεδραμον*. *To run down*. occ. Acts xxi. 32.

Καταδυνασενω, from *κατα* denoting ill, and *δυνασενω* to rule, which from *δυναστης* a potentate. *To tyrannize over, to oppress tyranni-*

cally. occ. Jam. ii. 6. Acts x. 38, where comp. Mat. xv. 22, 28. Luke ix. 39, 42, and under *Δαιμονιον* III. This V. is used by the LXX, *Ezek.* xviii. 12. & al. and in the Apocrypha, *Wisd.* ii. 10, & al. and also by the Greek writers, as cited by *Wetstein* on Acts.

Καταισχυνω, from *κατα* intens. or denoting ill, and *αισχυνω* to shame.

I. *To shame, make askamed, confound*. occ. 1 Cor. i. 27. xi. 22. *Καταισχυνομαι*, Pass. *To be ashamed, confounded*. occ. Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16.

II. *To make ashamed*, as importing the disappointment of one's hopes or expectations. occ. Rom. v. 5. *Καταισχυνομαι*, Pass. *To be thus ashamed*. occ. Rom. ix. 33. x. 11. 1 Pet. ii. 6.

III. *To shame, dishonour*. occ. 1 Cor. xi. 4, 5. *Κατακαιω*, from *κατα* intens. and *καιω* to burn.

To burn, burn up. See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10, where see *Vitranga*, *Observ. Sacr. lib. iv. cap. 16*.

Κατακαλυπτω, from *κατα* intens. and *καλυπτω* to cover.

To cover, veil. Κατακαλυπτομαι, Pass. *To be covered, veiled*. occ. 1 Cor. xi. 6, 7.

Κατακαυχαι, ωμαι, from *κατα* against, and *καυχαι* to boast.

To glory, or boast against. occ. Jam. ii. 13. iii. 14. Rom. xi. 18, where observe that *κατακαυχασαι* is the 2d pers. indicat. according to the Doric and Attic dialect for *κατακαυχαι*, or *κατακαυχα*. Comp. under *Καυχαι*.

Κατακειμαι, from *κατα* down, and *κειμαι* to lie.

I. *To lie, or be laid, down* upon a bed, or couch, as a person sick. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See *Wetstein* and *Kypke* on Mark i. 30.

II. *To lie down, recline to meat*. Mark ii. 15. xiv. 3. 1 Cor. viii. 10. Comp. *Ανακειμαι* II. And observe that *κατακειμαι* is used in this sense also by the purest Attic writers, as may be seen in *Wetstein* on Mark ii.

Κατακλαω, ω, or *Κατακλαζω*, from *κατα* intens. and *κλαω* or *κλαζω* to break.

To break in pieces, break. occ. Mark vi. 41. Luke ix. 16.

Κατακλείω, from *κατα* intens. and *κλείω* to shut.

To shut up, as in prison. occ. Luke iii. 20. Acts xxvi. 10.

Κατακληροδοῖω, ω, q. *κατα* κληρον δώω, or διδωμι.

To distribute by or according to lot, or for an inheritance. Comp. *κληρος*. occ. Acts xiii. 19, where Vulg. *sorte distribuit, he distributed by lot*. Comp. Josh. xiv. 1, 2. The LXX (according to the Alexandrian and Oxford MSS, and the Complutensian and Aldus's edition) have used this V. Deut. xxi. 16, for the Heb. *יִתְּנָה* to cause to inherit, and (according to the Complutensian and Aldus's edition) Josh. xix. 51, for the Heb. *יִתְּנָה*. It is also found 1 Mac. iii. 36. But in Acts xiii. 19, very many MSS, five of which ancient, have *κατεκληρονομήσεν*, which reading is accordingly embraced by Mill, Wetstein and Griesbach. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for *וָרִי* or *יִתְּנָה*. It occurs likewise Eccles. iv. 16, or 17. xv. 6, & al.

Κατακλινω, from *κατα* down, and *κλινω*.

To cause to lie down, or to recline, as to meat. occ. Luke ix. 14, where see Wetstein. *Κατακλινομαι*, Pass. To be or be laid down, to recline, as to meat. occ. Luke xiv. 8. xxiv. 30.

Κατακλυζω, from *κατα* intens. and *κλυζω* to wash, wash away, which may be either considered as a word formed from the sound, like *plash, splash* in Eng. or derived perhaps from Heb. *גָּלַח* to loose, loosen; as *λავω* to wash, may be from *לָוַה* to loosen.

To deluge, overwhelm with water. occ. 2 Pet. iii. 6.

Κατακλυσμος, σ, ό, from *κατακλυσμαι*, perf. pass. of *κατακλυζω*.

A deluge of water. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5.

Κατακολουθεω, ω, from *κατα* intens. and *ακολουθεω* to follow.

To follow after. occ. Luke xxiii. 55. Acts xvi. 17.

Κατακοπῶ, from *κατα* intens. and *κοπῶ* to cut, bat e

To cut, beat, or wound much, concido. occ. Mark v. 5, where Kypke cites from Achilles Tatius, *ΚΑΤΑΚΟΠΤΕΙ με πληγαις, he batters me with blows;* and

from Arrian Epictet. lib. iii. cap. 26, p. 368. participle *ΚΑΤΑΚΟΠΕΝΤΑ* applied to a cock wounded in fighting.

Κατακρημνίζω, from *κατα* down, and *κρημνίζω* to throw headlong, which from *κρημνος* a precipice.

To throw or cast headlong down a precipice, to precipitate. occ. Luke iv. 29. Josephus uses this V. in the same sense, Ant. lib. xiii. cap. 8. § 1, and De Bel. lib. vi. cap. 3. § 1, and cap. 4. § 1.

Κατακριμα, αῖος, το, from *κατακριμαι*, perf. pass. of *κατακριναι*.

Condemnation. occ. Rom. v. 16, 18. viii. 1.

Κατακρινω, from *κατα* against, and *κρινω* to judge.

I. To pronounce sentence against, condemn, adjudge to punishment. Mat. xx. 18. xxvii. 3. John viii. 10, 11. Mark xvi. 16, where see Campbell.

II. To furnish matter or occasion for condemnation, to prove or shew worthy of condemnation. Mat. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7.

III. To punish. occ. 2 Pet. ii. 6.

IV. To weaken, enervate, repress. Spoken of sin, To take away its condemning power. occ. Rom. viii. 3, where see Whitby.

Κατακρισις, ιος, att. εως, ή, from *κατακριναι*.

I. Condemnation. occ. 2 Cor. iii. 9.

II. Accusation, blame. occ. 2 Cor. vii. 3.

Κατακυριεω, from *κατα* intens. or denoting ill, and *κυριεω* to rule;

I. To rule imperiously, lord it over. occ. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3.

II. To get the mastery. occ. Acts xix. 16.

Καταλαλειω, ω, from *κατα* against, and *λαλειω* to speak.

Governing a Genitive by the force of the Preposition, To speak against. occ. Jam. iv. 11, thrice. 1 Pet. ii. 12. iii. 16.

Καταλαλια, ας, ή, from *καταλαλος*.

A speaking-against, evil-speaking, obloquy, reproach. occ. 2 Cor. xii. 20. 1 Pet. ii. 1.

Καταλαλος, σ, ό, ή, from *καταλαλειω*.

A speaker against another, a speaker of evil, a detractor; occ. Rom. i. 30.

Καταλαμβάνω, from *κατα* intens. and *λαμβάνω* to take.

I. To seize. occ. Mark ix. 18.

II. To lay hold on, apprehend, but in a figurative sense. occ. Phil. iii. 12, twice, where

where *διωκω* and *καταλαβω* are agonistical words used likewise by *Lucian*.

See *Macknight*, and comp. 1 Cor. ix. 24.

III. *To take, catch unawares.* occ. John viii. 3, 4.

IV. *To come upon, overtake,* as the day, or the darkness. occ. 1 Thess. v. 4. John xii. 35. And in this sense the learned *Lambert Bos* understands it also, John i. 5, in which, notwithstanding *Wolffius's* objections, he is followed by *Waterland*, in his *Importance of the Doctrine of the Holy Trinity*, p. 257, and Addend. p. 505, 2d edit. And it must be admitted that the expression in John i. 5, is exactly parallel to that in John xii. 35, and quite agreeable to the style of the Greek writers, as may be seen in *Wetstein* on the former text, and in *Kypke* on the latter.

V. *To attain, obtain.* Rom. ix. 30, where see *Macknight*, and comp. under Sense II.

VI. *To apprehend, comprehend mentally.* occ. Eph. iii. 18.

VII. *καταλαμβάνομαι*, Mid. *To perceive, understand, find,* *comperio*. occ. Acts iv. 13. x. 34. xxv. 25.

Καταλεγω, from *κατα το*, *with*, and *λέγω* *to choose, gather*, which from the Heb. *קָבַץ* *to take*.

To receive into a number, put upon a list, enrol, *allego*. occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. See *Wetstein*.

Καταλειμμα, *ατος, το*, from *καταλείμμαι*, 1 pers. perf. pass. of *καταλείπω*.

A remnant, residue. occ. Rom. ix. 27.

Καταλείπω, from *κατα* intens. and *λείπω* *to leave*.

I. *To leave, depart from a place.* Mat. iv. 13.—from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave.* See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1.

III. *To leave, forsake.* See Mat. xix. 5. Luke v. 28. x. 40. Acts ii. 31. vi. 2. 2 Pet. ii. 15.

IV. *To reserve.* occ. Rom. xi. 4.

Καταλάβω, from *κατα* intens. and obsol. *λάβω* *to take*.

To take, seize. An obsolete V. whence in the N. T. we have perf. act. infin.

Attic *καίειληφεναι*, 2 aor. *κατέλαβον*, subjunct. *καίελαβω*, perf. pass. particip.

καίειλημμενος, 1 aor. pass. *καίειληφέν*, John viii. 4.

Καταλιθαζω, from *κατα* intens. and *λιθαζω* *to stone*.

To stone, overwhelm with stones. occ. Luke xx. 6.

Καταλλαγή, *ης, ή*, from *κατηλλαγα* perf. mid. of *καταλλάσσω*.

A reconciliation. occ. Rom. v. 11. xi. 15. 2 Cor. v. 18, 19.

Καταλλάσσω from *κατα* intens. and *αλλάσσω* *to change, alter*.

To reconcile, i. e. *change* a state of enmity between persons to one of friendship. occ. 2 Cor. v. 18. 19, 20. *Καταλλάσσομαι*, pass. *To be reconciled.* occ. Rom. v. 10, twice. 1 Cor. vii. 11. 2 Cor. v. 20.

Καταλοιπος, *υ, ο, ή*, from *καταλειποα*, perf. mid. of *καταλείπω*.

Remaining, the rest. occ. Acts xv. 17.

Καταλυμα, *ατος, το*, from *καταλυνω* *to unloose*.

I. *An inn*, so called from the ancient travellers there *loosening* their own girdles, sandals, &c. and the pads and burdens of their beasts. 'Ο της ξενίας τοπος—λεβεται ΚΑΤΑΛΥΜΑ εν ω δηλαδή τα υποζυγια και φορτια ΛΥΟΝΤΑΙ, The place of entertainment is called *καταλυμα*, in which namely beasts and burdens are *loosed*," says *Eustathius* on *Odys.* iv. lin. 28. "But these places were very different from the present *Inns* among us, and, no doubt, rather resembled the *Connacs*, *Khanes*, or *Caravanseras*, which to this day, in the eastern countries, rarely afford any other accommodations than *bare walls*, and a wretched lodging." Heb. and Eng. Lexicon under *יָלַד*. But comp. *Campbell* on *Luke*, occ. *Luke* ii. 7.

In this sense the LXX have used it for the Heb. *יָלַד*, *Exod.* iv. 24.

II. *A guest-chamber, a dining-room*, where the guests *loosed* their sandals, &c. before they sat down to meat. occ. Mark xiv. 14. Luke xxii. 11. Comp. *Luke* vii. 44. and see *Wetstein* on *Mat.* iii. 11, and on *Luke* vii. 38.

The LXX use it in this sense also for the Heb. *קָבַץ*, 1 Sam. ix. 22.

Καταλυνω, from *κατα* intens. and *λυνω* *to loose*.

I. *To loose, unloose*, what was before bound

or fastened. Thus sometimes used in the profane writers.

II. *To refresh one's self, to bait, or be a guest.* occ. Luke ix. 12. xix. 7. It properly refers to persons loosening their girdles or sandals, when they baited on a journey, or reclined to meat. Comp. under *Καταλυμα* I. II. Our translators render the V. *to lodge*, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb. *לָחַץ*. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8.

III. *To dissolve, demolish, destroy, subvert, or throw down*, as a building, or its materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) So *Homer*, Il. ii. lin. 117, and Il. ix. lin. 24,

—Πολλῶν πόλεων ΚΑΤΕΑΥΣΕ καρήνα.

—The heights of many cities hath destroyed.

—as the law and the prophets, Mat. v. 17, where see *Wetstein* and *Campbell*.

—as a work, Acts v. 38, 39. Rom. xiv. 20.

Καταμανθάνω, from *κατά* intens. and *μανθάνω* to learn.

To consider, contemplate. occ. Mat. vi. 28. In this sense it is used by *Epicetus*, *Enchirid. cap. 36*. Τὴν σεαυτοῦ φύσιν ΚΑΤΑΜΑΘΕ, *Consider your own nature.* See more in *Wetstein* and *Kypke*. And thus likewise the LXX apply it, Gen. xxiv. 21, for the Heb. *הָאֲדָמָה* to be astonished, and Job xxxv. 5, for the Heb. *רָאָה* to behold, contemplate. Comp. also Lev. xiv. 36, where it is used for the Heb. *רָאָה*, and Ecclus. ix. 5, 8.

Καταμαρτυρῶ, ω, from *κατά* against, and *μαρτυρῶ* to witness.

To witness against. occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4.

Καταμένω, from *κατά* intens. and *μένω* to remain.

To remain, abide continually. occ. Acts i. 13.

Καταμονάς, Adv. from *κατά* in, at, and *μονός* alone.

Apart, in private, χωρᾶς places namely being understood. occ. Mark iv. 10. Luke ix. 18. *Καταμονάς* is often used in the LXX either as one or as two words, and sometimes in the purest

Greek writers. To the instances *Wetstein*, on Mark iv. 10, has cited from *Thucydides*, *Athenæus*, *Lucian*, &c. I add from *Josephus* in his *Life*, § 63, ὡς ΚΑΤΑΜΟΝΑΣ τι βυλομενος εἰπεῖν, as being desirous of saying something in private."

Καταναθεμα, ατος, το, from *κατά* intens. and *αναθεμα* a curse.

A great curse, a most cursed thing, or person. as Heb. *כִּלְבָּן* is used, Deut. vii. 26. occ. Rev. xxii. 3, where comp. Zech. xiv. 11. Heb. and LXX; and observe, that in Rev. the *Alexandrian* and thirteen later MSS read *καταθεμα*, which reading is approved by *Mill* and *Wetstein*, and received into the text by *Griesbach*. See the following verb; but comp. *Vitringa* and *Wolfius*.

Καταναθεματίζω, from *καταναθεμα*.

To curse violently. occ. Mat. xxvi. 74, where observe that almost all the ancient and most of the more modern MSS read *καταθεματίζειν*, which reading is accordingly adopted by *Wetstein* and *Griesbach*.

Καταναλίσκω, from *κατά* intens. and *αναλίσκω* to consume.

To consume, devour, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3. in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4, the word is applied to the action of fire for the Heb. *אָכַל* to eat, consume.

Καταναρκαω, ω, from *κατά* against, and *ναρκαω*, to be numbed, torpid, which simple V. is used by the LXX in Job xxxiii. 19, and is derived from *ναρκη* the torpedo, or *cramp-fish*, so called perhaps from Heb. *קָרַע*, on account of the pain his stroke occasions, of which more presently.

Governing a genitive of the person, *To be idle* (i. e. as it were, numbed and torpid) to another's damage, obterpeo cum alicujus incommodo, *Leigh*, *Mintert*, *Stockius*; or according to *Stolberg*, cited and approved by *Wolfius* on 2 Cor. xi. 8, *To incommode or lie heavy upon, like a torpid and useless limb.* "Therefore *Hesychius*, adds he, explains *εναρκεῖσθαι* by *ἐβαρύναι* I have burdened; and *Plutarch* (*De Solert. Animal. tom. ii. p. 978*, B. whom see) calls the *torpor* occasioned by the fish βαρυτητα ναρκωδη a torpid stupor. Nor must we in this compound verb neglect the

the Preposition *κατα*, which often denotes somewhat that is *against*, or *inconvenient* to another. The Vulgate rightly, *nemini onerosus fui, I have been burdensome to no one.*" Thus *Stolberg*. occ. 2 Cor. xi. 8, (where see *Wetstein*.) xii. 13, 14.

"The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it into his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. *Reaumur* resolved it into the action of a vast number of minute muscles, which by their accumulated force gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr *Walsh* has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock* resembling that of the natural one can be given.—The fish, as is reasonable to imagine, seems to have this electric property in his own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes *."

Κατανύω, from *κατά* downwards, and *νύω* to nod, beckon.

To nod, beckon, properly by inclining the head, as it is used by several of the Greek writers cited by *Wetstein*. occ. Luke v. 7.

Κατανοέω, *ω*, from *κατά* intens. and *νοέω* to mind.

To observe, remark, consider, contemplate. See Mat. vii. 3. Luke xii. 24,

* *Encyclopædia Britannica*, 3d edit. in ELECTRICITY, No. 258, 259, 260.

27. xx. 23. Acts vii. 31. xi. 6. xxvii. 39. Heb. iii. 1. x. 24.

Καταβλέπω, *ω*, from *κατά* intens. and *βλέπω* to meet.

I. To come to, arrive at, a place. See Acts xvi. 1. xviii. 19. xx. 15. Comp. 1 Cor. x. 11. xiv. 36.

II. To come to, arrive at, attain. Acts xxvi. 7. Eph. iv. 13.

Κατανύξω, *ω*, att. *νω*, *η*, from *κατα* intens. or *κατα* intens. *νω* to nod, as persons asleep are apt to do, which from the Heb. *נוע* to move, shake.

Slumber, or rather, *Deep sleep*. occ. Rom. xi. 8, which is a citation from Isa. xxix. 10, where the LXX use *κατα* intens. *νω* in the same sense for the Heb. *תרדמה* a dead or deep sleep. And in this view the V. *κατα* intens. *νω* seems to be applied, Eccclus. xx. 21, *There is that is hindered from sinning through want, and when he layeth down to rest, & κατα* intens. *νω*, he will not sleep sound, i. e. because he will be employed in devising mischief. Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. *κατα* intens. *νω*, or rather *κατα* intens. *νω* for the Heb. *דמה* or *דמם* to be still. See Isa. vi. 5. xlvii. 5. Lev. x. 3. Ps. iv. 4. xxx. 12. xxxv. 15; and the particip. perf. pass. *κατα* intens. *νωμενος*, is in *Theodotion's* version used for the Heb. *נרדם* being in a sound sleep or trance. Dan. x. 9.

Καταπύλω, from *κατά* intens. and *πύλω* to prick, pierce, which see.

To prick, pierce, stab. occ. Acts ii. 37. The LXX use the V. *κατα* intens. *πύλω* for the Heb. *יחזעצבו* were grieved, Gen. xxxiv. 7, and the phrase *κατα* intens. *πύλω* *την καρδια*, pierced in heart, compunctum corde, for the Heb. *לבה נכאה* afflicted in heart, Ps. cix. 16. Comp. Eccclus. xiv. 1. See *Wetstein* and *Kypke*.

Καταξίωω, *ω*, from *κατά* intens. and *αξίωω* to think worthy, fit.

To count or esteem worthy or fit. occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5.

Καταπατέω, *ω*, from *κατά* intens. and *πάτεω* to tread.

I. To tread, or trample upon. occ. Luke xii. 1.

II. To tread under foot. occ. Mat. v. 13. vii. 6. Luke viii. 5.

III. To trample under foot, in a figurative sense,

sense, i. e. to treat with the utmost contempt and indignity. occ. Heb. x. 29. So Agamemnon in Homer, Il. iv. lin. 157, says, the Trojans, ΚΑΤΑ δ' ὀρχιά πῖσα ΠΑΤΗΣΑΝ, trampled under foot the faithful covenant, or, more strictly, the faithful oath-offerings, that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. Il. iii. lin. 245, 6, 269—273.

Καταπαύσις, ἰός, att. εἰς, ἡ, from καταπαύω.

I. A rest. Heb. iii. 11, & al.

II. A dwelling. occ. Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Isa. lxvi. 1, for the Heb. מנוחה a rest, dwelling, and so 2 Chron. vi. 41, for the Heb. נוח.

Καταπαύω, from κατα intens. and παύω to make to cease.

I. Transitively, To cause to rest, to give rest. occ. Heb. iv. 8. Also, Intransitively, To rest entirely, rest. occ. Heb. iv. 4, 10.

II. Transitively, To restrain. occ. Acts xiv. 18.

Καταπίεσσις, αἶμα, τό, from καταπιέσσω to expand, which from κατα intens. and πίεω, to stretch.

A vail. In the N. T. it is used for the vail of the tabernacle or temple, which separated the holy place or sanctuary from the Holy of Holies. This vail was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, was itself rent in the midst from the top to the bottom. Further, as the Holy of Holies was a type or figure of that heaven wherein God dwells (see Heb. ix. 12, 24.), so Heb. vi. 19, εἰς τὸ εἰσέλθον τε καταπίεσματος, within the vail, means into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living, or life-giving, way, which he hath consecrated for us, through the vail, that is to say, his flesh (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 3. x. 20. Comp. Heb. and Eng. Lexicon in פֶּרֶךְ II.

In the LXX it is most commonly used in the same sense as in the N. T. and answers to the Heb. פֶּרֶךְ the inner vail of the tabernacle or temple.

Καταπίω, from κατα down, and obsol. πίω to fall.

To fall down. An obsolete V. whence in the N. T. we have 2 aor. particip. καταπεσών. See under Καταπίπλω.

Καταπίνω, from κατα intens. or down, and πίνω to drink.

To swallow down, deglutio, whether in a natural or a figurative sense. occ. Mat. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16. As in Mat. xxiii. 24, persons are said (καταπίνοντες) to swallow a camel, so in Josephus likewise it is applied to solids, De Bel. lib. v. cap. 10. § 1. Τῆς μὲν χρυσῆς, ὥς μὴ φεραθῆναι ὑπὸ τῶν ληστῶν, ΚΑΤΕΠΙΝΟΝ. They swallowed pieces of gold, that they might not be found by the robbers." So § 3. ΠΡΟΚΑΤΑΠΙΝΩ to swallow first, or before; and lib. v. cap. 13. § 6, he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, ἢ ΚΑΤΑΠΟΘΗΝΑΙ αὐτὴν ὑπὸ χασμαῖος, would either have been swallowed up by the earth's opening—" And lib. vi. cap. 7. § 3, speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves; καὶ εἰ τινος εὐροῖεν τρυφὴν, ἀρπαζόντες, αἱμαλὶ πεφυρμένην ΚΑΤΕΠΙΝΟΝ, and if they found any one's victuals, they seized and devoured them though mixed with blood." Herodotus, lib. ii. cap. 68, applies the V. to the trochilus' swallowing leeches, and cap. 70, to the crocodile's swallowing a hog's chine. Comp. Kypke on 2 Cor. ii. 7.

Καταπίπλω, from κατα down, and πίπλω to fall.

To fall down. occ. Acts xxvi. 14. xxviii. 6.

Καταπλέω, α, from κατα down, and πλέω to sail.

To sail to, literally to sail down. Comp. Καταπλέω II. occ. Luke viii. 26.

Καταπονέω, α, from κατα intens. and πονέω to labour, which from πόνος labour.

To afflict grievously, grieve exceedingly. occ. Acts vii. 24. 2 Pet. ii. 7. See Wetstein on the former text, Alberti and Kypke on the latter.

Καταπονίζω, from κατα down, and πονίζω to sink, put under water, which from πόνος the sea, and this either from the Heb. פָּנָה, or פָּנוּה, the infinit. of the V. פָּנָה to turn, on account of the whole body

of the sea's being continually turning, as it were, backwards and forwards with a kind of *libratory motion* by the tides; or from the Greek *πῶρος* labour, from the sea's labouring, as it were, with tides and storms: so it is called in Hebrew *סוּף*, from its *tumultuous motion*.

To sink down. Καταπονίζομαι, pass. *To sink, or be sunk down.* occ. Mat. xiv. 30. xviii. 6. That drowning in the sea was a species of capital punishment among the Egyptians, Greeks, and Romans, may be seen by the passages cited from ancient authors by *Casaubon*, *Elsner*, and *Wetstein* on Mat. xviii. 6. That it was also sometimes inflicted among the Jews about our Saviour's time, appears from *Josephus*, Ant. lib. xiv. cap. 15. § 10, where the Galileans revolting, τὰς τὰ Ἡρώδου φρονεῖντας ἐν τῇ λίμνῃ ΚΑΤΕΠΟΝΤΩΣΑΝ, *drowned the partizans of Herod in the lake or sea*" of Gennesareth. The Scholiast on *Aristophanes*, Equit. lin. 1360. informs us, that ὅταν ΚΑΤΕΠΟΝΤΟΥΝ τινὰς, βαρὺς ΑΠΟ ΤΩΝ ΤΡΑΧΗΛΩΝ ΕΚΡΕΜΩΝ, when they drowned any person they *hung a weight on their necks*." So *Suetonius*, in the Life of *Augustus*, § 67, says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river *with heavy weights about their necks*, "oneratis gravi pondere cervicibus, præcipitavit in flumen." See also *Minterl's* Lexicon on the word, and *Shaw's* Travels, p. 254.

Καταπῶ, ω, from κατα down, or intens. and obsol. πῶω to drink.

To swallow down. An obsolete V. whence in the N. T. we have 1 aor. pass. κατεπόθην. See under Καταπίνω.

Κατὰρα, ας, ἡ, from κατά against, and ἀρα a curse.

A curse, execration, cursing. occ. Gal. iii. 10, 13. Heb. vi. 8. Jam. iii. 10. 2 Pet. ii. 14. Comp. Job xxxi. 30. 2 Kings xxii. 19. Jer. xxiv. 9. xxvi. 6. xlv. 8. Zech. viii. 13, in LXX. In Gal. iii. 13, it is used personally like Heb. תללך, Deut. xxi. 23. Comp. *Suicer* Thesaur. in Κατὰρα.

Καταραῶμαι, ωμαι, from κατὰρα.

Mid. *To curse, imprecate evil upon.* occ. Mat. v. 44. Mark xi. 21. Luke vi. 28,

Jam. iii. 9. Rom. xii. 14, where it is used absolutely, as it is also by *Aristophanes* in Vesp. cited by *Scapula*. Pass. perf. *To be cursed.* occ. Mat. xxv. 41.

Καταρῆω, ω, from κατά intens. and ῆος inactive, useless, which adjective is particularly applied to the land by the Greek writers, as may be seen in *Wetstein* on Luke xiii. 7.

I. *To render or make useless, or unprofitable.* See *Kypke*. occ. Luke xiii. 7.

II. *To render ineffectual, abolish, annul, destroy.* See Rom. iii. 3, 31. iv. 14. 1 Cor. i. 28. vi. 13. xiii. 8. xv. 24, 26. 2 Cor. iii. 7. Gal. v. 11. Eph. ii. 15. 2 Tim. i. 10, where see *Macknight*. Rom. vii. 2, Κατήρηται ἀπὸ τοῦ νόμου, q. d. *She is annulled from the law, i. e. the law is annulled with respect to her, she is free from the law*, as ver. 3, Ελευθερά ἐστιν ἀπὸ τοῦ νόμου, (See *Grotius* on the place.) So ver. 6. Gal. v. 4, Κατήρηθητε ἀπὸ τοῦ Χριστοῦ, *Ye are abolished or evacuated (Vulg. evacuati) from Christ, i. e. Christ is evacuated with respect to you, or, as our Eng. translation, Christ is become of no effect unto you.*

The LXX use καταρῆω four times, namely Ezra iv. 21, 23. v. 5. vi. 8, for the Chaldee *לשׁבט* to cause to cease.

Καταριθμῶ, ω, from κατά with or to, and ἀριθμῶ to number.

To number with, or to, to annumerate, annumero. occ. Acts i. 17.

Καταρτίζω, from κατά intens. or with, and ἀρτίζω to adjust, fit, finish, which from ἀρτιος fit, complete.

"The proper original sense of the word is to compact, or knit together, either members in a body, or parts in a building." Leigh in Supplement.

I. *To adjust, adapt, dispose, or prepare with great wisdom and propriety.* occ. Heb. xi. 3. x. 5.

II. *To fit.* Rom. ix. 22, where see *Wolffius*.

III. *To perfect, finish, complete.* occ. Mat. xxi. 16. 1 Thess. iii. 10. Heb. xiii. 21, 1 Pet. v. 10.

IV. *To instruct fully or perfectly.* occ. Luke vi. 40. κατηρτισμένος δὲ πᾶς, every one who is fully instructed, "eruditus, informatus," *Elsner*; who observes that the V. καταρτίζει is applied in this sense, Heb. xiii. 21, and ἐκτελισμός, 2 Tim. iii. 17,

iii. 17, and cites *Plutarch* and *Polybius* using *καταρτιζω* in a similar view.

V. *To refit, repair, mend, reintegrare, resarcire.* Thus it is applied to nets which had been broken, *Mat. iv. 21. Mark i. 19.* Whence,

VI. It seems to denote, *To reunite in mind and sentiment, to reconcile*, as opposed to *σχίσματα divisions, ruptures*; *1 Cor. i. 10. ητι δε κατηρτισμενοι, but that ye be knit together again. Comp. 2 Cor. xiii. 11. Elsner* shews that *Herodotus*, lib. v. cap. 29, and *Plutarch* in *Marcello*, use it for *reconciling civil dissensions or political factions.*

VII. *To restore, reduce*, as it were a luxated or disjointed limb, to which the N. *καταρτισμος* is applied by *Galen* and *Paulus Aegineta.* See *Wetstein* on *Mat. iv. 21.* occ. *Gal. vi. 1.*

The above cited are all the passages of the N. T. wherein the Verb occurs.

Καταρτισις, ιος, att. ιως, η, from καταρτιζω. Reformation, restoration to a perfect or right state. occ. *2 Cor. xiii. 9*, where it seems particularly to refer to their being reunited in mind. *Comp. ver. 11, and Καταρτιζω VI.* "The Apostle's meaning is (saith *Beza*) that whereas the members of the church were all, as it were dislocated and out of joint, they should be joined together in love; and they should endeavour to make perfect what was amiss among them either in faith or manners." *Leigh.*

Καταρτισμος, ο, from καταρτισμαι perf. pass. of καταρτιζω.

A perfecting or finishing, or rather perhaps a compacting. occ. *Eph. iv. 12. Comp. ver. 16, and Καταρτιζω VI.*

Κατασιω, from κατα down, and σιω to move. Properly, to move downwards.

Κατασιωειν την χειρα, To move the hand. occ. *Acts xix. 33. Κατασιωειν τη χειρι, To beckon with the hand.* occ. *Acts xii. 17. xiii. 16. xxi. 40. Wetstein* and *Wolffius* cite this latter phrase from *Heliodorus*, and *Kypke* from *Josephus.*

Κατασκαπω, from κατα down, and σκαπω to dig.

To dig down or up, demolish by digging, diruere. occ. *Acts xv. 16. Rom. xi. 3. Wetstein* cites *Thucydides* and *Plutarch* applying this V. to walls and houses: So *Josephus*, speaking of the walls of

Jerusalem, De Bel. lib. vi. cap. 9. § 4. 'Ρωμαιοι—τα τειχη ΚΑΤΕΣΚΑΨΑΝ, The Romans dug up the walls; and lib. vii. cap. 1, § 1. *Κελευει Καισαρ ηδη την τε πολιν απασαν και τον νεον ΚΑΤΑΣΚΑΠΤΕΙΝ.* *Cæsar* now orders his army to dig up the whole city and the temple."

Κατασκευαζω, from κατα intens. andσκευαζω to prepare.

I. *To prepare, make ready*, as a way. occ. *Mat. xi. 10. Mark i. 2. Luke vii. 27.* Applied to a people. occ. *Luke i. 17.*

II. *To build, adjust*, as a builder, architect, or the like. occ. *Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20.* The Greek writers use the V. in the same manner, as may be seen in *Wetstein* on *Heb. iii. 3. ix. 2. 1 Pet. iii. 20.*

Κατασκηνοω, ω, from κατα intens. and σκηνοω to dwell, properly, in a tent.

I. *To lodge, harbour*, as birds. occ. *Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18, or 21, where κατισκενεν in Theodotion* answers to the Chald. *כנן to dwell, lodge.*

II. *To lodge, rest*, as the body of Christ in the grave. occ. *Acts ii. 26.*

Κατασκηνωσις, ιος, att. ιως, η, from κατασκηνοω.

A nest, or rather a roost or shelter, for birds. *Comp. Κατασκηνοω.* occ. *Mat. viii. 20. Luke ix. 58.*

Κατασκιαζω, from κατα intens. and σκια, shade.

To overshadow as the Cherubim did the mercy-seat with their wings. occ. *Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασκιαζω very exactly answers to the Heb. קנן or קנן used in those passages.*

Κατασκοπεω, ω, from κατασκοπος.

To spy, spy out. occ. *Gal. ii. 4.*

Κατασκοπος, ο, from κατασκοπα perf. mid. of κατασκοπεωμαι to spy, which from κατα intens. or denoting ill, and σκεπτομαι to look.

A spy. occ. *Heb. xi. 31.*

Κατασοφίζομαι, Mid. from κατα against, and σοφίζω to invent subtilly, which from σοφος wise, subtle.

To use subtilty, employ craft against. occ. *Acts vii. 19. The LXX have applied this V. in the same sense, and on the same*

same subject, Exod. i. 10, for the Heb. דבבנה to deal wisely or subtilly. So likewise we meet with it in the Apocryphal Book of Judith, ch. v. 11. Επανεση αυτοις ο βασιλευς Αιγυπτου και ΚΑΤΕΣΟΦΙΣΑΤΟ αυτους εν πονω και πλινθω—*The king of Egypt rose up against them, and used subtilty against them in labour and brick, i. e. with labouring in brick, as the Eng. Translation.*

The profane writers also apply the V. in the same view, as *Lucian*, Dial. Prometh. & Jov. tom. i. p. 120. ΚΑΤΑΣΟΦΙΖΗ με, ω Προμηθευ, You are using craft with me, O Prometheus." See also *Wetstein* and *Kypke*.

Κατασελλω, from κατα down, and σελλω to send.

Properly, *To send down*; hence to appease, pacify, quiet. occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31, and by *Aquila*, Ps. lxiv. or lxv. 8, for the Heb. תִּשְׁבַּח triumphing over, but also by *Plutarch*, *Josephus*, and others of the Greek writers, cited by *Wetstein* and *Kypke* on Acts xix. 36.

Κατασημα, αἰος, το, from καθισημι to constitute.

Behaviour, outward conduct or appearance, manner. occ. Tit. ii. 3. *Ignatius* uses the word in the same sense, Epist. to the Trallians, § 3, where, speaking of their bishop, he says, ου αυτο το ΚΑΤΑΣΤΗΜΑ μεσση λαθηλεια, whose very * *behaviour or manner* is highly instructive." So *Porphyry* De Abstin. lib. iv. cap. 6, speaking of the Egyptian Priests, Το δε σιμνον και τα ΚΑΤΑΣΤΗΜΑΤΟΣ εωρατο Πορεια τε γαρ ην ευλακλος, και βλεμμα καθισηκος. Their sanctity appeared even in their manner or behaviour; for their gait was regular, and their look composed." Thus also in *Josephus*, Ant. lib. xv. cap. 7. § 5, we have αλρεμαιω τω ΚΑΤΑΣΤΗΜΑΤΙ, with an intrepid *mien* or *behaviour*." See other instances in *Wetstein*.

Κατασολη, ης, η, from κατεσολα perf. mid. of κατασελλω to send, let down, which see.

I. Properly, *A long garment, or robe reaching down to the feet.* Thus the LXX

use this word for the Heb. מִצְנֶעֶת a robe, Isa. lxi. 3.

II. *Apparel, dress, in general.* Thus *Hesychius* explains κατασολη by περιβολη dress, a garment. occ. 1 Tim. ii. 9. *Josephus* applies it in this latter sense, De Bel. lib. ii. cap. 8. § 4. So *Plutarch* in *Wetstein*. See also *Wolffius* on 1 Tim. ii. 9. But *Kypke*, whom see, thinks it here denotes *restraint, and sedateness of mind*, manifesting itself in the external behaviour, dress, and gesture of the body; and shews that *Hippocrates* has several times used it in this sense. He, as well as *Wetstein*, cites a remarkable expression from *Plutarch*, Pericl. p. 154, ΚΑΤΑΣΤΟΛΗΝ ΠΕΡΙΒΟΛΗΣ, *Modesty of dress.*

Κατασεφω, from κατα down, or denoting ill, and σεφω to turn.

To overturn, overthrow. occ. Mat. xxi. 12. Mark xi. 15.

Κατασηνιαω, ω, from κατα against, and σηνιαω to wanton, which see.

With a Genitive governed by the force of the Preposition, *To grow wanton, become luxurious or lascivious against, or in opposition to.* occ. 1 Tim. v. 11, where see *Macknight*, and observe a similar construction. Jam. ii. 13.

Κατασεφω, ης, η, from κατεσεφα perf. mid. of κατασεφω, which see.

I. *An overthrow, destruction.* occ. 2 Pet. ii. 6, where *Kypke* construes the words, τεφρωσας κατασεφω κατεκρινεν, reducing to ashes, condemned to destruction; as Mark x. 33, κατακρινουσιν αυτον θανατω, they condemn him to death. And he cites from *Arrian* Epictet. lib. 1. cap. 1. Ελθ' οτι ΚΑΤΑΚΕΚΡΙΣΑΙ ΦΥΓΗ, φησιν, η ΘΑΝΑΤΩ; ΦΥΓΗ. Come, for you are condemned. *To banishment, asks he* (*Agrippinus*), *or to death? To banishment.*

The LXX have used the word on the same subject, and in the same sense, as *St Peter*, Gen. xix. 29, for the Heb. תִּשְׁבַּח.

II. *A subverting, or subversion, in a spiritual sense.* occ. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11.

Κατασρω, or —σρωνυμι, from κατα down, and σρω or σρωνυμι to strow.

To strow or throw down, to overthrow.

The

The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude ver. 5.

The LXX use the word in the same view, Num. xiv. 16, for the Heb. שָׁרַף *to drain off, or shed the blood*. And Josephus, De Bel. lib. v. cap. 9. § 4. applies it to God's miraculously destroying the Assyrian army in the time of *Hezekiah*: Τὸν μέγαν ἐκεῖνον στρατὸν μίᾳ νυκτὶ ΚΑΤΕΣΤΡΩΣΕΝ ὁ Θεός. God *overthrew* that great army in one night." For instances of similar applications by the Greek writers, see *Wetstein* on 1 Cor.

Κατασφύω, from κατα intens. or denoting *ill*, and σφύω *to draw*.

To draw by force, hale. occ. Luke xii. 58. where *Kypke* cites *Philo* repeatedly using the V. in the same sense.

Κατασφάττω, from κατα intens. and σφάττω *to slay*.

To slay as with the sword, to slaughter, butcher. occ. Luke xix. 27.

Κατασφρατίζω, from κατα intens. and σφρατίζω *to seal*.

To seal up, seal close. occ. Rev. v. 1.

Κατασχεσις, ιως, att. εως, ἡ, from καίεσχω, 2 aor. of καίεχω *to take possession*, or from the obsol. καίασχω the same as καίεχω. *A possession*. occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. תְּחִיבָה.

Κατατιθεμι, from κατα down, and τιθεμι *to place, lay*.

I. *To lay down, lay*, as in a sepulchre. occ. Mark xv. 46. So *Diodorus Sic.* in *Kypke*.

II. Κατατίθεαι χάριν τινι, *To lay up a favour with one, i. e. to do him a favour in hopes of receiving another in return, to lay him under an obligation*, beneficium apud aliquem collocare, gratiam ab aliquo inire. occ. Acts xxv. 9. This phrase, with the singular χάριν, is common with the best Greek writers, as may be seen in *Elsner*, *Wolffius*, *Kypke*, and more largely in *Wetstein* on Acts xxiv. 27, who well explains it, "gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare;" and who further produces the expression ΧΑΡΙΤΑΣ κατατιθεμενον, from *Plato*, thus using the plural N. as in Acts xxiv. 27.

Κατατομή, ης, ἡ, from κατατέτομα, perf. mid. of κατατέμνω, *to cut, mangle*, which from κατα denoting *ill*, and τέμνω *to cut*, *A cutting, mangling, concision*. occ. Phil. iii. 2. By this name κατατομή, the *concision*, St Paul (using the abstract for the concrete, as he does περιτομή in the next verse, and in other passages) here calls the *Jewish Teachers*, who were not only *circumcised* themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the Apostle not only depreciates the *carnal circumcision*, but seems also to allude to the *superstitious cuttings and manglings* of the flesh practised among the *heathen*, for which the LXX in like manner use the Verb κατατέμνω, Lev. xxi. 5, answering to the Heb. שָׂרַף *to scarify*; and 1 K. xviii. 28, to the Heb. קָרַע לְבָשׁוֹ *to cut one's self*. Comp. Hos. vii. 14, and see *Suicer* Thesaur. under Κατατομή.

Κατατοξύνω, from κατα against, or denoting *ill*, and τοξον a bow.

To strike, strike through, or kill with a dart or arrow, sagittâ seu telo impeto, trajicio, conficio. occ. Heb. xii. 20, which is a citation of Exod. xix. 13, where the LXX use the same verb for the Heb. יָרָה *to dart, shoot*, as they do also Ps. xi. 2. lxiv. 4.

Κατατρέχω, from κατα down, and τρέχω *to run*.

To run down. See Καταδρέμω.

Καταφαίω, from κατα intens. and φαίω *to eat*.

I. *To eat up, devour*. occ. Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See *Wetstein* on Mat. and *Alberti* on Rev.

II. *To devour, consume*, as fire. occ. Rev. xx. 9. Thus it is applied in the LXX for the Heb. אָכַל *to eat, consume*, Lev. x. 2. Num. xvi. 35. xxi. 28, & al.—as *zeal*. occ. John ii. 17. Comp. Ζηλος V. and Heb. and Eng. Lexicon in אָכַל.

III. *To consume, or spend in riotous or luxurious living*. occ. Luke xv. 30. So the Greek writers cited by *Wetstein* say, τὰ πατέρα—πατέρα γῆν—πατέρα καὶ ΚΑΤΑΦΑΓΕΙΝ, *to eat up one's paternal estate*

estate or substance ; and the like. *Martin's* French translation expresses the phrase in St Luke very happily by "*manger son bien.*"

Καταφέρω, from *κατά* down, or against, and *φέρω* to bring.

I. *To bring down, oppress, overpower.* occ. Acts xx. 9, where observe that our translators seem to have well expressed the difference between *καταφερομενος ὑπνω* and *κατενεχθεις απο τῆς ὑπνῶς*, by rendering the former phrase *being fallen into a sleep*, i. e. *being oppressed or overpowered with sleep*, and the latter, *he sunk down with sleep.*

II. *Καταφέρειν*, or *κατενεγκαι, ψηφον*, *To give one's vote*, or rather, *one's voice*, or *consent against*: For St Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, *no vote*; so that this phrase means only that he was *συνευδων consenting to*, or *approving of* their execution, Acts viii. 1. xxii. 30. And *Grotius* observes that *Æschines* uses *ψηφον φερειν* in the same general sense. occ. Acts xxvi. 10. See *Elsner*, *Wolffius*, *Doddridge*, and *Kypke* on the place.

Καταφεύγω, from *κατά* intens. and *φεύγω* to flee.

To flee for refuge, or shelter. occ. Acts xiv. 6. Heb. vi. 18.

Καταφθείρω, from *κατά* intens. and *φθείρω* to corrupt, destroy.

I. *To corrupt utterly*, in a spiritual sense. occ. 2 Tim. iii. 8.

II. *To destroy utterly.* occ. 2 Pet. ii. 12.

Καταφιλέω, ω, from *κατά* intens. and *φιλέω* to love, kiss.

To kiss eagerly, affectionately, or repeatedly. occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. *Wetstein* on Mat. cites from *Xenophon Memor. Socrat.* [lib. ii. cap. 6, § 33. edit. *Simpson.*]—*τῆς μὲν καλῆς φιλησιονίας* μὲν, *τῆς δ' αἰσῆς ΚΑΤΑΦΙΛΗΣΟΝΤΟΣ*—

as I shall kiss the beautiful, but affectionately kiss the good." And * *Mall* produces from *Xenophon*, *Cyropæd.* lib. vii. p. 409. edit. *Hutchinson*, 8vo. *Επιβὰς δὲ ΚΥΡΟΥ ΚΑΤΕΦΙΛΟΥΝ καὶ χεῖρας καὶ ΠΟΔΑΣ*, *πολλὰ δακρυοῖτες ἅμα χαρὰ καὶ εὐφραينوμενοι.* Then they affectionately kissed Cyrus's hands and feet, shed-

ding many tears, and at the same time shewing signs of joy." "Where, says *Mall*, should be observed the custom of *kissing the feet*," namely as illustrating Luke vii. 38, on which text see also *Wetstein.*

Καταφρονέω, ω, from *κατά* against, or denoting ill, and *φρονέω* to think.

Governing a Genitive by the force of the Preposition, *To despise, scorn, contemn*, q. d. *to think against, conceive an ill opinion of.* Mat. vi. 24. Heb. xii. 2, & al.

Καταφρονήτης, ε, ό, from *καταφρονέω*.

A despiser, scorner. occ. Acts xiii. 41.

Καταχέω, ω, from *κατά* down, and *χέω* to pour.

To pour down. occ. Mat. xxvi. 7. Mark xiv. 3.

Καταχθάνιος, ε, ό, ή, (q. d. *κατά χθονος ὡν*, being under the earth) from *κατά* under, and *χθών* the earth, ground, which perhaps from the Heb. *נָחַל* to descend, go down, the initial נ being dropped (as in the Heb. derivatives *נַחַת* under, *נִתְחַת* undermost, *nether*) and the termination *ων* added. *Martinius*, however, in his *Cadmus*, *Græco-phœnix*, derives *χθών* from Heb. *נָחַ* to pound, break to pieces, on account of the crumbling nature of the earth. So the Latin *terra* from *tero* to break, wear, crumble to pieces, and perhaps Eng. *ground* from *grind*.

Being under the earth, i. e. *the dead.* occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13.

Καταχραομαι, ωμαι, from *κατά* intens. and *χραομαι* to use.

To use much or immoderately. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply *to use, make use of*, as this compound V. is sometimes applied. Comp. ver. 12, and see *Bp. Pearce* on ver. 18, and *Wetstein* and *Wolffius* on 1 Cor. vii. 31.

Καταψύχω, from *κατά* intens. and *ψύχω* to cool.

To cool, refresh, refrigero. occ. Luke xvi. 24.

Κατείδωλος, ε, ό, ή, from *κατά* intens. and *εἰδωλον* an idol.

Full of idols, as *κατεἰδυδενδρος* full of trees, *κατεἰδωπιλος* full of vines, &c. See *Wetstein.* occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see *Hammond*, *Wolffius*

* In his *MS Lexicon*, see Note on Ἀγμίζω II.

fius, Wetstein, Doddridge, and Bp. Pearce on the text.

Καλιναντι, Adv. from *κατα* against, and *εναντι* before.

Like *αντι* and *εναντι* it is construed with a genitive case.

1. Over against. occ. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30.

2. Before, in the presence or sight of. occ. Rom. iv. 17, where *καλιναντι* 'ΟΥ *επιστευσε* ΘΕΩ is used for *καλιναντι* ΘΕΩ 'Ω *επιστευσε*. See Grammar, sect. xxi. rule 21. The word is often used by the LXX in this latter sense.

Καλινεσχω, from *κατα* down, and obsol. *ενεσχω* to bring.

To bring down. An obsolete verb, whence in the N. T. we have 1 aor. *καλινεσκα*, 2 aor. pass. particip. *καλινεχθεις*. See under *Καταφερω*.

Καλινωπιον, Adv. from *κατα* against, and *ενωπιον* before.

Before, in the presence of. 2 Cor. ii. 17, & al.

Καλειξουσιαζω, from *κατα* intens. or denoting ill, and *ειξουσιαζω* to exercise authority.

To exercise, or use, excessive or arbitrary authority. occ. Mat. xx. 25. Mark x. 42.

Κατεργαζομαι, from *κατα* intens. and *εργαζομαι* to work.

I. To work, perform, do, practise. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. Eph. vi. 13, *απαντα κατεργασαμενοι*, having done or completed all things. See *Raphelius*, who confirms this sense of the phrase from *Xenophon* and *Herodotus*. But *Wetstein* and *Kypke* understand it to mean, having subdued all things, and produce many instances of its so signifying in the Greek writers.

II To work, effect, produce. Rom. iv. 15. v. 3. vii. 8.

III. To work out, procure by labour and pains. 2 Cor. iv. 17. Phil. ii. 12. So *Xenophon* *Cyrop.* lib. iv. p. 224. edit. *Hutchinson*, *Svo.* *Εἰς γὰρ ὅσα ἐν ΚΑΤΕΡΓΑΖΩΜΕΘΑ μὴ φυλάξομεν ταῦτα, πάλιν ἀλλοτρία εἰσὶ*—For whether we do not keep those things which we have acquired by our labours (*laboribus nostris adepti fuerimus, Hutchinson*), they will again become the property of others—” Comp. *Kypke* on 2 Cor.

IV. To work, form, polish by repeated action what was before rude and misshapen. Thus the LXX use it for the Heb. *שָׂרַח*,

Exod. xxxv. 33; and for *כָּרַח*, 1 K. vi. 36.

And in this view it seems to be applied spiritually by St Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See *Cameron* in *Pole Synops.* and *Bowyer* on 2 Cor. v. 5.

Κατερχομαι, from *κατα* down, and *ερχομαι* to come, or go.

I. To come or go down, to descend. Luke iv. 31. Act viii. 5. James iii. 15.

II. To come to a place by sea. occ. Acts xxvii. 5. Comp. *Καταγω* II.

Κατεσθιω, from *κατα* intens. or down, and *εσθιω* to eat.

I. To eat up, swallow down, devour. But in the N. T. it is applied in a figurative, not a proper sense. occ. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the Evangelists use the expression *κατεσθειν τας οικιας* for devouring the substance, so *Homer*, we may observe, has the similar phrases, *κατεδωκε οικον*, *Odyss.* ii. lin. 237, 8; *εσθιεται οικον*, *Odyss.* iv. lin. 318; and *οικον—εδειξ*, *Odyss.* xvi. lin. 431. Comp. also *Odyss.* i. lin. 250, 1, and see *Wetstein* on Mat. xxiii. 14.

II. To devour, as fire. occ. Rev. xi. 5. Thus also it is applied in the LXX, Isa. xxix. 6. xxx. 30, for the Heb. *לֶאכֹל* to eat. Comp. under *Εσθιω* II.

Κατευθυνω, from *κατα* intens. and *ευθυνο* to direct.

To direct well, or prosperously. occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5.

Κατεφιστημι, from *κατα* intens. or denoting ill, and *φιστημι* to come upon.

To make an assault upon. occ. Acts xviii. 12.

Κατεχω, from *κατα* intens. and *εχω* to have, hold.

I. To hold fast, retain, in a spiritual sense. occ. Luke viii. 15. 1 Cor. xi. 2. xv. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6.

II. To possess. occ. 1 Cor. vii. 30. 2 Cor. vi. 10.

III. To take possession of. occ. Mat. xxi. 38. Comp. John v. 4, where *Wolfius* observes from *Triller*, that the Greek medical writers distinguish between *εχισθαι* and *κατεχισθαι*. The former V. they apply to incipient and unfixed, the latter to chronical and obstinate diseases.

IV. To take, as a place. occ. Luke xiv. 9.

V. *To detain.* occ. Philem. ver. 13. Luke iv. 42, in which last text however it evidently denotes no more than *earnest endeavours to retain.* See Campbell.

VI. *To restrain, withhold, repress.* occ. 2 Thess. ii. 6, 7,—only till he who now restraineth is taken out of the way. For there seems a slight trajection or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18.

VII. Κατέχειν εἰς, *To bring a ship down* (comp. Καταγω II.) *towards the shore, to make for the shore.* occ. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes *to bring a ship either to shore or towards it.* Instances of both applications may be seen in Raphelius, Wetstein and Kypke.

Κατηγορεῖν, ω, from κατά against, and αγορεῖν or αγορεύω to speak.

Governing a Genitive of the Person by the force of the Preposition, *To speak against, accuse.* See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10, with κατά following, Luke xxiii. 14. where Wetstein cites from Xenophon Hellen. I.

KATHΓΟΡΟΥΝΤΩΝ ΚΑΤΑ τῶν εἰσέτηγαν.

Κατηγορία, ας, ἡ, from κατηγορεῖν.

An accusation. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6.

Κατηγορός, ος, ὁ, from κατηγορεῖν.

An accuser. See John viii. 10. Acts xxiii. 30. Rev. xii. 10.

Κατηφεια, ας, ἡ, from κατηφης, εος, υς, ὁ, ἡ, looking downwards, being of a dejected countenance, from κάτω or κατα down, downwards, and φαιος the eye. Comp. Job xxii. 29, in Heb. and LXX.

A dejection of countenance, a looking down, which is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by Xenophon, Cyropæd. lib. v. towards the beginning, Panthea, the wife of Abradatas, when taken captive by Cyrus, is described καθήμενη, κεκαλυμμένη, τε καὶ εἰς γῆν ὀρώσα sitting, veiled, and looking on the ground." Plutarch, De Vit. Pud. p. 528, E, says, κατηφειαν is defined λυπὴν κατὰ βλέπειν ποιεῖσαν, grief which makes one look down. occ. James iv. 9, where see Wolfius and Wetstein. I add that in Homer, Il. iii. lin. 51, χαρμα joy, is in like manner opposed

τῷ κατηφείην.

Κατήχων, ω, from κατά intens. and ἤχων to sound.

I. *To sound, sound aloud.*

II. *To teach or instruct another by word of mouth, q. d. to sound instruction in his ears,* in sono ejus auribus. occ. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Josephus applies the V. in the same sense, in his Life, § 65, towards the end, Αὐτός σὲ πολλὰ ΚΑΤΗΧΗΣΩ τῶν ἀγνοουμένων, I will myself inform you of many things with which you are unacquainted." See also Wolfius and Wetstein on Luke. But in Luke i. 4, Kypke understands it nearly as in the following sense, of any kind of information, for it is opposed to ἀσφαλείας certainty, and he cites Plutarch several times applying it in this general meaning.

III. Κατήχομαι, εμαι, Pass. *To be informed, receive information or intelligence.* occ. Acts xxi. 21, 24.

Καίσομαι, εμαι, from κάλα intens. and ἰός rust.

To be rusted, cankered with rust or filth. occ. James v. 3. Comp. under ἰός II.

Καίσχω, from κατά against, and ἰσχω to prevail.

To prevail against. occ. Mat. xvi. 18. Luke xxiii. 23. See Wetstein on Mat.

Καίσκεω, ω, from κατά intens. and οἰκω to dwell.

This verb, says Mintert, in the Greek writers properly denotes a certain fixed and durable dwelling, and is opposed to παροικεῖν, which signifies to sojourn, dwell in a place for a time only. But this distinction is not always observed in the hellenistical style, as is evident from the LXX of 1 K. xvii. 20. Jer. xlii. 15, in which and other passages it answers to the Heb. גור or התיגור to sojourn.

To dwell in, inhabit a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9.

II. *To sojourn, dwell in a place for a time.* Acts ii. 5.

III. *To dwell, as God in the temple at Jerusalem.* Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24, that He dwelleth not in temples made with hands, this is to be understood, that He does not so dwell in temples as to be circumscribed or confined thereby. See

1 K. viii. 27. 2 Chron. vi. 18. Isa. lxvi. 1, 2. Jer. xxiii. 24.

To dwell, as the fulness of the godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17, and the Holy Ghost, Jam. iv. 5, in the faithful,—as devils possessing a man. Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13.

Κατοικησις, ιος, att. εως, η, from κατοικω. *A dwelling, habitation.* occ. Mark v. 3.

Κατοικησιον, ον, το, from κατοικω.

A place of dwelling, a habitation. occ. Eph. ii. 22. Rev. xviii. 2.

Κατοικια, ας, η, from κατοικω.

Adwelling, habitation. occ. Acts xxvii. 26.

Κατοπτριζομαι, Mid. from κατοπτρον, ον, το, *a mirror, looking-glass, speculum*, which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8, for the Heb. מראה, and is a derivative from κατὰ against, and σπινωμαι to look.

To behold, as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for *beholding one's self in a mirror or looking-glass*. Thus Plato, Τοις μεθυσι συνεβλεψε ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, He advised drunken persons to look at themselves in a mirror; and Diogenes Laert. in Socrat. Ηξιεν δε τις νεος συνεχως ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, He thought that young men should often look at themselves in a mirror." See more in Elsner, Wetstein, and Wolfius. In like manner Clement, whose style has often been remarked by learned men to bear a great resemblance to that of St Paul, uses ενοπτριζεσθαι for *beholding as in a mirror*, 1 Cor. § 36. As the ancient mirrors were made of metal* highly polished, it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance the Apostle refers in the expressions την αυτην εικονα μεταμορφωμεθα απο δοξης εις δοξαν, *we are transformed into the same resplendent image from one degree of glory or splendour to another*. See Elsner and Doddridge on the place. Does not the apostle also

allude to the case of Moses, Exod. xxxiv. 29, 30?

Κατορθωμα, ατος, το, from κατορθω, to erect, renew, to accomplish any thing happily or successfully, felici successu rem gero, which from κατὰ intens. and ορθω to erect, order.

An illustrious or worthy deed happily or successfully accomplished, facinus felici successu patratum. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by Elsner, Raphelius, and Wetstein on the place.

Κατω, Adv. of place, from κατὰ down.

1. *Down, downwards.* occ. Mat. iv. 6.

Luke iv. 9. John viii. 6, 8. Acts xx. 9.

2. *Beneath, below.* occ. Mat. xiv. 66.

Acts ii. 19. 'Εως κατω, *Unto the lower part or bottom.* occ. Mat. xxvii. 51.

Mark xv. 38. It is also construed with the article. occ. John viii. 23, Εκ των κατω (τοπων or μερων namely) *Of the lower (places), from below.*

Κατωτερος, α, ον, Comparat. from κατω below.

Lower. occ. Eph. iv. 9, where see Doddridge and Macknight.

Κατωτερον. An Adverb of the comparative degree from κατω.

Under, spoken of time or age. occ. Mat. ii. 16.

Καυμα, ατος, το, from καυμαι, perf. pass. of the V. καω to burn.

Heat, scorching heat. occ. Rev. vii. 16. xvi. 9.

Καυμαλιζω, from καυμα.

To scorch with excessive heat. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

Καυσις, ιος, att. εως, η, from καυσαι, 2 pers. perf. pass. of καω to burn.

A burning, or being burnt up, with drought, namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, exustio. occ. Heb. vi. 8, where see Macknight.

Καυσω, ω, from καυσις.

To set on fire, burn. occ. 2 Pet. iii. 10, 12.

Καυσων, ωτος, ο, from καυσω.

Fervent scorching heat. occ. Mat. xx. 12.

Luke xii. 55. James i. 11. Athenæus, cited by Wetstein, applies it in the same sense. It is remarkable that this word, in

* See Exod. xxxviii. 29, Callimachus, Hymn. in Lavacr. Palladis, lin. 21. Heb. and Eng. Lexicon in מאר and above in עשן.

in all the places but one where it occurs in the LXX, answers to the Heb. קדִי the east wind; no doubt because that wind was in the hot eastern countries particularly scorching, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of *Aquila* (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8. of *Symmachus* (in Exod. x. 13.) and of *Theodotion* (in Isa. xxvii. 8.) use καυσων for קדִי. So the French *Bise*, denoting the north-east wind, may not improbably be derived from Heb. יבשׁ to dry, wither.

Καυτηριάζω, from καυτηριον, ὄ, το, a red hot iron, a cautery, also the brand made by a hot iron, which from καυτη the same, and this from κακαύω, 3 pers. sing. perf. pass. of καίω, καύω, to burn.

To brand with a hot iron, to mark or imprint indelible marks with a hot iron. So *Elsner*, cauterio indelebilem notam et stigmata insurere. occ. 1 Tim. iv. 2, where κακαυτηριασμενοι την ιδιαν συνειδησιν does not mean having a callous unfeeling conscience as if seared with a hot iron, but having their conscience branded and spotted with the marks of their sins, which are, as it were, burnt in with a hot iron. Thus *Theophylact*, *Erasmus*, and *Grotius*, whom see in *Elsner*. Comp. also *Kypke*.

ΚΑΥΧΑΟΜΑΙ, ὡμαι. Some of the Greek Lexicons deduce it from αὐχην the neck, which proud vain-glorious persons are apt to carry and toss in a remarkable manner. So the Psalmist, Ps. lxxv. 6. Speak not עתק בצואר with a * retorted neck, collo retorto. Comp. Isa. iii. 16. But καυχασμαι may, I think, be much more probably derived from the Heb. גאח denoting elation, pride, repeated, גאח, גאח, as it is several times in the Heb. scriptures. See Exod. xv. 1, 21.

To glory, boast, exult, whether in a good sense, Rom. v. 2, 3. 1 Cor. i. 31, & al. —or in a bad one, 1 Cor. iv. 7. Gal. vi. 13. Eph. ii. 9. James iv. 16, & al. Observe καυχασαι, Rom. ii. 17, 23, is the 2 pers. indicat. according to the Doric and Attic dialect for καυχαη or καυχᾶ. So οδυνασαι, Luke xvi. 25.

Καυχημα, ατος, το, from καικαυχημα, perf. of καυχασμαι.

* See Heb. and Eng. Lexicon in קנח IV.

I. A glorying or boasting, denoting the act of glorying or boasting. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3.

II. A cause or matter of glorying or boasting. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4.

Καυχητης, ιος, att. εως, ῆ, from καυχασμαι.

I. A glorying, or boasting, denoting the act. 2 Cor. vii. 4, 14. viii. 24. (Comp. James iv. 10. In 1 Cor. xv. 31, the *Alexandrian*, and three other MSS, with the *Æthiopic* version, and several printed editions, have ἡμετέραν καυχησιν instead of ὑμετέραν; but *Kypke* remarks that the latter reading is preferable, and that ὑμετέραν καυχησιν here signifies glorying of, or concerning, you; and he shews that the pronoun ὑμετέραν is thus used by *Thucydides*, and the other possessive pronouns σου and ἐμην by *Dionysius Halicarn.* and *Josephus*. *Griesbach* also marks ὑμετέραν as the reading to be preferred.

II. Matter or cause of glorying or boasting. Rom. xv. 17. 2 Cor. i. 12.

ΚΕΙΜΑΙ, Mid. from the obs. κειω or κειω to cause to lie, which perhaps from the Heb. קח to stretch, stretch out; or else κειμαι may be derived from the Heb. or Chald. כמן to lay up, the final ך being dropped, as in ἰδω to please, from עדן to delight, in κερως a horn, from קרן the same.

I. To lie, be laid. Luke ii. 12, 16. xxiv. 12. John xi. 41. Προς—κειμαι, Mat. iii. 10. Luke iii. 9. "lieth at, ready for use." Bp. *Pearce*, so *Campbell*.

II. To be placed, or set. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2.

III. To be laid, as a foundation. occ. 1 Cor. iii. 11.

IV. To be laid up. Luke xii. 19. *Homer* uses it in the same view, Il. i. lin. 124, Ζυνῆα ΚΕΙΜΕΝΑ πολλὰ, Many spoils laid up as a common stock." See *Welstein*, and comp. Il. xi. lin. 132. *Kypke* cites from *Xenophon*, *Æcon*. "Fruits, ΕΙΣ ΤΟΝ ΕΝΙΑΥΤΟΝ ΚΕΙΜΕΝΟΥΣ, laid up for the year."

V. To be set, appointed. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3.

VI. To be made, or promulged, as a law. occ. 1 Tim. i. 9. The expressions νομος κειται or νομος κειμενος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen

in *Elsner, Alberti and Wetstein*. I shall only cite that of *Isæus* 'Ουτοσι ὁ ΝΟΜΟΣ κοινος ἈΠΑΣΙ ΚΕΙΤΑΙ. The reason of the phrase, νόμος κεῖται, *Elsner* deduces from the laws, which were enacted, being laid in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also *Kypke*.

VII. Κεῖσθαι ἐν τινί To be in the power of any one. *Raphelius* shews from *Polybius*, that this is the proper import of the phrase. occ. 1 John v. 19.

Κεῖρα, ας, ἡ.

A slip, swathe, or roller of linen, such as those in which the Jews used to swathe their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See *Wolffius*, and comp. John xix. 40.

Κεῖρα is generally deduced from κηρ fate, death, (which perhaps from the Heb. כרה to cut off,) but since κεῖραι is also used by the LXX, Prov. vii. 16, for some slips of cloth, linen, or fringe (institis, *Walton*) with which beds were anciently adorned, the word may perhaps be * more probably derived from κείρω to cut, cut off. occ. John xi. 44.

ΚΕΙΡΩ, from the Heb. כרה to cut.

Active, To cut off, Hence, To shear, as sheep. occ. Acts viii. 32. Mid. To poll, clip one's self (i. e. one's hair) short. occ. Acts xviii. 18. 1 Cor. ix. 6.

Κελευσμα, ατος, το, from κελεύσμαι perf. pass. of κέλευω to exhort.

A shout. In the profane writers it is used for the shout of soldiers charging their enemies; of rowers, encouraging each other in their work, or of charioteers inciting their horses. occ. 1 Thess. iv. 16, where see *Elsner* and *Wetstein*.

Κελευω, from κέλω or κέλωμαι the same, which is used in *Homer*, and this from the Heb. קל the voice.

To order, command, Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, & al.

Κενοδοξία, ας, ἡ, from κενος vain, empty, and δοξα glory.

Vain glory, desire of empty praise. occ.

* Since writing the above, I find this derivation confirmed by the learned *Fuller*, in these words: "Nam κεῖραι a κείρειν derivatur, perinde ut κομματα α α κομῶν; Utrumque igitur horum nominum segmenta ετυμωσ reddas." *Miscel. Sac.* lib. vi. cap. 18.

Phil. ii. 3. *Lucian* several times uses this N. in the same sense. See *Dial. Mort. Mercur. & Charont.* tom. i. p. 240. *Dial. Menipp. & Æac. Id.* p. 272. *Ver. Hist. Id.* 709. *De Mort. Peregr.* tom. ii. p. 759. edit. *Bened.*

Κενοδοξος, ος, ὁ, ἡ, from κενος vain, and δοξα glory.

Vain-glorious, desirous of empty praise. occ. Gal. v. 26. *Lucian* applies the Adj. in the same sense. *De Mort. Peregr.* tom. ii. p. 758.

ΚΕΝΟΣ, η, ον, from the Heb. קנה denoting hollowiness, emptiness, A CANE.

I. Empty, not having, or not having obtained, anything. occ. Mark xii. 3. Luke i. 53. xx. 10, 11. *Herodotus* uses ΚΕΝΗ-ΣΙ χεῖρσι with empty hands, empty handed, in the same view, lib. i. cap. 73.

II. Vain, empty, i. e. of a true and living faith, as not having also good works. occ. Jam. ii. 20.

III. Vain, fruitless, ineffectual. occ. Acts iv. 25. 1 Cor. xv. 10, 58.

Εἰς κενον, In vain, to no purpose. 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. לריק. (See Lev. xxvi. 20. Job xxxix. 19. Isa. lxxv. 23.) *Josephus* also uses it, *De Bel.* lib. i. cap. 14. § 1, and *Diodorus Siculus*, cited by *Wetstein* on 2 Cor. vi. 1. So it is not a merely hellenistical phrase.

IV. Vain, destitute of reality or truth. occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1, where *Macknight* (whom see) "false."

Κενοφωνία, ας, ἡ, from κενος vain, and φωνη a voice, cry.

Vain, empty, or fruitless babbling, or noise. occ. 1 Tim. vi. 20. 2 Tim. ii. 16.

Κενοω, ω, from κενος empty, vain.

I. To empty. occ. Phil. ii. 7, where it is applied to Christ's emptying or stripping himself of the glory he had when he appeared as God under the Old Testament.

II. To make vain, or useless. occ. Rom. iv. 14. 1 Cor. i. 17.

III. To make vain, void, null. occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κενῶν, ος, το, from κενῶω to prick, stimulate, which perhaps by transposition from the Heb. קנה to mark, spot, pink †.

Any thing by which a puncture is made.

† See *Heb.* and *Eng. Lexicon* under קנה III.

I. *A goad or prick.* occ. Acts ix. 5. (comp. Σκληρός III.) xxvi. 14. *To kick against the goads or pricks* is a proverbial expression, taken from unruly beeves, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned *Bochart*, vol. ii. 387, that this proverb is not only used in the N. T. by our Blessed Saviour, but also in the Greek and Roman writers. Thus *Æschylus* in *Agamemnon*, ver. 1635,

ΠΡΟΣ ΚΕΝΤΡΑ ΜΗ ΛΑΚΤΙΖΕ, ΜΗ ΠΗΣΑΣ ΜΟΥΗΣ.
Kick not against the pricks, lest thou be hurt.

Euripides in *Bacch.* ver. 793,

ΘΥΟΙΜ' ΑΝ ΑΥΤΩ ΜΑΛΛΟΝ, ἢ ΘΥΜΑΜΕΝΟΣ
ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΟΙΖΟΙΜΙ ΘΥΗΛΟΣ ΩΝ, ΘΕΩ.
I would with off'rings supplicate the god,
Rather than madly kick against the pricks.

Pindar in *Pyth.* II. lin. 173,

ΠΟΤΙ ΚΕΝΤΡΟΝ ΔΕ ΤΟΙ
ΛΑΚΤΙΖΕ ΜΕΝ, ΤΙΛΙΘΙ
ΟΛΙΣΘΗΡΟΣ ΟΙΜΟΣ.
But furiously to kick against the pricks
Is dangerous. ———

So *Terence*, *Phormio*, act i. scene 2,
lin. 27, 28,

Nam quæ inscitia est
Adversum stimulos calces! (subaud. jactare.)
How mad is it to kick against the pricks!

Bochart, however, remarks that *Moses* had used a similar expression, Deut. xxxii. 15, a thousand years before the time of *Æschylus* and *Pindar*. Comp. Hos. iv. 16. See also *Wetstein's* Note on Acts xxvi. 14.

II. *A sting*, as of a scorpion. occ. Rev. ix. 10. So *Manilius*, iv, 217, cited by *Wetstein* on Rev. ix. 3,

Scorpius armatæ metuendus cuspidæ caudæ.

Comp. 1 Cor. xv. 55, 56, where see *Vitranga*, *Observat. Sacr. lib. ii. cap. 7, § 7.*

ΚΕΝΤΥΡΙΩΝ, ὄνος, ὁ, Latin.

A Centurion, in Latin *Centurio*, *A Roman military officer who commanded a hundred men*, so called from *centum* a hundred, which *Martinius*, *Lexicon Etymol.* deduces from the Greek ἑκατόν a hundred, which see. Though ΚΕΝΤΥΡΙΩΝ be a mere Latin word, yet it is found also in *Polybius*, lib. vi. p. 470. C. edit. Paris. an. 1616. Τὰς δὲ ηγεμονίας [ἐκαταστάς]

ΚΕΝΤΥΡΙΩΝΑΣ καὶ ταξιαρχούς, *The Commanders they call Centurions and Captains.*" occ. Mark xv. 39, 44, 45. Comp. under Λεγεών.

ΚΕΝΩΣ, An Adv. from ΚΕΝΟΣ.

In vain, to no purpose. occ. Jam. iv. 5. So not only the LXX use it for the Heb. קִיבֵּל, Isa. xlix. 4, but also *Arrian*, *Epicet.* II. 17, cited by *Wetstein*, Η ΚΕΝΩΣ τὰς φωνὰς ἀπηχεῖται; Did we utter these sounds to no purpose, or without a meaning?" And a little before, Ἀσημάς καὶ ΚΕΝΩΣ φθεγγόμεθα τὰς φωνὰς; Do we utter the sounds without meaning, and to no purpose?"

Κεραία, ας, ἡ, from Κεράς a horn.

I. Properly, *A horn.* Thus *Aristotle*, cited by *Suicer*, mentions ΚΕΡΑΙΑΣ δύο μεγάλας καὶ τραχείας, two great rough horns, and distinguishes them from κεραΐα little horns.

II. It denotes * a little ornamental curvature or flourish, which, when *Hebrew* is elegantly written, is generally used at the extremity of a letter. † *Capellus* has well remarked from *Martinius's* *Gram. Technol.* that "this word cannot signify the vowel points or accents, since it does not denote a little thing subsisting by itself, or a separate mark or corpuscle (corpusculum), much less a point (which is in *Greek* called σιγμα, not κεραία), but a small part, or top, or projection, and, as it were, a little horn of some larger body or mark, such as the horns in animals, and those remarkable (if the expression may be allowed) horned projections in building, which in *French* are therefore called corniches, from the Latin cornu," as, we may add, they are also in Eng. cornices. occ. Mat. v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the least part should pass from the law; and therefore I would rather understand κεραία in the sense here assigned, than as denoting those little projections which in *Hebrew* distinguish one similar letter from another, as, for instance, a ב from a כ, or a ג from a γ; since many texts might be produced, where taking away one of these would make a very great alteration in the sense, as in fact it has done in some instances; though it

* See *Doddridge*.

† De Punctorum Hebraicorum Antiquitate.

must be confessed, that *κεραία* seems a very proper name for this latter kind of *projections* also, and is actually thus used by *Origen* on Ps. xxxiii. where he says, that the Heb. letters *Beth* and *Caph* are very much alike, ὡς κατὰ μηδὲν ἀλλήλων διαλλαττεῖν ἢ βραχὺ κεραία μόνῃ, so as to differ from each other in nothing but one little *κεραία*." See also *Wolffius* and *Wetstein*.

Κεραμεύς, εὖς, att. εὖς, ὅ, from κεραμος.

A potter. occ. Mat. xxvii. 7, 10. Rom. ix. 21.

Κεραμικός, η, ον, from κεραμος.

Made of potter's clay, earthen. occ. Rev. ii. 27.

Κεραμῖος, α, ον, from κεραμος.

Made of earth or clay, earthen. So *Wetstein* on Mark xiv. 13, cites from *Dioscorides*, ΚΕΡΑΜΙΑ χυτρεα earthen pots. Hence Neut. Κεραμῖον, το, (ἀγγεῖον or σκευος being understood) An earthen pitcher or vessel, vas fictile. occ. Mark xiv. 13. Luke xxii. 10.

ΚΕΡΑΜΟΣ, α, ὅ, from the Heb. קרן to join, coalesce.

I. Potter's clay, so called perhaps from its cohesive quality. It is thus used not only by the LXX, 2 Sam. xvii. 28, but also by the profane writers.

II. A tile made of cohesive clay or earth. But in this latter sense κεραμος may not improbably be derived from the Heb. קרן to superinduce, cover with. The word is applied in this meaning by *Thucydides* and *Herodian*. See *Scapula* and *Wetstein*. occ. Luke v. 19. Comp. under Αποστραζω.

ΚΕΡΑΣ, αῖος, ωος, ως, το, from the Heb. קרן, a horn, the final ך being dropped, (as in οὖς from ןא an ear) which, however, appears again in the Latin *cornu*, *corona*, and in the Eng. *horn*, *crown*, *cornet*, *coronation*, &c. which are derivatives from the same Hebrew word.

A horn. "Horns are the well-known emblems of strength, power, or glory, both in the sacred and profane writers; and that, not only * because the strength or force of horned animals, whether for of-

* So *Suidas*, Κερας ἡ ἰσχυς παρὰ τῇ θιᾷ γραφῇ, ἐκ μεταφορᾶς τῶν ζῴων τῶν καθ' ὅπλα μνησμένων τοῖς κερασι, καὶ τῶν ἀμυνομένων. Κερας, a horn, denotes in the holy scriptures strength, by a metaphor taken from animals that are armed with horns, and defend themselves therewith."

fence or defence, consists in their horns (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. ch. viii.) but, also because as horns are in Heb. expressed by the same word (namely קרן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the rays or columns of light, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, impels the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the divine light, whose representative the natural or material light is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24, &c.) horns are the very hieroglyphical name for † force or power, and that horns or horned animals, such as bulls, goats, stags, &c. were supposed to bear a peculiar relation to the ‡ Apollo, the sun, or solar light," one of whose distinguishing titles was || Κερνῖος or Car-néan from Heb. קרן.

In the N. T. it is applied to Christ, who is called, Luke i. 69, Κερας σωτηρίας, A horn of salvation, i. e. A mighty and glorious Saviour. This is a hellenistical phrase used by the LXX, 2 Sam. xxii. 3, and Ps. xviii. 3, for the Heb. קרן ישי. Comp. Ps. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.

In Rev. v. 6, the Lamb is represented as having seven horns, i. e. fulness of power. Comp. Mat. xxviii. 18.

In Rev. xii. 3. xiii. 1. xvii. 3, 7, the ten horns are ten kings. Comp. Rev. xvii. 12, 16. Dan. vii. 24.

In Rev. xiii. 11, the two horns are two

† See Heb. and Eng. Lexicon in קרן II. and the authors there cited.

‡ It is very remarkable in this view, that *Callimachus* in his Hymn to *Apollo* says, that deity did himself build an altar of horns, foundation, sides, and all.

Διμαλτο μὲν ΚΕΡΑΕΣΣΙΝ ἰδιόθλια, πηξὶ δὲ βωμόν
ΕΝ ΚΕΡΑΩΝ, ΚΕΡΑΟΥΣ δὲ περιεὶ ὑπεβάλλετο τοῖχος.
Lin. 62, 3.

|| See *Callimachus's* Hymn to *Apollo*, lin. 71, 72, 80.

powers,

powers, whether they denote *the two distinct orders of secular and regular Clergy* in the Romish Communion, according to Bp. *Newton*; or of the *Dominicans* and *Franciscans*, according to *Vitringa*; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to Pagan Rome, ver. 2. See Dr *Bryce Johnston's* Commentary.

In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרנתי, and by the LXX κερατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7, 18, & al. and denoted that this altar was an emblem of *Christ the divine light*, and of *his powerful intercession*.

The above cited are all the passages of the N. T. wherein κερας occurs.

Κερατιον, &, το, from κερας, αλες, το, a horn.

A husk of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a horn. But *Bochart* says, husks of this kind are called, not κερατια, but λοβοι, and cites several passages from *Theophrastus* to prove his assertion. Κερατια, he remarks, are quite different things, namely, the fruit or husks of the ceratonia or charub-tree, and observes, that either the fruit might be thus denominated from the little horns which arise thereon, or the husks which inclose it, from their being crooked like a horn; whence they are called falcatos hooked, bent like a hook, by *Pliny*. The author last cited informs us, that the siliqua or charub-tree grew plentifully in Syria; and from *Columella* we learn, that they afforded food to swine. occ. Luke xv. 16. See *Bochart*, vol. ii. 708, and *Grotius*, *Welstein*, and *Campbell* on Luke.

Κεραω, ω, or κεραννυμι, from κερας a horn.

I. To pour in, properly into cups of horn, of which the ancient drinking vessels were made, as we are assured by the * *Etymo*

* See this confirmed by Mons. *Goguet*, Origin of Laws, &c. vol. I. book ii. art. 3. p. 107. edit. Edinburgh, and by the *Prænestine Table* in *Shaw's Travels*, p. 423, mark α.

logist, and over and over again by *Eustathius* on *Homer*, both of whom therefore, give to the V. κεραω the meaning and derivation here assigned. And in this primary sense of pouring in, κεραω and its compounds ανακεραω, εσκεραω, and επικεραω, are used by *Homer*. Thus *Odyss.* xxiv. lin. 363, ΚΕΡΩΝΤΑΣ αιθοπα οινον, that is, says *Eustathius*, εμβαλλοντας εις κρητηρας, putting into the cups. See more in *Welstein's* Note on Rev. xiv. 10, and in *Dammi Lexic.* col. 1165, under Κεραω. And thus some understand the word in Rev. xiv. 10. xviii. 6. But

II. In the latter Greek writers, To mix. In this sense it is used by the LXX, for the Heb. מִשְׁכָּה to mix, mingle wine either with † the lees, or with aromatics, Prov. ix. 2, 5. Isa. v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned *Jos. Mede* (Comment. Apocalypt.) interprets ακρατα κεκρασμενα, wine untempered with water, but mixed with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews the cup of malediction; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8, 'Οτι ποτηριον εν χειρι Κυριου οινος ΑΚΡΑΤΟΥ, πληρης ΚΕΡΑΣΜΑΤΟΣ, Because a cup is in the hand of the Lord of untempered wine, full of mixture; where the Chaldee has "a cup of malediction in the hand of the Lord, and strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3, or 4. Isa. li. 17, 22.

Κερδαινω, or κερδω, ω, from κερδος gain.

I. To gain, in trade or otherwise. See Mat. xxv. 17, 20, 22. xvi. 26. xviii. 15. 1 Cor. ix. 19. Phil. iii. 8.

II. Joined with words expressive of hurt or damage, To escape. occ. Acts xxvii. 21. So *Aristotle*, Eth. II. Και ω κατα λογον ΖΗΜΙΑΝ — ην λαβειν, τον το τοις ΚΕΡΔΑΝΑΝΤΑ ευτυχην φασιν. And the man, who should in reason receive hurt, we call fortunate if he escape it." Several other instances of the like use of the word by the profane writers may be seen in *Elsner*, *Wolfius*, *Welstein* and *Kypke*. So the Latin lucrifacere to gain,

§ See *Harmer's Observations*, vol. I. p. 375, and *Vitringa* on Rev. xiv. 10.

by which the Vulgate in Acts xxvii. 21, well renders the Greek *κερδῆσαι*, signifies in like manner *to escape* any thing *hurtful* or *disagreeable*. See *Ainsworth's Dictionary*.

Κερδος, εος, υς, το.

Gain, advantage, profit. occ. Phil. i. 21. iii. 7. Tit. i. 11.

Mintert derives it from *καρῆ* ἡδύ, because it *delights the heart*. But may it not be more probably deduced from *κείρω* *to cut off*, as denoting the *little clippings* or *cuttings off* of money (see *Κέρμα*) which were anciently *gained* by trading? So כצץ in Heb. which properly signifies *to break* or *cut off*, and thence as a N. a *piece* of money *broken* or *cut off*, is used for *gain*. See *Heb. and Eng. Lexicon* under כצץ.

Κέρμα, ατος, το, from *κείρω* *to cut* or *clip off*.

A *small piece* of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. *Ἰσημι* IX.) in their dealings with each other: A practice which prevails among some nations to this day. occ. John ii. 15. Comp. *Heb. and Eng. Lexic.* in כצץ and קרש.

Κερμαλίστης, υ, ό, from *κερματίζω* *to divide into small money*, which from *Κέρμα*.

A *dealer in small money*, a *money-changer*. occ. John ii. 14.

Κεφαλαιον, υ, το, from *κεφαλή* a *head*.

I. A *head, top*. Thus sometimes used in the profane writers.

II. A *sum-total*, including many particulars added together, so called because among the ancients it used to be set down or written at the *head*, not, as among us, at the foot of the account. Hence,

III. A *sum* of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See *Elsner, Wetstein, Kypke*, and *Bp. Pearce*.

IV. A *sum, summary*, or *recapitulation* of a discourse, or rather, as others render it, *the chief* or *principal point* or *article*. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see *Elsner* and *Wolffius*; and *Wetstein* on Rom. xiii. 9. To what

they have adduced, I add from *Menander*, p. 260, edit. *Cleric*.

Το δὲ ΚΕΦΑΛΑΙΟΝ ΤΩΝ ΛΟΓΩΝ· Ἀνθρώπος εἶ—

The *sum* of my *discourse*: Thou art a *Man*—

and from *Dionysius Halicarn.* Περὶ Συγ-
θισ. sect. 16. p. 114, edit. *Upton*, Τὰ
δημοὶ το ΚΕΦΑΛΑΙΟΝ ἐστὶ μοι ΤΟΥ ΛΟ-
ΓΟΥ; What is the *sum* of my *discourse*?

Κεφαλαίω, ω, from *κεφαλαιον*.

I. *To smile on the head, wound in the head*. So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense.

II. *To sum up, sum up in short*. Comp. *Ἀνακεφαλαιοῦμαι*. Thus the simple verb is used in Ecclus. xxxii. 8, ΚΕΦΑΛΑΙΩ-
ΣΟΝ λόγον, ἐν ὀλίγοις πολλὰ, *Let thy speech be short, comprehending much in few words*. Eng. Transl. and by *Thucydides*, vi. 91, cited by *Wetstein* on Rom. xiii. 9. And in a similar view *De Dieu* understands it, Mark xii. 4. *And having stoned him, κεφαλαιώσαν, καὶ ἐπιστείλαν ἡτιμωμένον, breviter vel summam egerunt*, they made short work of it (as we say,) and sent him away shamefully treated. This interpretation of *De Dieu's* is approved and defended by the learned *Duport* on *Theophrastus Ethic. Char.* cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity.

ΚΕΦΑΛΗ, ης, ἡ. *Martinius* and *Mintert* derive it from Heb. כפל *to double*, because almost all the parts belonging to the head are *double*, two eyes, two ears, two nostrils, two lips, &c.

I. *The head*, properly so called. Mat. v. 36, (where see *Wetstein*.) vi. 17. viii. 20. x. 30, & al. On Acts xviii. 6, comp. 2 Sam. i. 16. 1 K. ii. 33; and see *Elsner, Wolffius*, and *Wetstein*.

II. *The head, top*. Mat. xxi. 42. Luke xx. 17, & al.

III. *The head, superior*. Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph. iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So God (*Jehovah*) is the head of Christ, i. e. as *Man*; or the *Divinity*

Divinity is superior to the Humanity.

1 Cor. xi. 3. comp. John xiv. 28.

Κεφαλὴς, ἰδος, ἡ, from κεφαλή *a head*.

I. *The head, top of a pillar.* Thus used by the LXX for the Heb. שָׂרֵף, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29, and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar or cylinder* itself. See *Wetstein* on Heb. x. 7. Hence

III. *A volume, or roll, of a book, so called from its cylindrical form.* Comp. under Αναπτύσσω. occ. Heb. x. 7, which is a citation from Ps. xl. 7, where κεχαλις is used in the LXX for Heb. מַגִּלָּה *a volume, roll*, as it is also, Ezra vi. 2. Ezek. ii. 9. iii. 1, 2.

ΚΗΝΣΟΣ, α, ὁ. Latin.

It is plainly formed from the Latin *census an assessment, tax*, which from the V. censeo *to rate, cess, tax*, and this from the Heb. כָּסַם *to include in numbering, reckon* (q. d. *to cess*), whence the N. מַכְסָּא *an assessed tribute or tax*.*

A tax levied either upon estates or persons. occ. Mat. xvii. 25. (where see *Wetstein*.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19, by כְּסָא רִישָׁא, pecuniam capitis, *the head-money, poll-tax, or capitation*; and so *Grotius* understands it in that passage, and shews it was usual for the Romans to impose a *poll tax* on the provinces.

ΚΗΠΟΣ, α, ὁ, from the Heb. כִּפֶּה *to cover, protect*; so in Heb. *a garden* is called גֶּן, from the V. גָּן *to protect*, and our Eng. *garden* seems to be of the same root as the V. *to guard*.

A garden. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41.

Κηπουρός, α, ὁ, from κηπος *a garden*, and ῥεος *a keeper, inspector*, which from ὁρᾶω *to see, inspect*.

A gardener. occ. John xx. 15.

Κηρίον, α, το, from κηρος *bees-wax*, which may perhaps be best derived from the Heb. קִיר *a wall*; for every one knows, that the *wax* forms the *walls* or partitions of the cells in a honey-comb. This derivation is confirmed by observing with *Martinus*, that the Arabs use קִיר for *wax*.

A honey-comb. occ. Luke xxiv. 42.

* Comp. Heb. and Eng. Lexicon under כָּסַם I.

Κηρύγμα, ατος, το, from κηρύσσει perf. pass. of κηρύσσω.

A proclamation, proclaiming, publishing. Mat. xii. 41. Rom. xvi. 25. 1 Cor. i. 21, & al.

Κηρυξ, υκτος, ὁ, from κηρύσσω.

A proclaimer, publisher. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes *a public herald or cryer*; and in this sense it is also used by the LXX, Gen. xli. 43, and by *Theodotion*, Dan. iii. 4. for the Chald. כְּרוּזָא.

ΚΗΡΥΣΣΩ, from the Chald. כְּרִי the same, to which κηρύσσω answers in *Theodotion's* version of Dan. v. 29, or 31. On this V. and its derivatives, see *Campbell's Prelim. Dissertat.* p. 279, &c.

I. *To publish, proclaim, as an herald.* See Mat. x. 27. Luke xii. 3.

II. *To proclaim aloud, publish.* Mat. iii. 1. iv. 17. xxiv. 14. Luke iv. 18, 19. Acts xv. 21. Rom. ii. 21.

III. *To publish, declare publicly, make publicly known.* Mark i. 45. v. 20. Luke viii. 39.

ΚΗΤΟΣ, εος, υς, το. It may not improbably be derived from the Heb. חַיָּה, in regim. חַיָּה, *a wild beast*. So the Romans call a *whale* bellua marina *a sea-beast*, and not improperly; for this species in several respects resembles *land-animals*†. *A whale, a great fish, or sea-monster.* Thus in *Homer*, Odyss. iv. lin. 443, &c. κητος is synonymous with φακη, or the *sea-calf*. occ. Mat. xii. 40; where it is used for the fish that swallowed *Jonah*, which, in the history of that Prophet, is called by no other name in the Heb. but דָּג גָּדוֹל *a great fish*, and דָּג דִּדְגָא or דָּג *the fish*, without determining any thing as to its species; see *Jonah* ii. 1, 2, 11: in all which texts the LXX render דָּג by κητος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: For though *whales* are sometimes found in the † Mediterranean, where

† See Heb. and Eng. Lexicon under חַיָּה II.

‡ "John Faber saw one that was thrown on shore in Italy that was ninety-one Roman palms long, and fifty thick: the Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long." Brooke's Nat. Hist. vol. iii. ch. 2. p. 6.

Jonah was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the Prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of scripture, to appeal to God's miraculous interposition:

(*Nec Deus intersit, nisi dignus vindice nodus.*)

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are * assured, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies: I heartily, therefore, concur with the opinion of the excellent and learned *Bochart*, that the *fish* which swallowed the prophet *Jonah*, was of that species of *shark* which Naturalists, from its rough, sharp teeth (απο των καρχαρων οδοντων), have denominated *carcharias*, and *lamia* from its monstrous swallow, (απο της εχεν μεγαν λαιμον.)

Our Blessed Lord observes, Luke xi. 30, that *Jonas was a sign to the Ninevites*; and it may be worth remarking, that the

* See *Bochart*, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the *Universal History*, vol. x. p. 554, Note B. 8vo. edit. "The word here used (Mat. xii. 40.) signifies no more a *whale* than any other large fish that has fins; and there is one commonly known in the Mediterranean by the name of the *carachias* (read *carcharias*) or *lamia*, of the bigness of a *whale*, but with such a large throat and belly as is able to swallow the largest man whole. There was one of this kind caught within these thirty years or more on the coasts of *Portugal*, in whose throat, when stretched out, a man could stand upright." So *Mon. Pluche*, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the bodies of men half-eaten, sometimes whole and entire." *Nature Displayed*, vol. iii. p. 140, small edit. And *Kolben* mentions a species of *shark* at the *Cape of Good Hope*, whose jaws are so large, and its gullet so wide, that it may easily be believed he can swallow a full dressed man." *Nat. Hist. of the Cape*, p. 194.

fame of that Prophet's miraculous preservation was so widely propagated as to reach even Greece; whence as several learned men have observed, was, no doubt, derived the story of *Hercules*' escaping alive out of the fish's belly, which is alluded to by *Lycophron*, who calls *Hercules*,

Τραιοπτερον λιοντος, ον ποτε γναβεις
Τριτωνος ημαλαψε καρχαρος κυων.

That fam'd three-nighted lion, whom of old
Triton's carcharian dog with horrid jaws
Devour'd—

That is, says *Bochart*, whom the *canis carcharias* or *shark* sent by *Neptune* swallowed up.

Thus the poet not only agrees with the scripture account of *Jonah* as to the time his hero remained entombed, but even mentions the very species of fish by which it is most probable that the Prophet was swallowed. *Aeneas Gazæus*, however calls the fish which devoured *Hercules*, as the LXX and St Matthew do that which swallowed *Jonah*, Κητος. 'Ωσπερ και 'Ηρακλης αδεται, διαερρασισης της νεως, εφ' ης επλει, υπο ΚΗΤΟΥΣ καταποθηναι και διαταλυσθαι. As *Hercules* also is reported, when he was shipwrecked, to have been swallowed by a (κητος) *whale*, and yet to have been saved." The reader may see more on this subject in *Bochart*, vol. iii. 742, &c. in *Vossius De Orig. & Progr. Idol. lib. ii. cap. 15*, and in *Grotius de Verit. Relig. Christ. lib. i. § 16*, Not. 105.

ΚΗΦΑΣ, α, ο. Chald. and Syr. כִּפָּא a stone or rock, from Heb. כָּה, plur. כִּפִּים properly hollow rocks, rocky caverns, Job xxx. 6. Jer. iv. 29.

Cephas, or rather *Kephas*, ο ερμηνευεται Πετρος, which is interpreted, in Greek namely, or is equivalent to, Πετρος, saith St John, ch. i. 42, or 43. And what is Πετρος? Our translators render it a stone, and *Leigh Crit. Sacr.* says, "Πετρος doth always signify a stone; never, a rock." *Longinus*, however, *De Sublim.* § xxxv. uses Πετρος for the large stones or rocks (scopulos, as *Virgil* calls them, *Æn.* iii. lin. 59.) thrown up by mount *Ætna*. And *Dionysius Halicarn.* Πετρα Συνοισ. § xx. p. 166, edit. *Upton*, applies

plies both *πίτρεας* and *πίτρεα* to the *huge stone* or *rock* which *Sisyphus* was condemned to roll up-hill *. And to these applications of *Πίτρεος*, agrees the declaration of our Saviour to *Simon*, Mat. xvi. 18, *Thou art Πίτρεος, and upon this Πίτρεα Rock, will I build my church*—Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time (see under *Ἐβραϊς*), and probably used the same term כִּפְתִּי or כִּפְתָּא (as the Syriac version does) in both parts of the sentence. But, in representing his words in Greek the *masculine* N. *Πίτρεος* seems to have been chosen as more proper for the name of a *man*, than the *feminine* N. *Πίτρεα*. The name *Κηφας* occurs John i. 42, or 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9,

Κεῶτος, *ε*, *ῆ*, from *κεῶς* the same, and this from the Heb. נָקַב *to make hollow*, the initial נ being dropped, as it is in קָבַב in regim. קָבַב) a vaulted chamber, a belly or paunch, and in קָב a cab, a measure of capacity, Hebrew derivatives from the same root נָקַב.

A hollow vessel, a chest, an ark. In the N. T. it is used for the ark of Noah, Mat. xxiv. 38, & al.—for the ark of the covenant, placed in the Holy of Holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the LXX to the Heb. אֲרוֹן, Excd. xxv. 10. & al. freq. in the former to חֲבֹת, Gen. vi. 14. & al. freq. *Lucian* in *Timon*. tom. i. p. 59, speaking of *Deucalion's* flood, calls the *ark*, wherein he was saved, in like manner *κεῶτιον*.

ΚΙΘΑΡΑ, *α*, *ῆ*.

A harp. occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. The Greek name may be derived either from the Heb. כִּתָּר *to surround*, on account of the † *orbicular* or *round* shape in which, we are told, *harps* were at first made; or rather from the Chaldee קִיתָר, which *Theodotion* constantly renders by *κιθάρα* in all the texts wherein it occurs, namely, Dan. iii. 5. 7, 10, 15.

* See Bp. *Pearce's* Note on Mat. xvi. 18, to whom I am obliged for the passages from *Longinus* and *Dionysius*.

† See Bp. *Chandler's* Vindication of the Defence of Christianity, vol. I. ch. i. p. 50, and comp. Heb. and Eng. Lexicon in קִיתָר.

Κιθαρίζω, from *κιθάρα*.

To harp, play upon a harp. occ. 1 Cor. xiv. 7. Rev. xiv. 2. “The repetition of three or four words related in their original and sound (says the elegant *Blackwall*) is sometimes to be met withal in the sacred and common classics. If *φωνήν κιθαριῶδων κιθαριζόντων*—*εν ταις κιθάραις αὐτῶν* in *St John*, and *ασέβεις*—*ασέβειας αὐτῶν ὧν ησέθησαν*,—*ἀμαρτωλοὶ ἀσέβεις* in *St. Jude* (ver. 15.) sound disagreeable and grating to an over-curious ear, the same offence must be taken at *τελεῶς αἰεὶ τελέτας, τελεμμένος τέλειος οὐλῶς γίνεταί* in the sublime † *Plato*, and at that passage in the clear and polite § *Xenophon*, *οἱ παῖδες ἀκροῖς τὰς δικὰς δικαίως δικαζόμενας ἰδοῦσιν μανθάνειν δικαιοσύνην*.” *Sacred Classics*, vol. i. p. 182. To the instances *Blackwall* has produced, we may add from *Menander*, p. 274, edit. *Cleric*. *Δὺλῳ γενομένῳ, Δύλε, δαλευεὶν φόβῳ*; from *Plato* *Apolog. Socrat.* § 23, edit. *Forster*, *Ὁ μὲν ἐλατῖῳ τέττε τε ἀλῶνος ἀλῶνα ἀλῶνίζομενος*; from *Xenophon's* *Memor. Socrat.* lib. iii. cap. 5. § 20, || *δικαιοτέρῳ τὰς τε δικὰς δικαζέσθαι*; and from *Isocrates* ad *Demon.* cap. 15, *μηδὲ τὰς χάριτας ἀχαρίσως χαρίζομενος*. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by *Wetstein* on 1 Pet. ii. 21, from *Plato's* *Protagor.* p. 227. D. edit. *Ficin.* *Ὡςπερ οἱ γραμματισαὶ τοῖς μὴ πῶ δυνοῖς γράφειν τῶν παιδῶν ὑπογράψαντες γραμμάς τῇ γραφίδι ἔτω το γραμματίον διδοῦσι, καὶ ἀναζητοῦσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμάτων*—ὡς, κ. τ. λ. In which short passage we may observe, that *γράφειν* and its derivatives are repeated no less than *eight* times. These, examples from the best Greek writers should make *true* critics modest in censuring the supposed inelegance of such passages of Scripture as *Jude* ver. 15,

† “*Phaed.* 249, lin. 28, 29, edit. *Ser.* and *Steph.*”

§ “*Cyropæd.* lib. viii. p. 338, lin. 18, 19. *Græc. Oxon.*” p. 514, edit. *Hutchinson*, 8vo.

|| So *Plautus*, in the Prologue to *Amphitruo*, lin. 42, &c. introduces *Mercury* saying,

Nam justè ab justis justus sum orator datus.

Nam injusta ab justis impetrare non decet:

Justa autem ab injustis petere, insipientia est.

See M. *Casaubon* *De Ling. Heb.* p. 57—62.

Rom.

Rom. xii. 3, and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient *Attic* one. For, had they been so, would such an eloquent writer as *Plato*, and such a mellifluous one as *Xenophon*, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2,

"The sound is made an echo to the sense."

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music.

Κιθαρωδός, ὁ, from κιθάρα a harp, and ᾠδός, for αοιδός a singer, which from αοιδῶ to sing, which see under Ἀδῶ.

One who sings to the harp on which he plays, a singer to the harp. So *Ammenius*, κιθαριστης μὲν ἐστὶν ὁ μοῖον ψαλλων, κιθαρωδός δὲ ὁ ᾄδων καὶ ψαλλων. Κιθαριστης is one who only plays, κιθαρωδός one who both sings and plays." occ. Rev. xiv. 2. xviii. 22.

KINAMΩMON, or KINNAMΩMON, ὁ, τὸ, from the Heb. קנמ the same, to which it answers in the LXX of Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14. and which is from the V. קנפ (in Arab.) to emit a strong smell. Cinnamon. What is now so named is the second and inward bark of an aromatic tree called *canella zeylanica*. occ. Rev. xviii. 13.

Herodotus, lib. iii. cap. 3, observes, that the Greeks learned the name κινναμωμόν from the *Phenicians*; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the modern languages. I shall cite some more instances from *Bochart*, vol. i. p. 713:

קצקא קאססא, Cassia.

קנפ, קאננא, Canna, Cane.

קנפ, מוררָא Ἰβλ. (aliter Σμυρνα) Myrrha, Myrrh.

קנפ, ליבָנוס, Libanus, Olibanum.

קנפ, קאלבָאנ, Galbanum.

קנפ, אלוֹה, Aloe.

קנפ, נארדוס, Nardus, Nard, spike-nard.

קנפ, קיפּרוס, Cyprus.

קנפ, נִסְטָוֶפֶן.

Κινδυνεύω, from κινδυνός.

To be in danger, or in extreme danger. occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 40, 27. On this last text *Raphelius* remarks, that κινδυνεύει is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by *Plato* and *Demosthenes*. See also *Wetstein*.

Κινδυνός, ὁ.

A danger, peril, so called as κινεῖν δυναμένος able to move, or because κινεῖ τὰς ἐδύναις it moves, excites anguish, says *Mintert*. occ. Rom. viii. 35. 2 Cor. xi. 26.

Κινεῶ, ὦ, from κίω to go, (from Heb. קִיַּר to tend), and * νέω to move, (from Heb. נָע the same).

I. To move, stir. occ. Mat. xxiii. 4. Κινεομαι, ἔμαι, pass. To move or be moved. occ. Acts xvii. 28.

II. To move, agitate, wag, as the head. occ. Mat. xxvii. 39. Mark xv. 29.

III. To move, remove. occ. Rev. ii. 5. vi. 14.

IV. To move, excite, as sedition. occ. Acts xxiv. 5. Κινεομαι, ἔμαι, pass. To be moved, be put into commotion or tumult. occ. Acts xxi. 30. The profane writers use the V. in the same sense. See *Wetstein* and *Kypke*.

Κινησις, ἰος, att. ἰως, ἡ, from κινεῶ.

A moving, motion, commotion. occ. John v. 3.

—ΚΙΣ. A numerical termination denoting (like the Latin—ies) times, and frequently postfixed in this sense, as in ἑπτάκις seven times, πολλάκις many times, ποσάκις how many times, how often? It may not improbably be derived from the Heb. סָפ to reckon, count.

Κλάδος, ὁ, from ἐκλάδον, 2 aor. of κλαζῶ to break.

A branch, properly a small branch or twig, which is easily broken. So *Theophrastus* informs us, Hist. Plant. lib. i. cap. 2. κλάδον δὲ καλεῖσι τὸ βλαστημα, τὸ ἐκ τῶν τῶν ἀρτεμονῶν φύει, οἷον μαλίστα τὸ ἐπετειον. They call by the name of κλάδος the shoot which springs from these larger branches, and generally that of the same year." Mat. xiii. 32. xxiv. 32. Rom. xi. 16, 17, (where the Apostle

* For this seems the primary and leading sense of this Greek root. See *Dammi Nov. Lexic. Græc.* col. 1559.

Apostle alludes to the etymology of *κλα-*
δος,) & al.

ΚΛΑΖΩ, or **ΚΛΑΩ**, from the Heb. *לָחַץ* to loose, loosen, or *וָלַחַץ* to weaken, dissolve. To break, as bread. To shew the exact propriety of this expression it may be proper to observe, that *bread* among the Jews was made in *thin cakes*, not in loaves, as with us. Mat. xiv. 19. xv. 36. Acts ii. 46, & al. See *Kypke* on Acts. It is applied to the body of Christ broken on the cross, 1 Cor. xi. 24. To break bread sometimes implies, though it does not strictly denote, the celebration of the Eucharist, as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bp. *Pearce*, in his Note on Acts xx. 7, observes, that "in the Jewish way of speaking, to break bread is the same as to make a meal; and the meal here meant seems to have been one of those which were called *ἀσάπαι*, love-feasts. Such of the Heathens as were converts to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the Heathen cities: *ἀπὸ τῶν ἱερῶν οἱ πτωχοὶ ζῶσι*, the poor are supported by the sacrifices, says the old Scholiast on *Aristophanes*, Plut. ver. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ἀσάπαι*, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the Heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion."

Κλαίω, 1st fut. *κλαύσω*, from *κλαω* to break, because the voice of persons weeping is ever and anon broken and interrupted with frequent sobbings; says *Mintert*. But may not *κλαίω* be as probably deduced from the Heb. *לָקַח* or *לָקַח* the voice, according to that expression in Gen. xxi. 16. xxvii. 38, *He lifted up his voice and wept*, or in Gen. xlv. 2, *בבכי יתן קולו*, And he gave forth (uttered) his voice in weeping?

I. Intransitively, To weep; wail. Mat. xxvi.

75. Mark v. 39. On John xi. 31, see *Harmer's Observations*, vol. iii. p. 458.

II. Transitively, To bewail, lament, weep for. Mat. ii. 18. Rev. xviii. 9. With *ἐπὶ* and a dative following, To weep over. Luke xix. 41. With *ἐπὶ* and an accusative, To weep for, Luke xxiii. 28.

Κλασις, *ιως*, att. *εως*, ἡ, from *κλαζω* or *κλαω* to break.

A breaking. occ. Luke xxiv. 35. Acts ii. 42. Comp. under *Κλαζω*.

Κλασμα, *ατος*, το, from *κεκλασμαι* perf. pass. of *κλαζω* or *κλαω* to break.

A piece broken off, a fragment. Mat. xiv. 20, & al.

ΚΛΑΩ, see **ΚΛΑΖΩ**.

Κλαυθμος, *ος*, ὁ, from *κλαιω*, *κλαύσω*, to weep. The *θ* is inserted as in *βαθμος* a step, from *βαω* or *βαινω* to go.

A weeping. Mat. ii. 18. viii. 12, & al.

Κλεις, *ειδος*, ἡ, (whence accus. plur. *κλειδας*, by syncope *κλεις*,) from *κλειω* to shut.

A key. But in the N. T. it is only used figuratively. Mat. xvi. 19, Our Blessed Lord says to Peter, *I will give to thee the keys of the kingdom of heaven*. "As Stewards of a great family, especially of the royal household, bore a key, probably a golden one (as the lords of the bed-chamber do), in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power, (comp. Isa. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the Stewards of the mysteries of God. 1 Cor. iv. 1. "Peter's opening the kingdom of heaven, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.), may be considered as an illustration of this promise; but I apprehend it more fully explained by the power of binding and loosing afterwards mentioned *."

The key of knowledge, Luke xi. 52, is the means of acquiring it. † It is said, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death they put his key and his tablets into his coffin,

* *Doddridge*.

† See *Grotius* and *Camero* in *Pole Synops.* on the place.

because

because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.

The keys of hades and death, or rather—*of death and hades* (see *Wetstein's Var. Lect.*) Rev. i. 18, denote the power to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the *Orphic Hymn to Pluto*, i. e. the air acting within the surface of the earth, and making plants vegetate,

ΠΛΟΥΤΩΝ, ὃς κατεχίει γαίης ΚΑΗΪΔΑΣ ἀπάσης,
ΠΛΟΥΤΟΥΤΩΝ γένειν βροτῶν καρποῖς ἐνιαυτῶν.

Pluto, who hast the *keys* of all the earth,
Enriching mortals with the yearly fruits.

Hence *Pluto* and his wife *Proserpine* (who also in the *Orphic* style, *καρπὸς ἀναπύμπ' ἀπο γαίης*, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in *Daubuz* on Rev. ix. 1, and in *Wetstein* on Rev. i. 18.

The key of David, Rev. iii. 7, alludes to the promise made to *Eliakim*, Isa. xxii. 22, (comp. 2 K. xviii. 18,) and imports the unlimited power of Christ in his household the church. See *Vitringa* on Rev. iii. *The key of the pit of the abyss*. Rev. ix. 1, is power or permission to open it, comp. Φθίγει; as the *key of the abyss*, Rev. xx. 1, is power to shut it.

The above cited are all the passages of the N. T. in which the N. occurs.

In the LXX this N. answers to the Heb. פתח the same, an instrument of opening.

ΚΛΕΙΩ, from the Heb. כָּלַל to restrain, to which the compound κατακλείω answers in the LXX of Jer. xxxii. 3.

I. To shut, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13.

II. To shut up a person. Rev. xx. 3.

III. To restrain, repress. 1 John iii. 17, Κλείει τὰ σπλάγχνα αὐτοῦ, restraineth his bowels, i. e. his compassion. (Comp. Σπλάγχνον.) This is a hebraical phrase used Ps. lxxvii. 9, or 10, יִמְנַח—יָפַח, which the LXX render by συνέξει—τὸς

οἰκτιρῶν, restrain his tender mercies, Eng. Translat.—shut up—The heaven is said κλεισθῆναι, when it is restrained from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. כָּשַׁח הַשָּׁמַיִם, Deut. xi. 17. 1 K. viii. 35. 2 Chron. vi. 26, & al. which the LXX render by συνέχειν τὸς ὕδαντας, to restrain the heavens.

Κλεμμεν, αὐτός, το, from κεκλεμμαι perf. pass. of κλεπῶ to steal.

A thief. occ. Rev. xi. 21.

Κλειός, εὐός, ὕς, το, from κλειώ or κλειώ to celebrate with the voice, which is plainly from the Heb. הָרָה the voice.

Glory. occ. 1 Pet. ii. 20.

Κλεπίτης, ὁ, δ, from κλεπῶ.

A thief. See Mat. vi. 19. John x. 1, 8, 10. 1 Cor. vi. 10. 1 Thess. v. 2, 4.

ΚΛΕΠΤΩ, q. καλυπῶ to hide, conceal, says *Mintert*: but may it not be better derived immediately from the Chald. קְלַפּ, which likewise denotes covering? Theft implies secrecy, and is frequently performed under cover of the night. See 1 Thess. v. 2. 2 Pet. iii. 10, and comp. Job xxiv. 16, 17.

Thus *Horace*, Epist. II. lib. i. lin. 32,

Ut jugulent homines, surgunt de nocte latrones.
Rogues rise before 'tis light to kill and thief.
CREECH.

So the Latin *latro a thief* may be from Heb. כָּלַל to hide, conceal.

To steal, thief. Mat. vi. 19. John x. 10. & al. freq.

Κλαμα, αὐτός, το, from κλαω to break. Comp. Κλαδος.

A small branch, twig, or shoot, particularly of the vine, which is easily broken. See Ezek. xv. 2—5. occ. John xv. 2, 4, 5, 6; where observe that *D'Arvieux* particularly mentions *vine-twigs* as used in Palestine for fuel in dressing their food. See *Harmer's Observations*, vol. i. p. 262, and Bp. *Lowth* on Isa. xxvii. 11.

It is used in the LXX for Heb. תַּיִל the long dangling shoots of the vine. Ezek. xvii. 6, 7, 23. xix. 11.

Κληρονομῶ, ω, from κληρονομός.

To inherit, obtain for an inheritance, properly by lot, as the Children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp.

(Comp. Ps. xxxvii. 11, in Heb. and LXX.) Mat. xix. 29. Heb. i. 4, 14. vi. 12.

Κληρονομία, ας, ἡ, from κληρονομος.

An inheritance, properly by lot. (Comp. Κληρονομίω.) See Mat. xxi. 38. Luke xii. 13. Acts vii. 5. As the inheritance of the earthly typified that of the heavenly Canaan, so the latter is often called κληρονομία. Acts xx. 32. Eph. i. 14. v. 5. Heb. ix. 15, & al.

Κληρονομος, ος, ὁ, from κληρος a lot, and νίμω to distribute.

I. An heir, or inheritor, properly of an inheritance divided by lot. See Mat. xxi. 38. Mark xii. 7. Luke xx. 14, where the scene is laid in Canaan, which was thus divided to the Israelites, (comp. Κληρονομίω;) hence applied to the heirs of the heavenly Canaan. Rom. viii. 17. Gal. iv. 7. Tit. iii. 7. Heb. vi. 17. Jam. ii. 5.

II. It is applied to Christ, who is appointed Heir, and Possessor, and Lord of all things. Heb. i. 2, Κληρονομον, τὰτ' ἐστὶ, Κυρίον, Heir, that is, Lord," says Chrysostom. Comp. Mat. xxi. 38, &c.

ΚΛΗΡΟΣ, ος, ὁ, plainly from the Heb. לַחֶזֶק a lot, to which this word frequently answers in the LXX.

I. A lot, the stone or mark itself, which was cast into the urn or vessel. So Hesychius, κληρος τὸ βαλλόμενον εἰς τὸ λαχύν. Mat. xxvii. 35. Acts i. 26, & al. All the words in Mat. xxvii. 35, between κληρον towards the beginning, and κληρον at the end of the verse, are omitted in very many MSS, and are accordingly rejected by Wetstein and Griesbach: but * Michaelis, notwithstanding, thinks they ought to be retained, and accounts for their having been dropped in so many copies by the singular circumstance that κληρον immediately precedes, and immediately follows the omitted words—a circumstance very likely to occasion such a mistake in transcribing.

The method of casting lots among the Greeks in the time of Homer may be very clearly collected from Il. iii. line 315, 316, 324, 325. Il. vii. line 175, 176, 181—183. Il. xxiii. line 861. Odyss. x. line 206, namely the lots of the several parties properly marked or distinguished, were put into some vessel, as, for instance, a helmet; this was violently

shaken by one who turned away his face, and whose lot soever first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. Comp. Num. xxxiii. 54. It appears also from the passages cited by Wetstein † on Mat. xxvii. 35, that the Trojans and Romans used the same method in casting lots: And among the Jews "there might (as Bate has observed, Crit. Heb. under לָרַג) be several ways of casting lots, one of which seems to be by casting the lots into a vessel, by Prov. xvi. 33, לֵשׁ יוֹקֵץ בְּחֹרֶרֶת הַלֵּל the lot is cast into the lap, bosom, or midst, i. e. of the urn, or other vessel. From the above-cited passages of Homer we may also observe the sacredness of lots among the Heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to Jove.

II. A lot, allotment, part, or share. Acts i. 17, 25. viii. 21.

III. An inheritance. Acts xxvi. 18. (Comp. Acts xx. 32.) Col. i. 12. Comp. Κληρονομία.

IV. Κληροί, οί, 1 Pet. v. 3, seems to denote those distinct congregations of Christians (comp. Deut. iv. 20. ix. 29.) which fell to the lot, as it were, of different Pastors. See Wolfius, Doddridge, and Macknight.

Κληρώ, ω, from κληρος.

To take or choose by lot. Thus the V. active is used by Aristophanes, and the mid. by Demosthenes. See Elsner on the place. Κληροομαι, υμαι, pass. To be taken, properly by lot. So it is applied by the LXX, 1 Sam. xiv. 41, for Heb. נָלַךְ was taken. And in this view it seems used in Eph. i. 11, the only passage of the N. T. wherein it occurs,—in whom καὶ ἐκληρώθημεν we (Jews) also were taken, as it were, by lot.

Κλησις, ιος, att. εως, ἡ, from κελησαι 2 pers. perf. pass. of καλέω, or obsol. κλειω to call.

I. A calling. See Rom. xi. 29. 1 Cor. i. 26. Eph. iv. 1, 4.

II. A calling, condition, employment. 1 Cor. vii. 20.

Κλητός, η, ον, from κεληται 3 pers. perf. pass. of καλέω, or obsol. κλειω to call.

Called. Mat. xx. 16. Rom. i. 1, 6.

† To which we may add Horace, Ode iii. lib.

2 lin. 25. and Ode i. lib. 3. lin. 16.

* Introduction to N. T. vol. i. p. 273, edit. Marsh, which see.

Κλιθεανος, γ, ο. It is generally supposed to be formed from the Attic κριθεανος, λ being substituted for ρ. And κριθεανος signifies *an oven to bake bread in*, from κρι barley (see under Κριθη,) of which bread was often made in ancient times, and βαυθος *fire, a furnace*, a plain derivative from Heb. יָצַב *to try*, as metals by *fire*. Zech. xiii. 9, & al.

An oven. occ. Mat. vi. 30. Luke xii. 28. Comp. under Χορτος.

Κλιμα, ατος, το, from κεκλιμαι perf. pass. of κλινω *to incline, decline*.

I. A climate in the ancient geography, i. e. * "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel." *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But,

II. Κλιμαα, τα. *Regions, or tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in *Josephus*, De Bel. lib. iv. cap. 7. § 2, we have τα ἄλλα τῆς ἰουδαίας κλιματα, *the other tracts or parts of Judea*."

Κλινη, ης, ἡ, from κλινω *to recline, lie*; so the Heb. נִשְׁכַּב *a bed*, from the V. נִשְׁכַּב *to incline, recline*; and the Lat. lectus from the Greek λεγω *to lie down*; whence also, by the way the German liegen, Saxon liegen, Scottish lig, and Eng. lie.

A bed, or couch, where men recline or lie. Mat ix. 2, 6. Mark vii. 4, & al. Luke xvii. 34, Δυο ἐπὶ κλινῆς μιᾶς. "This regards rich men: two men lying upon one couch; at supper, I suppose." Markland, in Append. to Bowyer's Conject.

Κλινιδιον, ος, το. A diminutive from κλινη. A little bed, a couch. occ. Luke v. 19, 24. This word is used likewise by *Dionysius*

* New and Complete Dictionary of Arts, &c. in CLIMATE. See also Keil's Astronomy, Lect. 19.

Halicarn. Plutarch and Aristophanes, cited by *Wetstein*.

ΚΛΙΝΩ, from the Heb. כָּרַע *to bend, bow down, crouch, or couch*, the ρ being softened into λ, (as in Μακελλον from כָּמַר,) and the υ retaining nearly its nasal sound.

I. To recline, lay, lay down. occ. Mat. viii. 20. Luke ix. 58. See *Suicer Thesaur.* in Κεφαλη III.

II. To bow down, decline. occ. Luke xxiv. 5. John xix. 30.

III. Spoken of the day. To decline. occ. Luke ix. 12. xxiv. 29, Κεκλιπεν ἡ ἡμερα. This expression is used by the LXX for the Heb. נִשְׁכַּב הַיּוֹם, *the declining of the day*, Jud. xix. 8, and (according to some copies) for the Heb. נִשְׁכַּב הַיּוֹם, *the giving way, yielding, of the day*, namely to the evening or night. Jud. xix. 9. The Greek phrase plainly denotes *the day's or daylight's going off* towards the west. *Herodotus*, lib. iv. cap. 181, has the similar expression, ΑΠΟΚΛΙΝΟΜΕΝΗΣ τῆς ἡμέρας, *the day declining*." So the best Latin writers say, die inclinatio, and die inclinatio in vesperam. See *Wetstein* on Luke ix.

IV. To cause to give way, discomfit, put to flight, rout an army. occ. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus *Homer*, Il. v. lin. 37, Τρωας δ' ΕΚΚΛΙΝΑΝ Δαναοι, *The Greeks routed the Trojans*." So *Josephus*, De Bel. lib. vi. cap. 2. § 6, Μὴδ' ἑτέροι βιβαίως ΚΛΙΝΑΝΤΕΣ τῆς ἑτέρας, *Neither of them entirely routing the others*."

Κλισια, ας, ἡ, from κεκλισαι, 2 pers. perf. pass. of κλινω.

I. A place where men recline or lie down, a tent. Thus applied in the profane writers, particularly in *Homer*.

II. A company of persons reclining. occ. Luke ix. 14. So Κλισια is used by *Josephus*, Ant. lib. xii. cap. 2. § 11, for a distinct company reclining at meat.

Κλοπη, ης, ἡ, from κεκλοπα, perf. mid. of κλεπω *to steal*.

Theft. occ. Mat. xv. 19. Mark vii. 22.

Κλυδων, ωνος, ο, from εκλυδον, 2 aor. of κλυζω *to wash, wash away*, which see under κολακλυζω.

I. The raging of the sea, a tempest. occ. Luke viii. 24. The LXX use it *Jon.*

i. 4, 12, for the Heb. **רעב** *a tempest*.
Comp. ver. 11.

II. *A wave, surge, billow*. occ. Jam. i. 6.

Κλυδωνίζομαι, from **κλυδων**.

To be agitated, tossed to and fro, as by the waves of the sea, fluctuate, or fluctuari *animo*. occ. Eph. iv. 14. Comp. Jam. i. 6. The LXX have used it in the same sense, Isa. lvii. 20. So *Aristophanes*, cited by *Wetstein* on Eph. **ΚΑΥΔΩΝΙΖΟΜΕΝΟΣ** **ἐκ τῆς πόθης**, being *tossed to and fro* by his desire." See also *Elsner* and *Alberti*.

Κνηθω, from **κναιω** to cut, scrape, scratch, tickle, and this from the Heb. **אָנַף** to eat into, corrode, as fire.

I. *To scratch, rub*.

II. *To tickle, make to itch*; whence passive **κνηθομαι** to itch. occ. 2 Tim. iv. 3. *Wetstein* and *Wolffius* cite from *Plutarch* De Superstit. tom. ii. p. 167, B. **Μουσικὴν φησὶν ὁ Πλάτων—ἀνθρώποις καὶ τρυφῆς ἐνεκα καὶ ΚΝΗΣΕΩΣ ὦτων δοθῆναι—***Plato* says, that music was given to men not to indulge their luxury, or tickle their ears—"

ΚΟΔΡΑΝΤΗΣ, **καὶ ὁ**. Latin.

A word formed from the Latin *quadrans*, —tis, which (from quatuor *four*) denotes a Roman coin, made of brass or lead, which was the fourth part of an *as*, and equal in value to about three-fourths of our farthing. *Plutarch*, in his Life of Cicero, tom. i. p. 875, C. edit. *Xylandri*, says, **Τὸ δὲ ΛΕΠΤΟΤΑΤΟΝ τῆς χαλκῆς νομισματίας ΚΟΥΔΡΑΝΤΗΝ** **ἡκαλυσεν**, The smallest piece of brass money they (the Romans) called a *quadrans*." And there seems no reason to doubt but this was the case at Rome in the time of Cicero. But St Mark, ch. xii. 42, mentions a still smaller coin current in Judea in our Saviour's time, called a **λεπτον**, two of which, he says, made a *quadrans*,—**δύο λεπτα, ὅ ἐστι ΚΟΔΡΑΝΤΗΣ**, according to the reading of all the copies. Nor will a comparison of Luke xii. 59, with Mat. v. 26, prove, as the late learned *Bowyer* thought, that when St Mark wrote, the **Κοδραντης**, or *Quadrans* was the **Λεπτον** or *Mite*. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evidently

proverbial, why might he not use the name of one coin in the one, and of another coin in the other; just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? occ. Mat. v. 26. Mark xii. 42.

Κοιλια, **ας, ἡ**, from **κοιλος** *hollow*, which from Heb. **כָּלַל** to comprehend, contain, or from **אָלַל** to confine, shut up.

I. *The belly* of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19.—of a fish, Mat. xii. 40. In John vii. 38, it denotes the inmost part, heart, mind, or soul of man. See *Doddridge*, *Spearman's* Letters on LXX, p. 245, *Randolph*, On the Prophecies, &c. cited in the N. T. p. 31, and his View of our Saviour's Ministry, p. 193, and comp. Heb. and Eng. Lex. in **בֶּטֶן** I.

II. *The womb*. Mat. xix. 12. Luke i. 41. John iii. 4, & al. freq.

Κοιμαω, **ω**, from **κειμαι** to lie down.

I. *To cause to lie down to sleep*. Thus applied in *Homer*, *Odyss.* iii. lin. 397, Comp. *Odyss.* xii. lin. 372. It is also used for *laying asleep*, II. xiv. lin. 236, **ΚΟΙΜΗΣΟΝ μοι Ζηνος—οσσε**, literally, *lay me Jove's eyes asleep*."

II. **Κοιμαομαι**, **ωμαι**, Pass. *To be laid down to sleep, to sleep, be asleep*, Mat. xxviii. 13. Luke xxii. 45. John xi. 12.

III. *To be or fall asleep in death, to sleep the sleep of death*. Mat. xxvii. 52. John xi. 11. Acts vii. 60. 1 Cor. xv. 51, & al. In the LXX it is used in the last as well as in the second sense for the Heb. **שָׁכַב** to lie. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. *Estius* observes on 1 Cor. vii. 39, that "*sleeping* is thus applied only to men that are dead, and this because of the hope of the resurrection; for we read no such thing of brutes." This is an excellent remark; for *sleeping* implies *waking*; of which the Heathen Poets were so sensible, that when they describe death as a *sleep*, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to exclude the idea of *waking* from the sleep of death. Thus *Moschus*, *Idyll.* iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

Ἀμμις δ' οἱ μεγάλοι, καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὅπποτε πρῶτα θανοίμιν ἀνακοίῃ ἐν χθονὶ κοίλῃ.
Εὐδοίμιν ΕΥ ΜΑΛΑ ΜΑΚΡΟΝ, ΑΤΕΡΜΟΝΑ, ΝΗ-
ΓΡΕΤΟΝ ὕπνον.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One long, eternal, unawaken'd sleep.

So *Catullus*, lib. i. 5.

*Soles occidere & redire possunt;
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.*
The sun that sets, again will rise,
And give the day, and gild the skies;
But when we lose our little light,
We sleep in everlasting night.

Baker's Medulla.

Homer, Il. xi. lin 241, says of a hero
who was slain,

—Κοιμησάτο χαλκίον ὕπνον.
—He slept a brazen sleep,

So *Virgil*, *Æn.* x. lin. 745, 6.

*Olli dura quies oculos, & ferreus urget
Somnus; inæternam clauduntur lumina noctem.*
An iron sleep o'erwhelms his swimming sight,
And his eyes close in everlasting night.

But on the contrary it was doubtless
with a view to the joyful hope of a *resur-
rection* both of body (see *Mat.* xxvii. 52,) and soul, that the departed saints in the O. T. as well as in the New, are said to fall asleep, to sleep, to sleep with their fathers, &c. And the Christians, says *Suicer*, *Thesaur.* in *κοιμητήριον* II. because they believe the resurrection of the dead, and will have death rather styled *κοιμησις* and ὕπνος than θάνατος, call burying-places *κοιμητήρια*, i. e. dormitories, or places designed for rest and sleep. To which purpose he cites from *Chrysostom*, Δια τελο καὶ αὐτός ὁ τοπος ΚΟΙΜΗΤΗΡΙΟΝ ὠνομασται, ἵνα μάθῃς ὅτι οἱ τελευτηκόες καὶ ἐνταῦθα κείμενοι ἔτεθνηκασιν, ἀλλὰ ΚΟΙΜΩΝΤΑΙ καὶ καθεύδουσιν. From the Greek *κοιμητήριον* we have the Latin *cæmeterium*, French *cimetiere*, and Eng. *cemetery*, for a burying-ground.

Κοιμησις, ιος, att. ιως, ἡ, from *κοιμαομαι*.
A lying down, or taking rest, in sleep.
occ. *John* xi. 13.

Κοινος, η, ον, *Varinus*, says *Mintert*, derives it from *κειω* to lie, q. τοῖς πασι προκειμενος, lying open to all; rather,

adds he, from the Heb. כָּנַם to collect, gather together.

I. *Common, belonging to several, or of which several are partakers.* occ. *Acts* ii. 44. iv. 32. *Tit.* i. 4. *Jude* ver. 3, where, says *Macknight*, "The salvation preached in the Gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions." Comp. *Tit.* i. 4.

II. *Common, profane, unclean, polluted, defiled;* spoken of the hands, occ. *Mark* vii. 2, (where the Evangelist explains it by ἀνικτοῖς *unwashed* *)—of meats, occ. *Acts* x. 14. (Comp. ver. 28.) xi. 8. *Rom.* xiv. 14. Comp. *Heb.* x. 29. *Κοινος* seems to be used in this sense, because some things, and especially some meats, which were *common* to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted* and *unclean*. (See *Pole Synops.* on *Mark* vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in *1 Mac.* i. 47, 62. So *Josephus*, *Antiq.* lib. xi. cap. 8. § 7, has ΚΟΙΝΟΦΑΓΙΑΣ for eating *unclean* meats; and lib. xiii. cap. 1. § 1. τὸν ΚΟΙΝΟΝ βίον for the *heathenish* manner of living. This application of the word is, I think, *hellenistical*, or peculiar to the *grecizing Jews* (comp. *Κοινω*); though I am well aware, that a passage is produced from *Lucian* to prove it agreeable to the style of the pure Greek writers. That writer, *De Mort. Peregr.* tom. ii. p. 764, treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, Καταφρονεῖσιν ἐν ἀπάντων ἐξίσῃς, καὶ ΚΟΙΝΑ ἡγνῆναι. They despise all things equally, and think them *common*." But one can hardly suppose he here means to accuse the Christians of thinking *all things unclean*; he rather seems to refer to their contempt of the good things of this world, and to their *boundless liberality* to each other. Comp. *Acts* iv. 32, and see more in *Alberti* on *Acts* x. 15.

Κοινω, α, from *κοινος* *common, unclean*, which see.

* See *Kypke* and *Campbell's* Preface to *Mark*, p. 120.

I. To

I. *To communicate, impart.* Thus used in the profane writers.

II. In the N. T. *To make common or unclean, to pollute, defile.* Mat. xv. 11. Acts xxi. 28. Heb. ix. 13. Rev. xxi. 27, & al. Comp. κοινός II.

III. *To pronounce or call common or unclean.* occ. Acts x. 15. xi. 9. This use of the verb is agreeable to the *Hebrew* and *hellenistical* idiom. Thus the Heb. טמא, and LXX μιαινέιν, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*, Lev. xiii. 3, 8, 11, 20; so the Heb. טהר and LXX καθαρίζειν, properly *to cleanse*, for *pronouncing clean*, Lev. xiii. 6, 13, 17, 23; and in this sense we may interpret the V. καθαρίσεν in the two fore-cited passages of the Acts.

κοινωνέω, ω, from κοινωνός.

To communicate.

I. With a Dative of the Thing, *To communicate, partake, participate, be a partaker in or of.* occ. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John ver. 11. So with a Genitive, occ. Heb. ii. 14.

II. With a Dative of the Person, *To communicate, distribute, impart to.* occ. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15.

κοινωνία, ας, ή, from κοινωνός.

I. *A partaking, participation,* 1 Cor. x. 16. Phil. iii. 10.

II. *A communion, fellowship, society.* Acts ii. 42. 1 Cor. i. 9. 2 Cor. vi. 14. Gal. ii. 9. Philem. ver. 6.

In Eph. iii. 9, almost all the MSS, six of which ancient, for κοινωνία have οικονομία, so that this latter seems the true reading, which is accordingly embraced by *Mill* and *Wetstein*, and by *Griesbach* received into the text. But comp. *Macknight*.

III. *Communication, distribution, alms-giving.* Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4.

κοινωνικός, η, ον, from κοινωνία.

Ready or willing to communicate or impart, liberal. occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See *Wetstein*.

κοινωνός, ος, ό, ή, from κοινωνώ *to partake.*

I. *A partaker.* occ. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. ver. 17, "a partaker of thy affection." *Macknight*.

II. *A partner, companion.* occ. Luke v. 10.

1 Cor. x. 20. (*connected with demons*)

2 Cor. viii. 23. Heb. x. 33.

κοιτη, ης, ή, from κοιτάω 3 pers. of κοιμαι *to lie.*

I. *A bed.* occ. Luke xi. 7; particularly the *marriage-bed.* occ. Heb. xiii. 4. *Plutarch*, cited by *Wetstein* on the place, uses the phrase ΜΙΑΙΝΕΙΝ ΤΗΝ ΚΟΙΤΗΝ ΤΗΣ ΓΑΜΗΤΕΥΣΑΝΤΟΣ, *to defile his father's bed.*" So *Josephus*, Ant. lib. ii. cap. iv. § 5.—ΚΟΙΤΗΝ ΜΙΑΝΑΙ ΤΗΝ ΣΗΝ ΕΒΕΛΗΘΕΝΤΑ, *attempting to defile thy bed.*"

II. It is used as a modest term for *impure embraces* or *whoredom.* occ. Rom. xiii. 13. where our translators well render it *chambering.* *Kypke* cites *Pindar*, Pyth. xi. 38, and *Euripides*, Hippolyt. lin. 154, using it in the same sense as *St Paul*.

III. Κοιτην εχειν, *To have, retain, or conceive seed,* occ. Rom. ix. 10. The LXX frequently use κοιτην σπερματος, *concupitum seminis*, for the Heb. שכבה זרע, see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20, κοιτη denotes the *seed itself*, answering to the Heb. שכבה, whose ideal meaning from the V. שכב *to lie* corresponds to that of κοιη from κοιμαι.

κοιτων, ωνος, ό, from κοιη.

A bed-chamber. occ. Acts xii. 20. Comp. under Επι I. 5.

κοκκινός, η, ον, from κοκκος *a grain.*

Scarlet, of a scarlet colour, so named because this colour was dyed with what was anciently called κοκκος βαφικη *the dying grain*, which *Dioscorides* describes as δαμνος μικρος φρυγανωδης, ω προσκεινται οι κοκκοι ως φακοι, *a small dry twig to which the grains adhere like lentiles.*" But these *grains*, as a great author observes on *Solinus*, are within full of *little worms* (or *maggots*), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the *Arabians* called *Alkermes*; whence the *French* *cramoisi*, and *Eng.* *crimson*. *Kermes* is a name still well known among us, and is nothing but the *coccus* of the *berry-bearing ilex*, or *holm oak*, a dwarf tree common in *Palestine*, in the isle of *Crete*, and in many other countries. "It is a very valuable commodity, and serves two very great uses; the *dyers* in scarlet find-

ing it as valuable in their way, as the physicians in theirs *." Mat. xxvii. 28. Heb. ix. 19, & al.

In the LXX κοκκινος generally answers to the Heb. שני תולעת or שני תולעת, i. e. maggot or insect-colour double dyed, or double dyed maggot or insect-colour, which might confirm the above interpretation of κοκκινος, if indeed it needed confirmation.

ΚΟΚΚΩΣ, α, ο.

A grain, of mustard-seed, Mat. xiii. 31. & al.—of corn, John xii. 24. 1 Cor. xv. 37; perhaps so called on account of its roundish form, from the Heb. גוץ a circle, a sphere.

ΚΟΛΑΖΩ, ομαι, Mid. from the Heb. נָחַץ to restrain. This derivation is confirmed by observing, that the Greek κολαζω is sometimes applied by the profane writers in the sense of restraining or repressing, as may be seen in Scapula.

To punish. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that κολαζομενους is used for κολασθησομενους to be punished hereafter, as ch. iii. 11, λυομενων for λυθησομενων. So ανηλεγομενον for ανηλεχθησομενον, Luke ii. 34; αποφοβιζομενον for αποφοβισομενον, Acts xxi. 3; καλαργυμενην for καλαργυθησομενην, 2 Cor. iii. 7. Wolfius on 2 Pet. iii. 11, remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from Thucydides συμφεροντα in the sense of what will profit.

Κολακεια, ας, η, from κολακενω to flatter, which from κολαξ, ακος, a flatterer, and this the Greek Etymologists derive from κολλασθαι to stick to, adhere, (to hang on; as we say,) or from κολον food, meat, for which parasites, flatter; but κολαξ may be much better deduced from the Heb. רָחַץ to smooth, flatter.

Flattery, adulation. occ. 1 Thess. ii. 5.

Κολασις, ιος, αττ. εως, η, from κολαζω to punish.

I. Punishment. occ. Mat. xxv. 46.

II. Torment. occ. 1 John iv. 18, where see Elsnor, Wolfius and Wetstein, and comp. Kypke.

* The reader, for further satisfaction, may consult Bochart, vol. iii. p. 624, Brooke's Nat. Hist. vol. iv. p. 81, &c. New and Complete Dictionary of Arts in Kermes, and especially Mons. Goguet's Origin of Laws, &c. pt. ii. b. 2. ch. 2. art. 1. p. 106. edit. Edinburgh.

Κολαφιζω, from κολαφος a blow, which from κολαπω to strike, beat, and this from the Heb. or Arabic הָכַל to impel; whence the N. fem. plur. כִּפְלִים some instruments for breaking or cutting wood to pieces, axes, hammers, or the like. See Heb. and Eng. Lexicon in הָכַל.

I. To buffet, to strike with the double fist; for so the word properly signifies, as Theophylact informs us on Matt. xxvi. Κολαφιζειν εστι το δια των χειρων πληγην, συγκαμπτομενων των δακτυλων, και ινα αφελεστερον ειπω, δια τε γρονθου κονδυλιζειν. Κολαφιζειν means to strike with the hands, the fingers being clenched, or to speak more briefly, to buffet with the fist. occ. Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20.

II. To afflict, depress. occ. 2 Cor. xii. 7. So Chrysostom explains it by ταπεινωσις depression, κακωσις affliction, and refers 1 Cor. iv. 11, to the same meaning. See Suicer Thesaur. in Κολαφιζω.

Κολλαω, ω, from κολλα glue, which from the Heb. נָחַץ to restrain, confine.

I. To glue, glue together, though I know not that the Verb is ever found strictly in this sense: but Wetstein cites from Athenaeus χαλκος κολλησαντα, soldering brass; and Scapula gives us κολλαν σιδηρον, to solder iron; and from the medical writers κολλαν τραυματα, to conglutinate wounds, i. e. to reunite the divided parts.

II. Κολλαομαι, ωμαι, Pass. governing a Dative, To cleave or adhere to. Luke x. 11. Comp. Rom. xii. 9. 1 Cor. vi. 16.

III. Pass. governing a Dative, To be joined, or join one's self to, or associate one's self with. Luke xv. 15. Acts v. 13. xvii. 34, & al. So Suicer and Wetstein cite from Plutarch, δει μη ραδιως—ΚΟΛΛΑΣΘΑΙ ΤΟΙΣ ΕΝΤΥΓΧΑΝΟΥΣΙ, One must not rashly join one's self with those one meets with." See Suicer Thesaur. on this word. In the LXX the word is often used in the same view, and generally answers to the Heb. רָבַד.

Κολλουριον, or, as some MSS read, κολλυριον, α, το, from κωλυω to restrain, and ρας a flux, running, or ρεω to flow.

A collyrium, a topical remedy applied to the eyes to repel sharp humours. occ. Rev. iii. 18.

Κολλυριον is used by Galen, and other Greek writers cited by Wetstein.

Κολαδο-

Κολλυβίστης, α, ό, from κολλυβός a small coin. (So the Schol. on *Aristoph.* Pace, lin. 1199, explains κολλυβός by εἶδος εὐτελέως νομισματος.) And κολλυβός may be from the Heb. קלכ, which occurs not as a verb, but as a N. fem. plur. קלכין denotes some instruments of breaking or cutting. See Κερα.

A money-changer, one who changes money of greater value into that of less. occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in *Suicer Thesaur.* and *Wetstein* on Mat. xxi. 12.

Κολοβώ, ω, from κολοβός maimed, cut off, which from Heb. קלכ to cut, break, or the like. See under Κολλυβίστης.

I. To cut off. In this its proper sense it is used by the LXX, 2 Sam. iv. 12, for the Heb. קצר.

II. To cut short, shorten. occ. Mat. xxiv. 22. Mark xiii. 20. See *Wetstein* on Mat. where *Chrysostom*, cited by *Suicer*, explains εἰ μὴ ἐκολοβώθησαν κ. τ. λ. by ἐπὶ πλεον ἐκρατήσεν ὁ πόλεμος Ῥωμαίων ὁ κατὰ τῆς πόλεως ἅπαντες αὐτὸν ἀπώλοντο οἱ Ἰουδαῖοι. If the war of the Romans against the city [of Jerusalem namely] had continued longer, all the Jews would have perished."

ΚΟΛΠΟΣ, α, ό, *Mintert* deduces it from κοιλος hollow, or καλυπῖω to cover.

I. The bosom. occ. John i. 18. xiii. 23. Luke xvi. 22, 23, where comp. Mat. viii. 11; and observe, that in the *Treatise on the Maccabees*, ascribed to *Josephus*, but probably written by a converted Jew, § 13, the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, οὕτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδεξοῖναι εἰς τοὺς ΚΟΛΠΟΥΣ αὐτῶν, for then Abraham, Isaac, and Jacob will after our death receive us into their bosoms."

II. A loose cavity or hollow formed by the doubling of a robe or garment, q. d. a lap. occ. Luke vi. 38, * where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh. v. 13. Psal. lxxix. 12. Isa. lxxv. 6.

* See *Piscator* in *Pole Synops.* and *Doddridge* on the place.

Jer. xxxii. 18. In the three last texts the LXX in like manner have κολπος. *Raphelius* and *Wetstein* cite *Herodotus* and *Polybius* using κολπος in the same sense, to whom *Kypke* adds *Josephus*, *Plutarch*, *Arrian*, and *Appian*.

III. A bay, a creek. occ. Acts xxvii. 39. *Homer* uses κολπος in this sense, Il. ii. lin. 560, where *Eustathius* explains it by θάλασσα ὑπο ἀκρωτηρίων περιχομένη, a sea inclosed by promontories. *Strabo* and *Themistius* also, cited by *Wetstein*, apply the word in the same manner.

Hence Eng. A gulph.

ΚΟΛΥΜΒΑΩ, ω, from the Heb. קלח to be light, and בא, Greek βαω to go.

To swim. occ. Acts xxvii. 43. It is used also by *Achilles Tatius*, cited by *Alberti* and *Wetstein*. Εἰσι δὲ ΚΟΛΥΜΒΑΙΝ πειρωμένοι, Some trying to swim.

Κολυμβήθρα, ας, ή, from κολυμβάω.

A bath for swimming or bathing. So *Josephus* applies the word in the remarkable story of *Herod* the Great's drowning the young high-priest *Aristobulus*, Ant. lib. xv. cap. 3, § 3. So *De Bel.* lib. i. cap. 22, § 2. See also *Bp. Pearce's* *Miracles of Jesus vindicated*, pt. iv. p. 63, 12mo. occ. John v. 2, 4, 7. ix. 7, 11.

The LXX have frequently used this word for the Heb. כרכה a pool.

ΚΟΛΩΝΙΑ, ας, ή. It is plainly the Latin colonia in Greek letters, which from colonus a husbandman, a N. derived from the verb colo to cultivate, and this from the Heb. קלח to perfect.

A colony. "† Colonies (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from Rome, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs." "‡ Colonies were governed by the Roman laws." occ. Acts xvi. 12. Comp. ver. 21, where the inhabitants of the Roman colony of *Philippi* are called *Romans*, as being freemen of Rome.

Κομαω, ω, from κομη.

To have long hair, comatus sum, comam alo. occ. 1 Cor. xi. 14, 15.

† *Kennet's* *Antiquities*, b. iv. ch. 18.

‡ *Lardner's* *Credibility of Gospel Hist.* b. i. ch. 2, p. 145.

ΚΟΜΗ, ἡς, ἡ, from the Heb. קוּם to rise,
The hair of the head, the hair which
arises from the head. occ. 1 Cor. xi. 15.

ΚΟΜΙΣΩ, from the Heb. קָמַץ to grasp.

I. To bring, as in the hand, affero. occ.
Luke vii. 37.

II. Κομιζομαι, Mid. To receive to one's
self, or into one's hand, as it were, as
Abraham did Isaac from the dead, occ.
Heb. xi. 19, (where see *Raphelius*,
Wetstein, and *Macknight*)—or as a per-
son does his money which had been in-
trusted to others, occ. Mat. xxv. 27,
where see *Wetstein* and *Kypke*.

III, Mid. To receive to one's self, as a re-
compense, whether of good, occ. Eph. vi.
8. 1 Pet. i. 9. v. 4; or of evil, occ. Col.
iii. 25. 2 Pet. ii. 13.—as a promise, or
thing promised, occ. Heb. x. 36. xi. 39.
On 2 Cor. v. 10, *Kypke* remarks, that
κομιζεσθαι is often spoken of rewards and
punishments. He cites *Demosthenes* and
3 Mac. i. 3. Observe κομίζεται, κομισισθε,
κομισμενοι, are from the 1st fut. mid.
Attic. κομισμαι for κομισομαι.

Κομψοτερον, Neut. Sing. of κομψοτερος,
the comparative of κομψος elegant, neat,
trim, which from the Heb. כָּסַם to trim
the hair, or from כּוֹמֶז a female circular
ornament.

It is used as an Adverb, More elegantly.

Also, Better in health. occ. John iv. 52.

So in *Arrian*, *Epictet*. lib. iii. cap. 10.

ΚΟΜΨΩΣ ΕΧΕΙΝ is applied to one who
is recovering from a fever. See *Raphe-
lius*.

Κονιαω, ω, from κονια or κονη, which is fre-
quently found in *Homer*, and in that
Poet, I believe, constantly signifies dust,
as Il. ii. lin. 150. Il. xi. lin. 151; but
the succeeding Greek writers use it for
chalk. Κονια, in its primary sense of
dust, may be very naturally derived from
κναω or κνιω to rub off, abrade, commi-
nute. Comp. under Κοιοστος.

To whiten, make white by smearing with
chalk and water, to white-wash. occ. Mat.
xxiii. 27. Acts xxiii. 3. With respect
to the former text Dr *Shaw* * observes,
that "as all the different sorts of tombs
and sepulchres (among the *Moors*), with
the very walls likewise of their respec-
tive cupolas and enclosures, are constant-
ly kept clean, white-washed, and beauti-

* Travels, p. 219, 220, 2d edit.

fied, they continue to illustrate those ex-
pressions of our Saviour where he men-
tions the garnishing of the sepulchres,
Mat. xxiii. 29; and ver. 27, where he
compares the Scribes, Pharisees, and
hypocrites to whited sepulchres, which
indeed appear beautiful outward, but
are within full of dead men's bones and
all uncleanness." Comp. *Harmer's* Ob-
servations, vol. iii. p. 449.

In Acts xxiii. 3, St. Paul calls the
high-priest Ananias, a whited wall, "al-
luding to the beautiful outside of some
walls which are full of rubbish and dirt
within †," says *Doddridge*; in whose
excellent note on this passage may be
seen how justly Ananias deserved this
character, and how remarkably the
Apostle's prophecy of God's smiting him
was fulfilled in his destruction, related by
Josephus, De Bel. lib. ii. cap. 17. § 6, 9.

Κοιοστος, σ, ό, (q. κονις οστη) from κονις dust
(which from κναω or κνιω to rub off,
abrade, from Heb. אָכַל to eat, consume,
as fire), and οστω to excite, raise.

Dust. occ. Mat. x. 14. Luke ix. 5. x. 11.

Acts xiii. 51. xxii. 23, where comp.
2 Sam. xvi. 13, and see *Harmer's* Ob-
servations, vol. iv. p. 202.

Κοπαζω, from κοπος labour, fatigue.

I. To cease through extreme fatigue, or
being spent with labour.

II. To cease, as the wind. So *Herodotus*
applies εκοπασε to the wind, lib. vii.
cap. 191. η αλλως πως αυτος (ανεμος
namely) ΕΘΕΛΩΝ ΕΚΟΠΑΣΕ, or other-
wise it ceased of its own accord." occ.
Mat. xiv. 32. Mark iv. 39. vi. 51.
The LXX apply it to the stormy sea,
Jonah i. 11, 12. for Heb. קָנַח to be
calm, still;—to the waters of the deluge,
Gen. viii. 1, for קָנַח to assuage, and ver.
8, 11, for קָנַח to be light, alleviated;—
to the plague, Num. xvi. 48, 50, for
קָנַח to be restrained;—to the fire of
the Lord, Num. xi. 2, for קָנַח to sink.

Κοπιτος, σ, ό, from κοπιομαι, which see
under Κοπιω II.

Vehement lamentation, properly such as

† To this day, in the eastern countries, they
sometimes build their walls of clay or unburnt
bricks, and then plaster them over. And at Is-
pahan this is said to be done with a plaster of fine
white stone. See Heb. and Eng. Lexicon under
בֵּן I. and Bp. *Lowth's* Note on Isa. xxx. 13.

is

is accompanied *with beating the breast*, *planctus*. occ. Acts viii. 2.

Κοπη, ης, η, from *κεκοπα* perf. mid. of *κοπιω*.

A smiting, slaughter. occ. Heb. vii. 1.

Κοπιω, ω, from *κοπος* labour, fatigue.

I. *To toil, labour even to great fatigue and weariness*. Mat. vi. 28. Luke v. 5. 1 Cor. iv. 12. 2 Tim. ii. 6. It is applied to Ministers of the word, 1 Cor. xv. 10. xvi. 16. Gal. iv. 11, & al.

II. *To be fatigued or spent with labour*. occ. John iv. 6.

III. *To be fatigued or weary with sin, misery, and the heavy yoke of the ceremonial law*. occ. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟΠΟΣ, ο, ο. The Lexicons deduce it from *κεκοπα* perf. mid. of *κοπιω* to strike; but perhaps it may be better derived immediately from the Heb. *קַיִץ* the palm of the hand, with which men labour, according to that of the Apostle, Eph. iv. 28. ΚΟΠΙΑΤΩ, *εργαζόμενος τὸ αἶθρον* ΤΑΙΣ ΧΕΡΣΙΝ, *Let him labour, working that which is good with his hands*." Comp. Gen. xxxi. 42. Ps. ix. 17. cxxviii. 2, in Heb.

I. *Labour, travail*. 2 Cor. xi. 23, 27. 1 Thess. ii. 9. iii. 5. Comp. 1 Thess. i. 3. Heb. vi. 10. Rev. xiv. 13.

II. *Trouble, disturbance, uneasiness*. So *Κοπον* or *κοπας*, *παρεχειν*, to give trouble or uneasiness to, to trouble, disturb, negotium facesso; for which the Greek writers generally use the phrase *πρασματα παρεχειν*. See *Alberti* on Mat. xxvi. 10, and *Addenda*, p. 505. To the passages he has produced may be added from *Theophrastus*, *Eth. Char. cap. 15*. ΠΡΑΓΜΑΤΑ μοι μη ΠΑΡΕΧΕ, *Don't trouble me*." *Kypke*, however, *Observ. Sacr. in Mat.* has produced from *Aristotle*, *Probl. § v. qu. 38*, p. 837, *Τοις γὰρ μηροῖς τὸ παν βάρος ἐμπικτον ΚΟΠΟΥΣ βιωθε ΠΑΡΕΧΕΙΝ*. For the whole burden lying upon the thighs is apt to produce fatigue." And a little after, "Walking on hard ground ΠΑΡΕΧΟΥΣΙ ΚΟΠΟΥΣ *fatigues* the muscles and sinews of the legs." See *Duport* on *Theophrast.* as above. Mat. xxvi. 10. Luke xviii. 5, & al.

Κορηια, ας, η, from *κορος* dung, filth, which perhaps from Heb. *כפר* to cover,

as denoting what is usually concealed from view.

Filth, dung, a dunghill, manure. occ. Luke xiii. 8. xiv. 35.

ΚΟΠΤΩ.

I. *To cut off or down*. occ. Mat. xxi. 8. Mark xi. 8. The V. in this sense seems most naturally deducible from the Heb. *כָּטַף* to cut off, or *קָטַף* to crop, by transposition.

II. *Κοπιεμαι*, Mid. *To strike or beat ones' self, particularly one's breasts, with the hands in lamentation, so to lament, wail, plangere*. *Beating the breasts* is mentioned as a gesture of violent grief both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus *Homer*, Il. xviii. lin. 30, 31, (comp. lin. 50, 51.)

Χερσὶ δι' ἅσασαι
Στήθεα πειλινέοντο

With their hands
All beat their breasts.

Which is, as usual, copied by *Virgil*, *Æn. i. lin. 485*,

Tunſæ pectora palmis.
With their hands
Beating their breasts.

So in *Ovid*,

Plangere nuda meis conabar pectore palmis.
Then with my hands my breasts I strove to beat.

See more to this purpose in *Wetstein* on Luke xviii. 13. In this latter sense, then, the V. may be derived from *קַיִץ* the palm of the hand. It is used intransitively, Mat. xi. 17. xxiv. 30.—with the preposition *ἐπὶ* following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52. where however the prep. *ἐπὶ* or *διὰ* seems understood. Comp. Luke xxiii. 27. ΚΟΡΑΞ, ακος, ο, from *κραζω* to cry out, according to some; but it rather seems a name formed by an onomatopœia from the croaking of the raven, or cawing of the crow. So *Aristophanes* in *Ran.* expresses the croaking of the frog by ΚΟΑΞ. *A raven, or crow*. occ. Luke. xii. 24.

Κορασιον, το, from *κορος* a young man, a youth, stripling, which perhaps from the Heb. *קָרַץ* to move, agitate, by reason of the activity of that age. So the Heb. *נער* a young man or woman, is from the V. *נער* to move briskly, agitate.

B b 4

A damsel.

A damsel. Mat. ix. 24. Mark vi. 22, & al. Κορασιον, though condemned as a bad word by the old grammarians, *Phrynichus*, *Thomas*, and *Pollux*, is yet several times used by *Lucian*, and frequently by *Arrian*, *Epictet.* as may be seen in *Wetstein* on Mat. ix. 24. Comp. also *Kypke.* ΚΟΡΒΑΝ. Heb.

Corban, ὁ ἐστὶ δῶρον, which is *a gift*, says St. Mark, i. e. *an offering dedicated to God.* So *Josephus*, Ant. lib. iv. cap. 4, § 4, explains κορβαν, δῶρον δὲ τὸτο σημαίνει, this signifies *a gift or offering.* And in this sense the Heb. N. קרבן (from קרב to approach, and in Hiph. to offer, present,) is very frequently used in the O. T. and constantly by the LXX, except in one passage, rendered δῶρον. occ. Mark vii. 11.

ΚΟΡΒΑΝΑΣ, α ὁ.

The sacred treasure, or treasure dedicated to God, and destined to sacred uses. So *Josephus* expressly tells us, the sacred treasure among the Jews was called *Corbonas*, τὸν ἱερόν θησαυρόν, καλεῖται δὲ ΚΟΡΒΩΝΑΣ. De Bel. lib. ii. cap. 9, § 4. The word seems plainly formed from the Chald. or Syriac קרבנא or קורבנא, which from the Heb. קרבן. Comp. Κορβαν. occ. Mat. xxvii. 6, where the Syriac version, for Κορβαναν, has בית קורבנא.

ΚΟΡΕΝΝΥΜΙ,

To satiate, satisfy. Pass. *To be satiated, satisfied,* properly with food. occ. Acts xxvii. 38. 1 Cor. iv. 8.

Κορεννυμι may be derived either from κορος *satiety, abundance*, or rather immediately from the Heb. קרן *the light*, the great agent which produces *plenty and abundance* to the earth and its inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of *a horn* (comp. Κερας) inverted and pouring out fruits, and that, both on the coins of the Romans, and in the descriptions of their Poets. Thus *Horace* Carm. Sæcul. lin. 59, 60,

“ ——— Apparetque beata pleno
Copia cornu.

Plenty with her full horn appears.”

And Lib. i. Ode xvii. lin. 14, &c.

“ ——— Hic tibi Copia

Manabit ad plenum benigna

Ruris honorum opulenta cornu.

See *Addison's* Dialogues on Medals, and *Spence's* Polymetis, p. 146.

Here shalt thou rural blessings know,
Which from *Plenty's* horn shall flow.”

Again, Epist. xii. lin. 28, 29, lib. 1.

“ ——— aurea fruges
Italia pleno defundit Copia cornu.

Plenty pours out her fruits from loaded horn.”

Hence we may in some measure account for the LXX having rendered קרן הפוך, the name of one of Job's daughters (Job xlii. 14.) by the words Αμαλθαιας κερας. Κρן הפוך may mean *the horn inverted*, Αμαλθαιας κερας is *the horn of Amalthæa*, which was the name of the goat feigned to have nursed Jupiter in his infancy. Thus *Callimachus*, Hymn. in Jov. lin. 48, 49.

Συ δ' ἐθήσας πίονα μάζον
Αἶψος Αμαλθαιας.

Thoudrew'st the swelling teat of that fam'd goat,
Kind *Amalthæa*.

Whose horn was thenceforth said to have “the privilege, that whoever possessed it should immediately have what they desired; whence it came to be called *the horn of plenty.*” (*Boyse's* Pantheon, ch. 15.) The name *Amalthæa* is an evident corruption from the Heb. אמהנא *a nurse*, with נ postfixed after the Phenician manner. See *Bochart*, vol. ii. 630.

ΚΟΡΟΣ, α ὁ, from the Heb. כר, to which it several times answers in the LXX.

A Cor, † “the largest measure of capacity among the Jews, whether for solids or liquids, (1 K. v. 11.) It was the same as the *homer*, Ezek. xlv. 14;” so equal to ten baths (Gr. βατοι), or to about 75 gallons 5 pints English. occ. Luke xvi. 7.

Κοσμεω, ω, from κοσμος order.

I. *To order, set in order.* See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41, for the Heb. ערך *to set in order.* And *Homer*, Odyss. vii. lin. 13. has δορπον ΕΚΟΣΜΕΙ *prepared supper.*

II. *To adorn, garnish*, occ. 1 Tim. ii. 9. Tit. ii. 10. 1 Pet. iii. v. Rev. xxi. 2, 19. Mat. xxiii. 29; on which last text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to repair and adorn the

† See Heb. and Eng. Lexicon in כר III.
monuments

monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙΝ ΤΟΝ ΤΑΦΟΝ (see *Kypke*), or coming still nearer to the phrase of St Matthew, ΚΟΣΜΕΙΝ ΤΟ ΜΝΗΜΑ; so *Xenophon*, *Hellen.* lib. 6. cited by *Raphelius* and *Wetstein*, whom see, as also *Elsner* and *Wolfius* on the place. To the passages they have produced I add from *Josephus*, *Ant.* lib. xiv. cap. 11, § 4, that *Phasaël* τὰ φανερὰ ΕΚΟΣΜΕΙ τῷ πατρὶ adorned a monument for his father."

III. To trim, as a lamp. occ. *Mat.* xxv. 7. Κοσμικός, ἡ, ον, from κόσμος the world.

Worldly, relating to this world. occ. *Tit.* ii. 12. *Heb.* ix. 1, "a tabernacle made on earth, and of earthly materials." *Clark*.

Κοσμιός, α, ὁ, ἡ, from κόσμος order.

Orderly, decent. occ. 1 *Tim.* ii. 9. iii. 2. The expressions in 1 *Tim.* ii. 9, are very similar to those of *Epictetus*, *Enchirid.* cap. 62, where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ καὶ Αἰδημονες ἐν Σωφροσύνῃ.

Κοσμοκράτωρ, ὁρος, ὁ, from κόσμος the world, κρατος power, authority.

A ruler of this world. occ. *Eph.* vi. 12. where it is spoken of evil spirits. Comp. *John* xii. 31. xiv. 30.

The Scholiast on *Aristophanes*, cited by *Wetstein*, applies this word to *Sesanchosis*, king of Egypt, as emperor of the world: Σεσαχώς ὁ βασιλεὺς τῶν Αἰγυπτίων, ΚΟΣΜΟΚΡΑΤΩΡ γέγονας—

ΚΟΣΜΟΣ, α, ὁ, from the *Heb.* כּוֹסֵם to trim, as the hair. Comp. the use of the V. κοσμεῖν, *Mat.* xxv. 7.

In the Greek writers it denotes order, regularity, ornament.

I. An adorning, ornament. occ. 1 *Pet.* iii. 3.

II. The world, the whole frame of the material heaven and earth, so called from its admirable regularity and beauty. So *Aristotle*, lib. i. De Mundo, defines ΚΟΣΜΟΣ, συστημα ἐξ οὐρανόθεν, καὶ γῆς, καὶ τῶν ἐν ταῖς περιεχομέναις φύσεσιν· λεγεται δὲ ἕτερος ΚΟΣΜΟΣ, ἡ τῶν ὅλων ΤΑΞΙΣ καὶ ΔΙΑΚΟΣΜΗΣΙΣ—a system composed of the heaven, and the earth, and of the beings contained in them; otherwise the order and beautiful arrangement of the

universe is called ΚΟΣΜΟΣ." And *Plutarch* De Placit. Phil. lib. ii. cap. 1, says, that Πυθαγόρας πρῶτος ὠνομασε τὴν τῶν ὅλων περιοχὴν, ΚΟΣΜΟΝ, ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ. *Pythagoras* was the first who called the system of the universe, κόσμος, from the order observable in it."

And in this the Latins imitated the Greek, as *Pliny* observes, *Nat. Hist.* lib. i. cap. 4. "Quem κόσμον Græci nomine ornamenti appellaverunt, nos a perfectâ absolutâque elegantia, mundum. What the Greeks called κόσμος by a name denoting ornament, we, from its perfect and complete elegance, denominate mundus." And before him *Cicero* (in *Timæo*, § 10, edit. *Olivet.*) Hunc hac varietate distinctum bene Græci κόσμος, nos luculentum mundum nominaremus. *Mat.* xxiv. 21. (Comp. *Gen.* i. 1.) *John* xvii. 5. *Acts* xvii. 24. *Rom.* i. 20. On *Jam.* iii. 6, comp. under Οὐτῶ 2.

III. The earth. *Mat.* iv. 8. (Comp. *Luke* iv. 5.) *Mat.* xiii. 38. *Mark* xiv. 9. *Luke* xii. 30. Comp. 2 *Pet.* ii. 5. iii. 6.

IV. The world, i. e. the whole race of mankind, both believers and unbelievers, both good and bad. *John* iii. 16, 17. vi. 33. xii. 47. xiv. 31. *Rom.* iii. 19. It is spoken hyperbolically of a great number of persons, as *le monde* in French, and *the world* in Eng. *John* xii. 19. Comp. *John* vii. 4. xviii. 20.—of the Gentiles, as opposed to the Jews, *Rom.* xi. 12,—of the eternal world, of that better and heavenly country, which *Abraham* and his seed were to inherit, and which was typified by the earthly Canaan. *Rom.* iv. 13, where see *Mac-knight*.

V. The wicked part of the world, which constitutes the larger number of mankind, *John* vii. 7. xv. 18, 19. xvi. 20. xvii. 14. *Rom.* xii. 2. 1 *Cor.* xi. 32. 1 *John* iii. 1, 13. iv. 5. Comp. 1 *John* ii. 15. v. 19.

VI. The things of this world, as riches, honours, pleasures, &c. 1 *Cor.* vii. 31. *Gal.* vi. 14. Comp. 1 *John* ii. 15, 16.

ΚΟΥΜΙ.

Arise, *Heb.* and *Syr.* קוּם, 2 pers. fem. imperat. of the V. קוּם to arise. occ. *Mark* v. 41.

ΚΟΥΣΤΩΔΙΑ, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the N. custos,—odis, a keeper, a sentinel, and this from curo to take care, and sto
la

to stand, q. d. one who stands upon guard. Further, the V. *curo* seems to be from the N. cor *the heart* (which from the Greek *καρ*, see under *Καρδία*), and *sto to stand*, from the Greek *σταω, στα*, which see under *Ἰσχυς*.

A watch, or guard, of soldiers. Stockius observes, that Virgil in like manner uses the Latin *custodia* for the soldiers themselves, *Æn.* ix. lin. 166, 7,

——— *Noctem custodia ducit*

Insomnem ludo.

The guard in pastime spends the sleepless night.

So *Cæsar*, cited by *Wetstein* “*dispositis in vallo custodiis*, having posted guards in the trenches.” occ. *Mat.* xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history *; and *Josephus*, *Ant.* lib. xx. cap. 4, § 3, and *De Bel.* lib. ii. cap. 12, § 1, informs us, that it was usual with the Roman governors to order a Roman cohort to mount guard in the porticos of the temple at the solemn feasts.

Κουφίζω, from *κυφος* light, which from Heb. *קפץ* to haste, hurry, or from *קפץ* to skip. To lighten, make light or less heavy. occ. *Acts* xxvii. 38. The LXX apply it in like manner to a ship for the Heb. *קלף* to lighten. *Jon.* i. 5. So *Polybius*, cited by *Raphelius*, and *Wetstein* *ΕΚΟΥΦΙΣΑΝ τὰς ναυς*.

Κοφινος, α, δ, so called *απο της κυφολήτης*, from its lightness, or from *κοπῶ* to cut off, because made of cuttings or twigs of trees. The ancient Syriac version, for *κοφινος*, has constantly used *קופינין*, “*Cave autem credas*, &c. But do not imagine, says *Vossius* (*Etymolog. Latin.* in *COPHINUS*), that this word is from the Syriac *קופינין*. For, on the contrary, the Syrians took this, like many other words from the Greeks.”

A wicker basket, † properly of a cer-

* See *Macknight* and *Campbell* on *Mat.* xxvii. 65.

† “*Erat autem cophinus non quivis calathus seu corbis, sed certæ cujusdem mensuræ, ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, κοφινος, cophinus, (imo cophinus seu corbis certæ mensuræ), item mensuræ genus.*” *Duport in Theophrast. Eth. Char.* cap. iv. p. 282, edit. *Needham*.

tain measure or capacity, *Mat.* xiv. 20. & al. It seems probable that each of our Lord's Apostles carried his basket with him. The Jews in other countries made great use of these *κοφινος*, as appears from *Juvenal*, who mentions them as a kind of badge of that people, *Sat.* iii. lin. 14,

Judæis, quorum cophinus, fœnumque supellex,
The Jews equipt with baskets and with hay.

And *Sat.* vi. lin. 541, he speaks of a fortune-telling Jewess,

——— *Cophino, fœnoque relicto,*
Leaving her basket and her hay.

On which passages *Grotius* (on *Mat.* xiv. 20.) observes, that “the Jews went from Rome to their *Proseuchæ* or *Oratories*, which were in the *Aricinian* wood, at ten miles distance from the city, furnished with their baskets, and with hay to serve them for a bed;” but rather, I think, (according to the late Mr *Madan*'s learned and sensible Note on *Sat.* iii. lin. 14, in his *New and Literal Translation of Juvenal*, which see)—to stop the interstices of their wicker baskets, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should usually carry about with them in their baskets, as much hay as would serve for a bed to lie on. *Dryden* renders the former lines above quoted,

By banish'd Jews, who their whole wealth
can lay
In a small basket, on a wisp of hay.

“In these baskets or little panniers, adds *Grotius*, they used to carry along with them bread.” *Mat.* xvi. 9. *Mark* viii. 19. *ΚΡΑΒΒΑΤΟΣ*, α, δ. The Greek derivations assigned to this word seem very forced: It may more probably be deduced from the Heb. *קרבץ* to wrap, agreeably to the phrase of covering their feet when they lay down to sleep at noon. See *Jud.* iii. 24. *Comp.* *Ruth* iii. 7. *1 Sam.* xxiv. 3.

A couch. It denotes a mean kind of bed, such as the ancients used to repose themselves

selves on at noon, grabatus; or perhaps a mattress*. The Syriac version renders it by ܡܪܥ, Mark ii. 4. Acts v. 15, & al. "The Greek grammarians, says Kypke, reject, as vulgar and inelegant, the word κρεβάτον, which denotes a meaner kind of bed. Phrynichus, for instance, Σκιμπυς λείε, ἀλλὰ μὴ κρεβάτος. Say Σκιμπυς, but not κρεβάτος. Nor can it be denied that greater elegance has been sometimes sought in the word σκιμπυς. Thus, according to Sozomen, Hist. Eccles. lib. i. cap. 11. Spyridon severely reprov'd Triphyllius bishop of Ledri on this account: *Επίγραμμα Τριφυλλίου διδάξαι το πλῆθος ἐπεὶ το ῥήτον ἐκεῖνο παρὰ εἰς μιστὸν ἔδειξε, τὸ ἄρον σὺ τοῦ κρεβάτου καὶ περιπατεῖ, σκιμποῦ ἀντί τῃ κρεβάτῳ, μὲν ἀδελφῶν τὸ ὄνομα, εἶπε. Καὶ ὁ Σπυρίδων ἀσυνακλίσας, ὡς σὺ εἶ, εἶπε, ἀμείνων τῇ κρεβάτῳ ἐρηκότος, ἵτι τὰς αὐτὰς λέξεις ἐπαισχυνῇ κεχρησθαι; Triphyllius being asked to preach to the people, and having occasion to quote that text, *Take up thy κρεβάτον and walk*, changed the word κρεβάτον into σκιμποῦ. At which Spyridon being provoked, Are you better, says he, than he who said κρεβάτον, that you are ashamed of using his words †?" The word κρεβάτος however certainly occurs in approved authors. I shall not repeat the passage in Pollux's Onomast. lib. x. cap. 7, nor that in Arrian, Epictet. lib. iii. cap. 22, [p. 317, 318.] where κρεβάτιον occurs. These have been anticipated by Schwarzius and by Georgi, Hierocrit. p. 127. I add from Arrian, Epictet. lib. i. cap. 24, p. 145. —ὡς τὸν ΚΡΑΒΒΑΤΟΝ ἐν πανδοχείῳ. Ἀνὴρ ὁ πανδοχεὺς ἀποθάνῃ, ἀπολιπὴ σὺ τὰς ΚΡΑΒΒΑΤΟΥΣ;—as a bed at an inn. If then the landlord dies, will he leave you the beds? Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark.*

ΚΡΑΖΩ, from the Chald. ܟܪܐ to cry aloud, proclaim.

To cry, cry out or aloud, exclaim. See Mat. viii. 29. ix. 27. xiv. 26. Acts vii. 57. Gal. iv. 6. (comp. Rom. viii. 15.) Luke

xix. 40. (comp. Hab. ii. 11.) Jam. v. 4. (comp. Gen. iv. 10.)

Κραιπαλή, ης, ἡ, from κρα the head (an abbreviation of κερηνον, which see under Κρανιον), and παλλω to agitate.

I. Properly, A head-ache, a shooting pain, or confusion, of the head, arising from intemperance in wine or strong liquors. So Hesychius, Κραιπαλή, ἡ ἀπὸ χθιζης μεθης κεφαλαλγία. Κραιπαλή denotes the head-ache occasioned by yesterday's drunkenness."

II. Surfeiting, excessive or intemperate drinking or eating. occ. Luke xxi. 34. See Wetstein.

The LXX have used the V. κραιπαλα in the sense of being drunk, for the Heb. ܟܪܐ, Isa. xxix. 9; and for the Heb. ܟܪܢ to exult, be agitated, Ps. lxxviii. 65.

Κρανιον, ὡς, τὸ, from κρανον the head, which from κερηνον the same, but properly the top or summit, as it is applied in Homer to cities, Il. ii. lin. 117. Il. ix. lin. 24; and to mountains, Il. i. lin. 44. Il. ii. lin. 167. & al. and this, I apprehend, from the Heb. ܟܪܢ a horn.

A skull. occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St Luke as the name of the place where Christ was crucified, and commonly called in English Calvary, from the Latin calvaria a skull. occ. Luke xxiii. 33. Comp. Γολγοθα.

Κρεσπιδον, ὡς, τὸ, so called, q. κρεμαμενον εἰς πιδον, hanging down to the ground.

A tassel or tuft of the garment which the Jews in general, and our Blessed Lord in particular (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20.

The above cited are all the passages of the N. T. wherein the word occurs.

In the LXX it answers not only to the Heb. ܟܢܐ the border, extremity, Deut. xxii. 12. Zech. viii. 23, but also to ܟܝܨ the flower-like tuft which the Jews were commanded to wear on the borders of their garments Num. xv. 38, 39. These flowers were a very proper and striking emblem of the *eradiation or emission of light*

* See Heb. and Eng. Lexicon in ܟܪܐ XIV. and ܟܪܐ.

† But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

*light**; and upon them they were commanded to put, Num. xv. 38, a *complicated lace*, פְּחוּלִי, of blue or sky-colour, an emblem of the *Spirit*, taken from its azure appearance at the extremity of the system. Was not the command, therefore, for their wearing such *flowers* on the borders of their garments, teaching them, in *symbolical* language, that they were to consider themselves as *clothed* with the *Sun* or *Light of Righteousness* (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having *put on Christ the divine light* (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should *walk as children of light*, Eph. v. 8, putting on the New Man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should *walk in the spirit*, Gal. v. 16, 25, being adorned with the *complicated graces* (see Gal. v. 22, 23.) of which he is the Author to Believers? Comp. Num. xv. 39, 40.

Κραταῖος, α, ον, from κρατος strength.

Strong, mighty, powerful. occ. 1 Pet. v. 6.

Κραταῖω, ω, from κραταῖος.

To strengthen, make strong. Κραταῖομαι, εμαι, pass. *To be strengthened, to be or grow strong.* occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16.

Κρατειν, ω, from κρατος strength.

I. *To lay strong or fast hold on, to hold fast.* Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11, where Kypke cites from *Achilles Tatius*, lib. v. p. 309. Ἡ μὲν σπείχει μὲ ΚΡΑΤΕΙΝ ἐκεῖ κοιμηθησομενον. She endeavoured to *retain* me, to sleep there."

II. *To hold fast, hold, detain.* Acts ii. 24.

III. *To hold fast, maintain, retain.* Mark vii. 3, 4, 8. 2 Thess. ii. 15. Heb. iv. 14.

Rev. ii. 13, 14, 15, 25.

IV. *To lay hold on or take.* In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10, and Doddridge there.

V. *To hold, as in the hand.* Rev. ii. 1.

VI. *To obtain.* Acts xxvii. 13. *Polybius*, as cited by *Raphelius*, several times uses κατακρατειν της προθεσις for *obtaining one's purpose*; but *Wetstein* produces

* See Heb. and Eng. Lexicon in γυ I. II. V.

the very phrase, ΕΚΡΑΤΗΣΑΜΕΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ, from *Galen*. Comp. Heb. vi. 18, on which latter text *Raphelius* says, that κρατησαι τινος means *compotem alicujus rei fieri, eâ potiri, to become possessed of any thing, to obtain it*; and cites Acts xxvii. 13, and several passages from *Herodotus*, *Polybius*, and *Arrian*, where the phrase is thus used.

VII. *To hold, restrain.* Luke xxiv. 16, where see Kypke.

VIII. *To retain, not to remit, as sins.* John xx. 23.

Κρατις, η, ον, Superlative of κρατος *strong, mighty, powerful* (used by *Homer*, Il. xvi. lin. 181. Il. xxiv. lin. 345. *Odyss.* v. lin. 49, 148.), which from κρατος *strength*.

Most strong or powerful. In the N. T. it is used only as a title of respect or dignity, *Most excellent.* occ. Luke i. 3, (where see *Campbell*.) Acts xxiii. 26. xxiv. 3. xxvi. 25.

Κρατος, εος, υς, το, most probably from κραας, ατος, το, a *horn*, which is also an emblem and symbolical name of *strength*. See under Κερας.

Strength, power. Eph. i. 19, & al.

Εν τῷ κρατι της ισχυος, Eph. vi. 10. The like phrase occurs in the LXX of Isa. xl. 26, for the Heb. כח גמלי. Comp. Job xxi. 23. Dan. iv. 30, or 27.

Κατα κρατος, Acts xix. 20, *According to strength or power, i. e. powerfully, mightily.* This phrase is used in the best Greek writers. See *Wetstein* and *Kypke*.

Ποιειν κρατος, Luke i. 51, *To exert strength, to perform a mighty act, or perhaps to gain the victory, as κρατος is often used in the profane writers.*

Heb. ii. 14. Τον το κρατος εχοντα τῃ θανατῃ, τῷ τῷ Διαβολου, *Him who had the power of death, that is, the Devil.* For (as saith the Book of Wisdom, ch. ii. 23, 24.) *through envy of the Devil came death into the world.* Comp. John viii. 44. In Heb. ii. 14, "τον εχοντα is the participle of the imperfect, and is rightly rendered, him who had the power of death. For the Apostle's meaning is that the Devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called murderer from the beginning—and a liar and

and the father of it, John viii. 44.—It is observable that the power of death ascribed to the Devil is called *κρατος*, and not *εξουσια*, because he had *no right* to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." *Mac-knight*. Comp. the Rev. William Jones's excellent *Lectures on the Figurative Language of Scripture*, p. 450. In the profane writers, *Το κρατος εχειν τι-νος*, is often used for *having political power or authority over*. Thus *Herodotus*, lib. iii. cap. 69. *ΤΟ ΠΕΡΣΕΩΝ ΚΡΑΤΟΣ ΕΧΟΝΤΑ*, *Having the command of or supreme authority over the Persians*." Ib. cap. 142. *ΤΗΣ ΔΕ ΣΑΜΟΥ ΜΑΙΑΝΔΡΙΟΣ—ΕΙΧΕ ΤΟ ΚΡΑΤΟΣ*. *Mæandrius had the government of Samos*." See more instances in *Raphelius* and *Wetstein*.

Κραυσαζω, from *κραυση*.

To cry, cry out. Mat. xii. 19. xv. 22. John xi. 43, & al.

Κραυση, *ης, ή*, from *κρασα* perf. mid. of *κραζω* *to cry out*.

I. *A cry, or crying out*. occ. Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. occ. Heb. v. 7. Rev. xxi. 4.

II. *A clamour*. occ. Acts xxiii. 9. Eph. iv. 31.

Κρεας, *εστος*, Ion. *εσος*, att. *εας*, as it were from *κειρω* *to cut*, says *Mintert*; but it may perhaps be better deduced immediately from the Heb. *כרה* *to cut*, which is particularly applied to *cutting up meat* in a banquet, a sense in which I do not find that the Greek *κειρω* is ever applied.

Flesh, flesh-meat. It seems properly to denote *flesh as used for food*, which is its most common sense in the profane writers, particularly *Homer*, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 13.

Κρεισσων, *ονος, ο, ή*, και το *κρεισσον*, from *κρειττων*.

Better. occ. 1 Cor. vii. 9, 38. Phil. i. 23.

Κρειττων, *ονος, ο, ή*, και το *κρειττον*. An irregular comparative from *κρατυς* *strong* (which see under *κρατις*), q. *κρατιων*.

I. *Stronger, more powerful, superior, or better in strength*. Comp. Heb. i. 4. Thus frequently used in the profane writers.

II. *Better, more excellent*. 1 Cor. xi. 17. xii. 31, & al.

III. *Better, more profitable*. 2 Pet. ii. 21.

IV. *Better, more favourable*. Heb. xii. 24. *ΚΡΕΜΑΩ*, *ω*, and *ΚΡΕΜΑΜΑΙ*, Mid. of obsol. *ΚΡΕΜΗΜΙ*. This V. is perhaps compounded of the Heb. *נ* *as if, as it were*, and *הר* *to elevate, lift up*.

I. *To hang, suspend*. occ. Mat. xviii. 6. Acts xxviii, 4.

II. *To hang, as upon a cross, to crucify*. occ. Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. *Pearson* on the Creed, art. iv. observes, that both *Diodorus Siculus* and *Arrian* use *κρεμασθαι* in like manner for *crucifying*; and so doth *Josephus*, *De Bel.* lib. vii. cap. 6. § 4. The phrase *κρεμασθαι επι ξυλῳ* is *hellenistical*, and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23, & al. for the Heb. *על עץ תלית*.

III. *Κρεμασθαι εν*—Mat. xxii. 40, signifies either *to hang in*, i. e. *contained in*, or *to hang, depend, upon*. The former interpretation is embraced by *Whitby*, who says the expression "is a metaphor taken from the custom mentioned by *Tertullian*, of hanging up their laws in a public place to be seen of all men; and it imports, that in the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression *κρεμασθαι εν* denotes *to hang or depend upon*, agreeably to the Latin idiom. *Cassander* and *Grotius*, to whom we may add our Eng. Translators, were of this latter opinion, to which *Stockius* subscribes, and cites the similar Latin phrase, *pendere in*, from *Cicero's* Oration against *Piso*, § 41, edit. *Olivet*: "*An tu mihi—dicere audes (non) in tabellis paucorum judicum, sed in sententiis omnium civium famam nostram fortunamque pendere?*" Darest thou object to me, that our fame and fortune depend not on the tablets of a few judges, but on the opinions of all our fellow-citizens?" *Stockius* further observes, that no passage similar to that of St Matthew hath ever yet been produced from any Greek author; and in this I think he is right: For I cannot apprehend that the phrase *αρτασθαι εκ* *to hang from*, which is used by *Plato*, *Plutarch*, and *Iamblichus* (see *Elsner*, *Wolffius*, and *Wetstein*), for *depending upon*, is parallel to *κρεμασθαι εν*. And in *Arrian*, *Epictet.* lib.

lib. ii. cap. 16. p. 215, edit, *Cantab.* ΚΡΕΜΑΣΘΑΙ ΕΚ, not—ΕΝ, is used for *depending upon*. On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation.

Κρημνός, ὄ, ὁ, ὁ, κρημαμνός *hanging*. So Ovid, *Metam.* lib. xiii. lin. 525,

Imminet æquoribus scopulus.—
A cliff o'er hangs the deep.

A steep place, a precipice hanging over the ground below. Homer generally uses it for the bank of a river, as *Il.* xxi. lin. 175, 200, 234, 244, which is frequently undermined, and hangs over the water. So the Poet describes the Trojans, when pursued by Achilles, as hiding themselves under the banks of the river Xanthus, *Il.* xxi. lin. 26, Πρωσσον ὑπὸ ΚΡΗΜΝΟΥΣ. occ. *Mat.* viii. 32. *Mark* v. 13. *Luke* viii. 33.

Κριθή, ἡ, ἡ.

Barley, so called from κρινω to separate, because the grains of this corn grow separate from each other in the ears. occ. *Rev.* vi. 6.

Κριθινός, ἡ, ὁ, from κριθή.

Made of barley, barley. occ. *John* vi. 9, 13.

Κριμα, ὁ, ὁ, from κρινω to judge.

I. *A solemn judgment, judicial trial.* *Acts* xxiv. 25. *Heb.* vi. 2.—*a judicial sentence.* *Rom.* ii. 2, 3. *Comp.* *Rom.* v. 16.

II. *A private judgment, or pronouncing a private sentence, or opinion.* *Mat.* vii. 2.

III. *A being adjudged or sentenced to punishment, condemnation, damnation.* *Mat.* xxiii. 14. *Luke* xxiii. 40. xxiv. 20. *Rom.* iii. 8. xiii. 2, & al.

IV. *The execution of judgment, punishment.* *Mat.* xxiii. 14. *Mark* xii. 40. *Jam.* iii. 1. *1 Cor.* xi. 29, see the three following verses.

V. *A judicial or legal contest, a law-suit,* occ. *1 Cor.* vi. 7.

VI. *Judicial authority, power of judging,* *Rev.* xx. 4.

ΚΡΙΝΟΝ, ὁ, ὁ.

A lily, a well-known species of flower. *Mintert* derives it from κρινω to separate, because its leaves are separate or distinct from each other; But how is this circumstance more peculiar to the lily than

to many other kinds of flowers? I would, therefore, rather deduce it immediately from the Heb. קרן, as denoting the light which these flowers reflect in such a strong and lively manner, that even Solomon in all his glory was not arrayed like one of these. So the lily is called in Heb. שושן and שושנה, from (שש) its six leaves, or rather from (שוש) its vivid colour or whiteness*. occ. *Mat.* vi. 28. *Luke* xii. 27.

ΚΡΙΝΩ, from the Heb. קרן + denoting the light, according to that of the Apostle, *Eph.* v. 13, *All things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light.* *Comp.* *John* iii. 20, 21.

I. *To judge, try, in a solemn or judicial manner.* Spoken of men, *John* xviii. 31. *Acts* xxiv. 6.—of God, *Acts* xvii. 31. *Rom.* iii. 6.—of Christ, God-man, *2 Tim.* iv. 1. *Comp.* *Luke* xix. 22.

II. With an Accusative, *To judge, regulate, rule.* This seems a hellenistical sense of the N. in which the LXX use it for the Heb. ידן as in *Gen.* xlix. 16, *Dan.* ix. ידן, κρινει shall judge his people as one of the sceptre-bearers of Israel. So in *Mat.* xix. 28. *Luke* xxii. 30, the promise to the Apostles of sitting on thrones and judging the twelve tribes of Israel imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the true Israel of God. *Comp.* Παλιγγενεσία.

III. *To judge, pass sentence, or give one's opinion in a private manner.* *Mat.* vii. 1. 2. *Luke* vi. 37. *John* viii. 15.

IV. *To judge, discern, form a mental judgment or opinion.* *Luke* xii. 57. *John* vii. 24. *Acts* iv. 19. *1 Cor.* x. 15. xi. 13.

V. *To judge, think, esteem.* *Acts* xvi. 15. xxvi. 8. *Comp.* *Acts* xiii. 46. *1 Cor.* iv. 5. *Rom.* xiv. 5, in which last text κρινειν denotes preferring one to another. (See *Raphelius*.) So in *Xenophon*, *Memor.* *Socrat.* lib. iv. cap. 4. § 16, where *Socrates*, having observed that it was a law among all the States of Greece, that the citizens should swear ὁμοθυμαδον to

* See *Heb.* and *Eng.* Lexicon under שש.

+ Whence also the Latin cerno to discern, see; which the learned reader need not be informed was anciently pronounced kerno. See *Littleton's* and *Ainsworth's* Dictionaries on the letter C.

agree, he adds, "I suppose this is done *καὶ ὅπως τὰς αὐτὰς χορὰς κρινῶσιν* οἱ πολῖται, not that the citizens should *prefer* the same dances, nor that they should *commend*, *ἐπαινωσιν*, the same musicians, nor that they should *choose*, *αἰρωῖται*, the same poets," &c. Thus also *Menander*, p. 230, lin. 245, edit. *Cleric*.

Δὺ ἐστ' ἃ κριναι τὸν γαμεῖν μίλλοντα δι, ἥτοι πρὸς τὴν ὄψιν, ἢ χρῆσθαι τρεπὸν.

"There are two things of which he who means to marry must *choose* or *prefer* (one), either a pleasing countenance, or good morals."

VI. *To judge proper, determine*: Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25, & al. *Κεκρια*, I have decided or determined. 1 Cor. v. 3. It implies a *fixt resolution* or *determination*, and is thus used in the profane writers, especially several times by *Arrian*, *Epictet*. II. cap. 15. See *Wetstein*.

VII. *To adjudge to punishment, condemn*. John iii. 17, 18. vii. 51. Acts xiii. 27, & al.

VIII. *To furnish matter or occasion for condemnation, to condemn* in this sense. Rom. ii. 27. Comp. *κατακρίνω* II.

IX. *Κρινομαι*, Pass. *To be judged*, i. e. to be brought or called into judgment, to be called in question, in *jus vocari*. Acts xxiii. 6. xxiv. 21. xxvi. 6. *Κρινομαι* is used in the same sense both by *Lysias* and *Demosthenes*. See *Wetstein* on Acts xxiii. 6.

X. *Κρινομαι*, Mid. and Pass. *To be judged*, i. e. to enter into a judicial contest with, to implead, sue. 1 Cor. vi. 1. With a Dative following, occ. Mat. v. 40;—with the Preposition *μετὰ* with, occ. 1 Cor. vi. 6.

XI. *Κρινισθαι ἐν*, *To be judged by*. occ. 1 Cor. vi. 2. This phrase is by no means merely *hebraical* or *hellenistical*, but is often used in the Greek writers, as may be seen in *Wetstein*.

Κρισις, *ισις*, att. *εως*, *ἡ*, from *κεκρίσθαι* 2 pers. perf. pass. of *κρίνω* to judge.

I. *Judgment*. John v. 22, 30. vii. 24. viii. 16. Comp. John xvi. 11. Spoken of the *final judgment*. Mat. xii. 36, 41, 42, & al. freq.

Κρίσιν ποίειν, *To pass judgment or sentence*. John v. 27. Jude ver. 15. This

expression is thus applied in the best Greek writers. See *Raphelius*, *Wetstein* and *Kypke* on Mat. and *Macknight* on Jude.

Κρισις βλασφημίας or *βλασφημίας*, *A reproachful or railing judgment or sentence*. occ. 2 Pet. ii. 11. Jude ver. 9. See *Wolffius* and *Macknight*.

II. *Judgment, justice*. occ. Mat. xxiii. 23. Comp. Mat. xii. 20.

III. *Judgment of condemnation, condemnation, damnation*. Mat. iii. 29. John v. 24, 29. It also implies the *punishment* consequent on *condemnation*. Mat. xxiii. 33.

IV. *The cause or ground of condemnation or punishment*. John iii. 19.

V. *A particular court of justice* among the Jews, consisting of twenty-three men; which, from the Roman government was established in Judea, had the power of life and death, so far as its jurisdiction extended, and punished criminals by strangling or beheading. occ. Mat. v. 21, 22. The learned reader may do well to consult on this subject *Raym. Martin*, *Pugio Fid.* pt. ii. cap. 4, § 4, and *Voisin's* Notes.

Κρίτηριον, *ἡ*, *το*, from *κρίειν* 2 pers. perf. pass. of *κρίνω* to judge.

I. *Judgment, the act or authority of judging or determining*. occ. 1 Cor. vi. 2. So *Lucian*, *Bis. Accusat.* tom. ii. p. 331. Οὐδεὶς ἡγίηται ΚΡΙΤΗΡΙΟΝ ἀληθὲς εἶναι. He thinks no judgment is true."

II. *A judicial contest or controversy, a lawsuit*. occ. 1 Cor. vi. 4.

III. *A judgment-seat, a tribunal, a court of judicature*. occ. Jam. ii. 6. In this sense it is used not only by the LXX, Jud. v. 10, for the Heb. יוֹדֵן, (comp. *Theodotion* in Dan. vii. 10, 26,) but also commonly by the Greek writers, particularly by *Diodorus Siculus* and *Polybius*. See *Wetstein*.

Κρίτης, *ἡ*, *ὁ*, from *κρίνω* to judge. *A judge*. See Mat. v. 25. xii. 27, Luke xviii. 2. Acts x. 42. xiii. 20.

Κρίτικος, *ἡ*, *ὁ*, from *κρίνω* to judge, *discern*. *Able to discern, a discerners*. occ. Heb. iv. 12.

ΚΡΟΥΩ. *Eustathius* thinks it formed by an onomatopœia from the sound; others derive it from *κρούω* a horn, q. *κρούω* to strike with the horn. I know not whether it

it may not be more probably deduced from the Heb. קָרַח *to meet*.

To knock, as at a door, of which only it is spoken in the N. T. Luke xiii. 25. Acts xii. 13, & al. In this sense it is applied also by the Greek writers, *Xenophon, Plato*, and others. See *Wetstein* on Mat. vii. 7.

Κρυπτός, η, ον, from κρυπτός.

Hidden, secret. See Mat. vi. 4, 6. κ. 26. Rom. ii. 29, where comp. Ps. li. 6, or 8. 1 Pet. iii. 4. Κρυπτή, ης, ή, fem. agreeing with χώρα *place* understood, but used as a N. substantive for *a subterranean place, or vault*, "Crypta, testudo subterranea, locus abditus et cameratus." *Hederic's Lexic.* edit. *Morell* 1766. occ. Luke xi. 33.

ΚΡΥΠΤΩ, by transposition, from כָּפַר *to cover*, or from קָבַר *to bury*, see Mat. xiii. 35, 44. *Herodotus* uses γῆ ΚΡΥΠΤΕΙΝ *hiding in the earth, for burying*. lib. i. cap. 140.

I. *To hide, conceal*. Mat. v. 14. Luke xviii. 34. xix. 42. John viii. 59. xix. 38. So Mat. xiii. 44, ἐκρύψας *concealed, said nothing of it*, "concealeth the discovery." *Campbell*.

II. *To lay up, reserve*. Col. iii. 3. (Comp. ch. i. 5. 2 Tim. iv. 8.) Rev. ii. 17, φαγεῖν ἀπο τοῦ μάννα τοῦ κεκρυμμένου, *to eat of the hidden manna*, or rather, *of the manna laid up*, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now *laid up*, reconditus, in heaven (comp. Col. iii. 3, in Greek), and which was typified by the *manna laid up* in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4, and see *Vitranga* and *Johnston* on Rev.

Κρυσταλλίζω, from κρυσταλλός.

To shine like crystal. occ. Rev. xxi. 11.

Κρυσταλλός, α, ό, from κρύος (which from Heb. קָרַח) *cold*, and σιλλομαι, *to concreate*.

I. *Ice, water concreated by cold*. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8, in Wisd. xvi. 22, and Ecclus. xliii. 20, or 24.

II. *Crystal*, so called from its resemblance to ice. occ. Rev. iv. 6. xxii. 1.

So the Heb. קָרַח signifies both *ice* and *crystal*, and κρυσταλλός in the LXX an-

swers to that word in the former sense, Job vi. 16, and in the latter, Ezek. i. 22.

Κρυφή. It seems properly the dative fem. of κρυφός *secret*, from κρυπτός *to hide*, and is used adverbially for ἐν κρυφῇ χώρᾳ *in a secret place*.

In secret, in private. occ. Eph. v. 12. where the Apostle probably alludes to the abominable impurities *secretly* practised by the Heathen in their religious mysteries. See *Whitby's* and *Doddridge's* Note, and *Leland's* Advantage and Necessity of the Christian Revelation, pt. i. ch. 8, and 9. p. 194, &c. p. 223, &c. vol. i. 8vo.

The LXX use ἐν κρυφῇ in the same sense, Ps. cxxxix. 15. Isa. xlv. 19. xlviii. 16.

ΚΤΑΟΜΑΙ, κτῶμαι, perhaps from the Heb. קָנָה, the infinitive of קָנָה *to hold, possess, acquire* (dropping the נ), to which the V. κτῶμαι generally answers in the LXX.

I. *To acquire, prepare, provide*. occ. Mat. x. 9.

II. *To acquire by money or a price, to purchase with money*. occ. Acts viii. 20. xxii. 28. i. 18, ἐκλήσατο *purchased*, i. e. was the occasion of purchasing (comp. Mat. xxvii. 3, &c.); and observe, that verbs are often thus used in scripture. See *Wolfius*, *Doddridge*, and *Glassius*, Phil. Sacr. lib. iii. tract. 3. cap. 10.

III. *To possess*. occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where *Raphelius* shews, that ἀνακτασθαι τὰς ψυχὰς is used by the Greek writers, particularly *Polybius*, for *refreshing* or *recovering the souls* of men spent with fatigue, and thence interprets κλησασθε τὰς ψυχὰς ὑμῶν in St Luke by *keep, possess, or keep in possession* (as it were) of your souls. But *Campbell* (whom see) renders the words Ἐν τῇ, &c. *Save yourselves by your perseverance*, making them parallel to Mat. x. 22. *Kypke* concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that κλησασθε is here equivalent to the fut. κλησισθε *ye shall preserve*, which is indeed the reading of the *Alexandrian* and three other MSS, and favoured by the ancient Syriac and Vulgate versions. To shew that the phrase κλησασθαι τὰς ψυχὰς is not a *hebraism*, *Kypke* cites from *Lysias*, ΤΑΖ

ΨΥΧΑΣ

ΨΥΧΑΣ ἀλλοθρίας ΚΕΚΤΗΣΘΑΙ to preserve the lives of others."

Κλημα, αἶος, το, from ἐκλῆμαι or κεκλῆμαι perf. of κλῆμαι.

I. A possession. occ. Mat. xix. 22. Mark x. 22.

II. Particularly, An immoveable possession, an estate in land. occ. Mat. xix. 22. Mark x. 22. Acts v. 1, (comp. ver. 8.) Acts ii. 45, and see Wetstein on Mat. xix. 22.

Κληνος, εὐς, υς, το, from κλῆμαι to possess, just as the Heb. מְקַנֵּה, to which κληνος generally answers in the LXX, is used for cattle, from the V. קָנָה to possess.

I. A beast of burden. occ. Luke x. 34. Acts xxiii. 24.

II. Κληνία, η, τα, Cattle, beasts for slaughter. occ. 1 Cor. xv. 39. Rev. xviii. 13.

Κληνώς, ορος, ό, from κεκλήναι 3d pers. perf. of κλῆμαι.

A possessor. occ. Acts iv. 34.

ΚΤΙΖΩ, either from κτῆσθαι to possess, or immediately from Heb. קָנָה the infin. of קָנָה to possess, acquire, get, (dropping the נ) to which verb κτίζω answers in the LXX of Gen. xiv. 19, 22. Prov. viii. 22. Jer. xxxii. 15.

In Homer it signifies to found a city or habitable place (see Il. xx. lin. 216. Odyss. xi. lin. 262.); but in the N. T.

I. To create, produce from nothing. Mark xiii. 19. Col. i. 16. Rev. iv. 11. This is a merely hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the * Heathen Greeks had any notion of creation, properly so called, so had they no word to express it.

* "There was among the Heathen Natural Philosophers a great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c. but they all agreed in this, that the matter of the world was unproduced: They never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible." Bayle's Dictionary, under the article EPICURUS, Note R. See also Dr Ellis's excellent Enquiry, Whence cometh Wisdom, &c.? Append. p. 76, 77; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13. p. 278, &c. vol. i. 8vo. Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

II. To form out of pre-existent matter.

1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2, in the Heb.

III. To make, compose. Eph. ii. 15.

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal. Eph. ii. 10. iv. 24.

Κλισίς, ιος, att. εως, ή, from κλίζω.

I. A creation, production from nothing. Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15.

II. Formation, structure. occ. Heb. ix. 11.

III. A creature. Heb. iv. 13.

IV. A human creature, or the rational creation. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22, where see Macknight.

V. It denotes spiritual regeneration and renovation. 2 Cor. v. 17. Gal. vi. 15. Comp. κλίζω IV.

VI. Ανθρωπινή κλισίς, 1 Pet. ii. 13, is in our Translation rendered ordinance of man, so Martin's French, établissement humain, and is supposed to refer only to the magistrates immediately afterwards mentioned †, and to their being invested with political power, which investiture must, in all ordinary cases at least, be performed by, as well as to, men, though the authority of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. But perhaps παση ανθρωπινή κλισίς in 1 Pet. ii. 13, might be more justly translated, to every human creature, as παση τη κλισίς, without ανθρωπινή, signifies Mark xvi. 15. Col. i. 23. comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St Peter by לְכָל בְּנֵי אָדָם to all the sons of men. And on this interpretation the sense of St Peter's injunction will be, Submit yourselves to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governors, to whom he particularly enforces obedience, because the Jewish converts to Christianity were by the Heathen suspected, and even accused of being, (comp. ver. 12,) and perhaps were some-

† Just as the Romans say creare consulem, to create a consul; creare regem, to create a king. Phaedrus, lib. i. fab. 30. Livy, lib. i. cap. 35.

times really, inclined to rebellious principles. At ver. 18, he enjoins the submission of servants to their masters, and having largely insisted on this relative duty, he comes, at ch. iii. 1, to that of wives to their husbands; and, ch. v. 5, lays down this general rule, *Yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13.

Κτισμα, ατος, το, from κτισμαι perf. pass. of κτιζω.

A creature. occ. 1 Tim. iv. 4. Jam. i. 18. Rev. v. 13. viii. 9.

Κτιστης, υ, ο, from κτιζω.

A creator. occ. 1 Pet. iv. 19.

Κυβεια, ας, η, from κυβειω to play at dice, so to cheat, deceive, (thus Arrian, Epictet. ii. 19. Τι—τες αλλους KYBEYETE; why do ye cheat others?) from κυβος a cube or die, which Eustathius derives from κυπιω to bend or tend downwards, as dice are usually cast; but perhaps it may be better deduced from the Heb. נקב to mark with a hole or dent, the נ being dropt as usual.

I. A playing at dice, so used by Athenæus in Wetstein on Eph. iv. 14.

II. Sleight, cheating, artifice, or dexterity, such as is frequently employed by gamblers with dice. So Theodoret on the place. Κυβειαν την πανουργιαν καλει, Πεποιηται δε απο της κυβειν το ονομα. Ιδιον δε των κυβειουσαν το τηδε κακεισε μεταφερειν τας ψηφους, και πανουργως τολο ποιεειν. The Apostle calls craft κυβεια, which is a N. formed from κυβειω to play at dice: Now gamblers of this sort use to move the dice to and fro, and to do this craftily." occ. Eph. iv. 14. where see Elsner and Wetstein.

Κυβερνησις, ιος, att. ιως, η, from κυβερναω to govern, which from Heb. נביר to be strong; whence as Ns. נביר a master, נבירה a mistress; whence also the Latin gubernare, &c. French gouverner, and Eng. govern, &c.

Government, direction. occ. 1 Cor. xii. 28; where Theophylact explains κυβερνησις by το κυβερναν, ητοι οικονομειν τα των αδελφων, governing or managing the affairs of the brethren."

Κυβερνητης, υ, ο, from κυβερναω, which see under Κυβερνησις.

The steersman, pilot, or master of a ship.

"* Κυβερνητης the master or pilot had the care of the ship, and government of the seamen therein, and sat at the stern to steer; all things were managed according to his direction: It was therefore necessary that he should have obtained an exact knowledge of the Art of Navigation, which was called κυβερνητικη τεχνη." Τις γαρ εστιν εν νηι κυριος; Ο KYBERNETΗΣ. Who is master in the ship? The pilot." Says Arrian, Epictet. lib. iii. cap. 26. occ. Acts xxvii. 11. Rev. xviii. 17.

This word is often used in the profane writers (see Wetstein on Acts), and in like manner the V. κυβερναω, and the Latin gubernare and gubernator, usually refer to the managing or steering of a ship.

Κυκλοθεν, Adv. from κυκλος a circle, with the syllabic adjectionθεν denoting from or at a place.

Around. It is joined with a Genitive. occ. Rev. iv. 3, 4. v. 11.—used absolutely. occ. Rev. iv. 8.

KYKΛΟΣ, υ, ο, from the Heb. להגל something turning round, a wheel, נ being softened into κ (as in κυλιω from להג), and the former ה dropt.

A circle. In the N. T. it is used only in the Dative case, adverbially, κυκλω, for εν κυκλω, round, round about, around, Mark iii. 34. vi. 6, & al. Της KYKΛΩι αγωγης, Mark vi. 36. So Xenophon, τας KYKΛΩι χωρας; and Plutarch, τας KYKΛΩι πολεις. See more in Wetstein KYKΛΩι της θρονου, round about the throne, Rev. iv. 6. So Wetstein on Rev. v. 11, cites from Xenophon, KYKΛΩι της στρατοπεδου, round about the camp."

Κυκλοω, ω, from κυκλος.

To encircle, surround. occ. Luke xxi. 20. John x. 24. Acts xiv. 20. Heb. xi. 30. Rev. xx. 9.

Κυλισμα, ατος, το, from κυλισμαι perf. pass. of κυλιω.

A rolling, wallowing. occ. 2. Pet. ii. 22, where Kypke cites from Arrian, Epictet. lib. iv. cap. 11. p. 423. Απιλες, και χοιραν διαλεγες, εν EN BOPOPOΩι μη KYΛΙΗΤΑΙ. Go, and argue with a hog not to roll in the mire."

KYΛΙΩ, from the Heb. להגל or להגל to roll, to

* Petter's Antiquities of Greece, vol. ii. b. 3. ch. 19.

which

which this verb, when used in the LXX, generally answers.

To roll. Κυλιόμαι, Pass. or Mid. *To roll, to wallow.* occ. Mark ix. 20.

ΚΥΛΛΟΣ, η, ον, probably from the Heb. כָּרַע *crooked, distorted.*

Having any, or even all, the limbs crooked, distorted, luxated, contracted. Thus Kypke on Mat. at large explains the word on the authority of Hippocrates, who even applies it to a *short or distorted ear.* occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43.

ΚΥΜΑ, ατος, το, from the Heb. קָם *to arise*; so the Eng. *a surge* is from the Latin *surgere to arise.*

A wave, a billow. See Mat. viii. 24, Jude ver. 13.

Κυμβαλον, η, το, from κυμβος *hollow*, which from κεκυμμαι perf. pass. of κυπῶ *to bend.*

A cymbal, a concave, convex plate of brass or other metal, the concave side of which, being struck against another plate of the same kind, produces an acute, ringing, inharmonious sound. occ. 1 Cor. xiii. 1, where see Locke, Doddridge, Wetstein and Macknight.

The LXX use this word frequently for the Heb. מַצְלִיחַ, and more rarely for מַצְלִיחַ.

ΚΥΜΙΝΟΝ, η, το.

Cumin, a kind of herb. It is plainly derived from the Heb. name כִּמְן, which is from the V. כָּמַח *to be hot*, on account of the warm qualities of this plant. occ. Mat. xxiii. 23.

Κυνάριον, η, το, a diminutive from κυων, κυνος, *a dog.*

A cur, a whelp, catellus. It is a term of greater contempt than κυων, and is thus applied by Arrian, Epictet. lib. ii. cap. 22. p. 242, ΚΥΝΑΡΙΑ εδρεπον ειδεις σαιμονίαν. κ. τ. λ; Did you never see curs wagging their tails, &c.?" Our blessed Lord, speaking as a Jew, applies this name to the Heathen, who might but too justly be so called on account of their many impurities and abominations. Comp. Κυων II. and see Wetstein on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28.

ΚΥΠΤΩ, from the Heb. כָּפַח *to bend.*

To bend, stoop down. occ. Mark i. 7. John viii. 6, 8. So Theophrastus, Ethic. Char. cap. 24. ΚΑΤΩ ΚΕΚΥΦΩΣ, *Stooping downwards, or holding down his head,* and Lucian Amores, tom. i. p. 1060.

Κυρια, ας, ή, from κυριος *a lord.*

A lady. occ. 2 John ver. 1, 5.

Κυριακος, η, ον, from κυριος.

Of or relating to the Lord, the Lord's. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So Ignatius uses κυριακην for the Lord's day, Ad Magnes. § 9; and this is the usual name of Sunday with the subsequent Greek Fathers. The Saxon cynce, Scottish kirk, and our Eng. church, are from the same Greek word κυριακη, q. d. *the Lord's house.*

Κυριενω, from κυριος *a lord, master.*

To have or exercise rule or authority over, to rule over, q. d. *to lord it over.* Luke xxii. 35. Rom. vi. 9, & al.

ΚΥΡΙΟΣ, η, ο. Plutarch informs us, that Κυρος the name of Cyrus, who in the O. T. (Isa. xlv. 28. xlv. 1.) is called כּוֹר, did in Persic signify the Sun*. This name then seems an evident corruption of the Heb. שֶׁמֶשׁ *the Sun*, i. e. *the solar orb or fire*; and as the Sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of מֶלֶךְ *the King*, and בֹּעַל *the Ruler, Lord*, so from the same word שֶׁמֶשׁ may, I think, be deduced the Greek κυρος *authority, κυριος lord*, and even the verb κυρω *to exist*; for it was a heathen tenet, that the Sun was *Self-existent*. Thus, for instance, the Orphic Hymn, Εἰς Ἥλιον, lin. 3. calls him Αὐτοφύης *Self-born.*

I. It imports property or possession, and is spoken of men.

A lord, master, in respect of a servant or slave. Eph. vi. 5, 9. Col. iii. 22, & al.

A master or owner of a vineyard, Mat. xxi. 40.—of a dog, Mat. xv. 27.—of an ass, Luke xix. 33, &c.

Applied by a wife to her husband, 1 Pet. iii. 6; where see Campbell's Prelim. Dissertat. p. 304, &c.

It is also a title of the Roman Emperor,

* Speaking of the name Κυρος or Cyrus, he observes, απο τῆς ἡλίου γινώσκει φασὶ ΚΥΡΟΝ γὰρ καλεῖν Περσας τὸν ἭΑΙΟΝ. They say it is taken from the Sun; for the Persians called the Sun, Kuros." Plutarch in Artaxerx. tom. i. p. 1012, A. So, long before him Ctesias in Persic. Excerpt. cap. 48. τίθει τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ἭΑΙΟΥ ΚΥΡΟΝ. See Vitringa Observat. Sacr. lib. i. cap. 8. § 14.

† See Heb. and Eng. Lexicon under כּוֹר II. and כּוֹר III.

μειν, ἀπιχεσθαι βρωμάτων, forbidding to marry, (commanding) to abstain from meats; where a word contrary in sense to κωλυόντων is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. Luke v. 39, where see *Kypke*.

Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of *Horace*, quisque every one is to be supplied in the third line, instead of nemo no one in the first. So *Cicero De Fin.* lib. ii. cap. 8. "Recte ergo is negat unquam bene cœnâsse Gallonium; recte miserum. Therefore he (Lælius) justly denies that Gallonius ever supped well; and justly (affirms) that he was miserable." And *Grotius* cites from *Phædrus*, lib. iv. fab. 17, lin. 31, a phraseology very similar to that in 1 Tim. iv. 3, "Non veto dimitti, verum cruciari fame. I do not forbid them to be dismissed, but (I command them) to be tortured with hunger." Compare *Terence*, *Andria*, act. iii. scen. 5, lin. ult.

"Namque hocce tempus præcavere mihi me, haud te ulcisci sinit.

For the time (obliges) me to take care of myself, and does not suffer me to punish thee." See *Madame Dacier's* Note. See more in *Pole Synops.* where *Beza's* citation from *Homer*, Il. xii. lin. 267, 268, has a near relation to the present purpose;

Ἄλλον μιλίχους, ἄλλον σιτίους ἐπίσσειν
NEIKEON.—

"One they encouraged (for some such word as αἰεττον, ἐκείνον, or the like, says the learned *Damm*, is to be understood) with kind, another they reprov'd with harsh words." I add, that in the polished *Dionysius Halicarn.* we have an ellipsis resembling that of *Horace* above referred to. Μηδεις ὑπολαμβανείω με αἴτιον, ὅτι κ. τ. λ.—δε—ἀκασας μαθετω. Let no one suppose me ignorant that &c. —but—let him hear and learn." *De Structura Orationis*, sect. xxvi. p. 246, edit. *Upton*. I conclude with an example from *Plato Apol. Socrat.* § 18. edit. *Forster*, Νυν εἰ, ὦ Ἄνδρες Ἀθηναῖοι, ΠΟΛΛΟΥ ΔΕΩ ἔγω ὑπερ ἑμαυτῆς ἀπολογισθαι—ἀλλ' ὑπερ ὑμῶν—Now there-

fore, O Athenians, I am far from apologizing on my account, but (I apologize) for your sakes—"

ΚΩΜΗ, ης, ἡ, from the Heb. עיר to arise, A town, a village. Mat. ix. 35. x. 11, & al. freq.

Κωμοποις, ιος, att. εως, ἡ, from κωμη a village, and πολις a city.

A town. It seems properly to denote a larger kind of town, superior to κωμη a village, though inferior to πολις a city. occ. Mark i. 38, where see *Josephus De Bel.* lib. iii. cap. 3. § 2. cited by *Kypke*.

ΚΩΜΟΣ, ος, ὁ.

Comus, the God of Feasting and Revelling; for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than שׂמֹשׁ *Chemosh*, the abomination of the *Moabites* and *Amorites*. See, inter al. Num. xxi. 29. Jud. xi. 19, 24, and Heb. and Eng. Lexicon under שׂמֹשׁ.

Jerome on Isa. xv. 4, tells us, that in *Nabo* the idol *Chemosh* was worshipped who by another name is called *Baal-Phegor*. But however this may be, there can be little doubt, but that part of the religious services performed to *Chemosh*, as to *Baal-Peor*, consisted in revelling and drunkenness, in obscenity and impurity of the grossest kind.

II. Revelling, lascivious feasting with songs and music. In this sense also the word is frequently used by the profane writers. According to *Hesychius*, Κωμοι are ἀτελής ασμάλα και πορνικα, συμποσια και ὠδαι, lascivious and obscene ballads, drunken songs; or as *Theophylact*, τὰ τῶν μεθυόντων μεθ' ὕμνων ασμάλα, the abusive songs of drunkards; and *Zonaras* explains the verb κωμαζειν by το μῦλα αὐλῶν και κιθάρας, και ὠδῶν, τον οἶνον πίνειν, drinking wine with the music of flutes and of the harp, and with songs. See more in *Suicer Thesaur.* under *Κωμος*, and in *Wolfius* and *Wetstein* on Rom. xiii. 13. occ. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.

In *Wisd.* xiv. 23, the idolaters are described as ἐμμανεῖς ΚΩΜΟΥΣ ἀγοῖτες, making mad revellings; and 2 Mac. vi. 4. informs us, that during the persecution of *Antiochus*, the Temple was filled

ῥωτιας καὶ ΚΩΜΩΝ with riot and revellings. See *Arnald* on *Wisd.*

From the oriental כְּמוֹשׁ, or immediately from the Greek V. καμαζῖν to revel, is derived the Latin *comessor* or *comissor*, &c. of the same import.

ΚΩΝΩΨ, ὠπός, ὅ, ῥ.

A gnat, a species of insect. occ. *Mat.* xxiii. 24. *Bochart* shews (vol. iii. 564.) from *Aristotle*, *Plutarch*, &c. that by κωνωΨ is properly meant a kind of insect that is bred in the lees of wine, and that ever after lives on acids, avoiding sweets. *Mintert* derives the word from * κωνος a cone, and ὠΨ the face, on account of its sharp or conical snout. Some perhaps may rather choose to deduce it from the Heb. כַּנף a wing, or from כָּן a kind of insect, and הָע to fly, q. d. a winged or flying insect.

ΚΩΦΟΣ, ἡ, ον, perhaps from the Heb. קָפַץ

* Which from the Heb. כָּנַס to collect, for a cone is gradually contracted or collected, as it were, to a point.

† See *Exod.* viii. 16, 17, 18. *Ps.* cv. 31, and *Heb.* and *Eng.* *Lexicon* under כָּן VII.

to shut, to shut up, or from כָּפַח to cover, overlay; for deafness often arises from obstructions.

I. Properly, Deaf, deprived of the sense of hearing. *Mat.* xi. 5. *Mark* vii. 37. *Luke* vii. 22. And because they who are naturally deaf are also dumb, (see *Mark* vii. 32.) Hence

II. Dumb, unable to speak. *Mat.* ix. 32, 33. xii. 22. xv. 31. *Luke* xi. 14.

The word seems to denote both deaf and dumb, *Luke* i. 22; and it is plain from *ver.* 62, that *Zacharias* had lost his hearing as well as his speech. See *Wolfius* and *Doddridge*.

III. Making dumb, occasioning dumbness. occ. *Mark* ix. 25. *Luke* xi. 14. *Comp.* *Mark* ix. 17. Many adjectives, both in Greek and Latin, are applied likewise in a transitive sense. So in *Homer*, *Il.* iii. lin. 246, Οἶνον ΕΥΦΡΟΝΑ, cheerful, is used instead of cheering, wine; in *Virgil*, *Georg.* ii. lin. 127, felicitis mali means the happy-making apple; and in *Juvenal*, *Sat.* xiii. lin. 27, divitis Nili is the enriching Nile,

Λ.

Λ Α

Λ Α Γ

Λ, λ, *Lambda*. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as ι denotes ten, and κ twenty, so the small λ denotes the third decade or thirty. In the old Cadméan alphabet it corresponded to the Hebrew or Phenician *Lamed* in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phenician letter, though it certainly has a resemblance to both.

ΛΑ.

A particle used in composition, and denoting intenseness, very much, exceed-

ingly, or the like; so it may not improbably be derived from the Heb. לָחַץ to join, add.

Λαγχάνω, from the obsol. ληχῶ the same, which from the Heb. לָקַח to take, receive.

I. To obtain. occ. *Acts* i. 17. 2 *Pet.* i. 1. Thus it is used not only by the LXX, 1 *Sam.* xiv. 47, for the Heb. לָקַח to take; but likewise by *Homer*, *Odyss.* xx. lin. 282, Ἰσθὺν (μοῖραν namely) ὡς αὐτοὶ πέγ ΕΛΑΓΧΑΝΟΝ, a part of the banquet equal to what they themselves had gotten." On this occasion we can hardly suppose there was any drawing of lots.

II. To obtain by lot. occ. *Luke* i. 9. The Jewish

Jewish writers inform us in the *Mishna*, that the various offices of the several Priests and Levites in the daily service were determined by *lot*. See *Pole Synops.* and *Wetstein* on the text.

III. *To cast lots.* occ. John xix. 24.

Λαθεα, Adv. from ληθω. Doric λαθω, *to lie hid.* See under Λανθανω.

Privately, secretly. occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37.

In Mat. i. 19. *Wetstein*, whom see, explains λαθεα by *without acquainting the witnesses of his divorce from Mary, with the reason of it, namely, her supposed adultery.*

In John xi. 28, *Markland*, in *Bowyer*, joins λαθεα with επισα, that is, *whispering her.* So *Nonnus*.

Λαλαψ, απος, η. The most probable derivation seems to be from λα or λαν *very much*, and λαπω *to lick* or *LAP* up, as wolves do water in drinking (see *Homer*, Il. xvi. lin. 161.); for a whirlwind violently licks up, as it were, the dust and all light bodies in its way. Λαπω may not improbably be derived from Heb. לב to librate, move to and fro, or from פב to turn aside.

A whirlwind, a hurricane, a violent storm. *Aristotle* De Mundo, cap. 4, explains the word by πνιγμα βιαιον και ελκεμενον καταθεν ανω, a violent whirlwind moving from beneath upwards; *Hesychius* by ανιμω συσροφη μελα βετα, a whirlwind attended with rain. occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by *Homer* and *Lucian*. See *Wetstein* and *Kypke* on Mark.

ΛΑΚΕΩ, or ΛΗΚΕΩ. *Mintert* says it is related to Chald. נפח to be struck, broken; but I cannot find, that the Chald. V. is used in this latter sense. Λακειω seems to be a word formed from the sound, like clack, crash, &c. in Eng.

I. *Homer* applies it to the crashing of bones when struck with a battle-axe, Il. xiii. lin. 616, ΛΑΚΕ δ' οστια, the bones crashed;—to the sound of a shield when struck through with a spear, Il. xx. lin. 277,—ΛΑΚΕ δ' ασπις υπ' αυτης.

II. *To break or burst with noise.* occ. Acts i. 18, where see *Wetstein*.

Λαλιζω, from the Adv. λαζ with the heel, calce, which *Eustathius* deduces from ληζω, the 1st fut. of ληω to leave off, as

being the extremity of the leg; but it may perhaps be better derived from the Heb. הלך to go, walk; whence also the Latin calco to tread, and calx the heel. To kick, kick up. occ. Acts ix. 5. xxvi. 14. Comp. under Κεληρον I.

The simple V. occurs not in the LXX, but the compound απολαλιζω is used in that version for the Heb. עבב to kick up, Deut. xxxii. 15.

ΛΑΛΕΩ, ω, from the Heb. הלה to cry out, yell, howl. *Mintert* observes, "that in the profane writers λαλειν and λαλειν differ; λαλειν signifying to speak with premeditation and prudence, but λαλειν to speak imprudently and without consideration; whence λαλειν αριστος, λαλειν αδυνατωτατος, is applied to him who lets his tongue run, but does not speak to the purpose; who talks, but says nothing. But this critical distinction is unknown to the * sacred writers." It may, nevertheless, serve to confirm the derivation of λαλειω above given. "This verb, adds *Mintert*, is used in the N. T. for all kinds of speaking by which the sentiments of the mind are expressed."

I. *To speak*, used transitively, Mat. ix. 18. x. 19, & al. freq.—intransitively, Mat. ix. 33. xii. 34. Mark i. 34. & al. freq. It is applied to God, John ix. 29. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11.

In Heb. xi. 4, the *Alexandrian* and eleven later MSS read λαλει, which reading is followed by the *Vulg.* and both the *Syriac* versions, and received into the text by *Griesbach*.

II. *To speak in answer.* John xix. 10.

III. *To tell, command.* Acts ix. 6. x. 6; but observe that in this last verse all the words from ετος to ποιειν, inclusive, are omitted in four ancient and very many later MSS, in both the *Syriac* versions, and in the *Complutensian* edition; and they are accordingly rejected as spurious by *Wetstein* and *Griesbach*; and *Michaelis*, *Introduct.* to N. T. v. ii. p. 271, edit. *Marsh*, says they are "nothing more than a Greek translation, which *Erasmus* himself made from the Latin; and this interpolation, though not found in a single Greek MS, has been transferred to our modern editions."

* Comp. however, Λαλει H.

IV. *To speak, preach, publish.* Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2, & al. Comp. Mat. xxvi. 13. Heb. ix. 19.

V. *To tell, announce, report.* Luke ii. 17, 18. *Λαλία, ας, ή, from λαλειω.*

I. *Speech.* occ. John viii. 43.

II. *Talk, prate, prattle.* occ. John iv. 42, where it seems to imply contempt. Comp. Ecclus. xxii. 4, or 6.

III. *Speech, manner of speech, dialect.* occ. Mat. xxvi. 73. Mark xiv. 70.

ΛΑΜΑ, Heb.

For what? why? Heb. *למה*, which from *ל* for, and *מה* what? occ. Mat. xxvii. 46.

Λαμβανω, from the obsolete *ληβω* (which see), as *μανθανω* from *μαθω*, *λα[χ]ανω* from *ληχω*, *λανθανω* from *ληθω*, *λιμπανω* from *λιπω*.

To take, in whatever manner.

I. *To take, as into the hand.* Mat. xiv. 19. xv. 36. xxvi. 26, 27, & al.

II. *To receive.* Mat. x. 8. xix. 29. xx. 7.

III. *To receive, collect, take, as tribute.* Mat. xvii. 24, 25.

IV. *To take or receive money, in the sense of making gain.* 2 Cor. xi. 20, *Εἰ τις λαμβανει, ἀφ' ὑμῶν* namely, *if a man make gain of you.* Thus it is interpreted by the learned *Elsner*. Out of the instances produced by him and *Wetstein* of the like use of *λαμβάνω* by the profane writers, I shall only cite from *Aristophanes*, *Equit.* lin. 863, *Καὶ σὺ ΛΑΜΒΑΝΕΙΣ ἢν τὴν πόλιν ταρατῆς.* So you make a gain when you disturb the city; and from *Xenophon*, *Cyropæd.* II. *τὰ ΛΑΒΕΙΝ ἐνεκα καὶ κερδαναι ποιοῦσιν*, they do it for the sake of receiving money and gaining." *Wolffius*, however, after mentioning this interpretation, rather prefers another, which explains *λαμβάνειν* by getting a person into one's power, and making him subservient to one's self. This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers.

V. *To take, as a woman, in marriage.* Mark xii. 19. 20, 21, 22. Thus applied also by *Polybius* cited in *Raphelius*, and by *Xenophon* in *Wetstein*.

VI. *To take upon one's self, suscipere,* Phil. ii. 7.

VII. *To take, receive, as an office.* Acts i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5.

VIII. *To receive, admit, as a person into one's house.* 2 John ver. 10. Comp. John xix. 27.

IX. *To receive, entertain, embrace.* Mat. xiii. 20. Mark iv. 16. John i. 12. xii. 48. xiii. 20.

X. *To take, i. e. procure and carry, assumere.* See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3.

XI. *To receive, get, obtain.* Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. 1 Cor. ix. 24, 25, & al.

Λαβεῖν διαδοχόν, *To receive, or have for a successor, to be succeeded by.* Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. Rev. vi. 4.

XIV. *To seize, as fear, astonishment.* Luke v. 26. vii. 16. It is applied in like manner by the Greek writers. See *Wetstein*.

XV. *To catch, take in, as we say, implying deceit.* 2 Cor. xii. 16. So *Wolffius* and *Wetstein* (whom see) cite from *Sophocles* in *Philoctet.* lin. 100, *ΔΟΛΩΙ Φιλοκτήτην ΛΑΒΕΙΝ, to catch Philoctetes by an artifice or guile.* So *Virgil*, *Æn.* ii. lin. 196, *capti dolis.*

XVI. *To take, assume.* John iii. 27. Heb. v. 4. Rev. xi. 17, where see *Vitranga*.

XVII. *To be desirous of receiving, to need, or be ambitious of.* See John v. 34, 41, 44.

XVIII. *Λαβεῖν ἀρχήν, To take a beginning, to begin.* Heb. ii. 3. This phrase is used in the same sense by *Polybius*, *Ælian*, and others of the Greek writers, as may be seen in *Raphelius* and *Wetstein*.

XIX. *Λαμβανειν προσωπον, To accept the person, i. e. to respect one man more than another out of regard to some external circumstances.* occ. Luke xx. 21. Gal. ii. 6. This is a hellenistical phrase used by the LXX for the Heb. *פָּנֵי אָדָם* in two senses; 1st, *To accept a man's person with favour*, Lam. iv. 16. Mal. i. 8. 2dly, *To accept it with undue or partial favour*, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Ecclus. xxxv. 13. xlii. 1. Comp. *Θαυμάζω* II.

ΛΑΜΜΑ, Heb. The same as ΛΑΜΑ, which see. occ. Mark xv. 34, where see *Wetstein*

ΛΑΜΠΑΣ,

ΛΑΜΠΑΣ, *αδος*, ἡ, from the Heb. *לַמְּפָא*, for which the LXX have constantly used this word. M is inserted, as usual, before *ω* and *β*, not only in the Greek derivatives, *λαμπας*, *λαμπω*, *λαμπεταιω*, but also in the Chald. *למפא* and Syriac *ܠܡܦܐ* a lamp. *למפא* in *Jonathan Ben Uziel's* Targum on Exod. xx. 2, 3, is used like the Heb. *לַמְּפָא* in Gen. xv. 17. Exod. xx. 18. And observe, that though *γ* or *δ* is dropped in the nom. sing. of the Greek *λαμπας*, it appears in the oblique cases, *λαμπαδος*, *λαμπαδι*, *λαμπαδα*, &c.

In general it denotes something *burning* and *shining brightly*.

I. *A torch*. Rev. viii. 10. So the Romans sometimes called a comet, *fax a torch*, or *fax cælestis a heavenly torch*. See *Daubuz. Comp. John xviii. 3.* and *Φανος*.

II. *A lamp*. occ. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See *Harmer's Observations*, vol. iv. p. 430, 1.

On Mat. xxv. 1—12, we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couples home with *torches* or *lamps*. Thus *Homer*, Il. xviii. lin. 491, &c.

—Εν τῇ μιν ῥα γαμοὶ τ' ἔσαν, εὐλαπῖναι τε
Νυμφὰς δ' ἐκ θαλαμῶν, δαΐδων ὑπολαμπομενάων,
Ἡμίον δ' ἀνα αἶψ' πολὺς δ' ὕμναιος ὄρεται.

Here sacred pomps and genial feast delight,
And solemn dance, and *hymeneal* rite;
Along the street the new-made brides are led,
With *torches flaming*, to the nuptial bed.

POPE.

So the Messenger in *Euripides' Helena*, lin. 728, &c. says to *Helen*, that he remembers the *lamps* or *torches* he carried before her and *Menelaus* at their wedding.

Νῦν ἀναμνησάμην σου τὸν ὕμναιον πάλιν,
καὶ ΛΑΜΠΑΔΩΝ μνησθήσθαι. ὡς τετραορεῖς
Ἰσπίεις τροχάων περιφερόν· σὺ δ' ἐν διφροῖς
Σὺν τῷδε Νυμφῇ δαμῇ· εὐλαπῖς ὀλβιον.

Now do I recollect your bridal-day,
The *lamps* I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night accompanied with all their kindred and friends: The trumpets and drums go before them, and they are *lighted* by a mul-

titude of *massals*, which are a kind of *flambeaux*.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and *many of those massals* already mentioned are kept ready for their arrival, besides those that accompany them, and go before the *palanquin* *."

This last circumstance strongly illustrates Mat. xxv. 6, 7, where the virgins go out and meet the bridegroom with their lamps. That the Roman brides also were led home to their husbands houses in the evening by the light of *torches*, is too well known to be insisted on. See *Kennet's Roman Antiquities*, pt. ii. book 5. ch. 9. and the passages cited by *Wetstein* on Mat. xxv. 1.

Λαμπρος, α, ον, from *λαμπω* to shine.

I. *Shining, resplendent, bright, clear*. occ. Rev. xxii. 1, 16. Comp. Acts x. 30.

II. *White, bright, dazzling*. occ. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So *Homer*, speaking of a *χιτών* or inner garment, says, *Odyss. xix. lin. 234*, ΛΑΜΠΡΟΣ δ' ἦν ἡελιος ὥς, it was *bright*, or *white*, like the sun." *Λαμπρος* seems to signify *white* with peculiar propriety; since, as the Naturalist well knows, *whiteness* arises from the composition of the luminous rays of all the other colours.

III. *Splendid, white, candidus*. occ. Luke xxiii. 11. Jam. ii. 2, 3. Comp. Rev. xviii. 14. So *Wetstein* on Luke xxiii. 11, cites from *Plutarch*, ΕΣΘΗΤΑ ΛΑΜΠΡΑΝ; and from *Diodorus Siculus*, ΕΣΘΗΤΑΣ ΛΑΜΠΡΑΣ. See also *Wolffius*, *Bp Pearce*, and *Campbell* on this text.

Λαμπρότης, τῆλος, ἡ, from *λαμπρος*.

Splendour, brightness. occ. Acts xxvi. 13.

Λαμπρος, Adv. from *λαμπρος*.

Splendidly. occ. Luke xvi. 19. So an old comic writer in *Menandri* and *Philem. Reliquiæ*, p. 208, lin. 65, edit. *Cleric*. ΛΑΜΠΡΩΣ γὰρ ἐνίοι ζῶσιν—For some live *splendidly*—"

Λαμπω, from *λαμπας*, which see.

To shine, emit or give light. occ. Mat.

* *Agreement of Customs between East-Indians and Jews*, Artic. xvii. p. 68, edit. London, 1705. v. 15.

v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6.

Λανθανω, from λαθω, or ληθω, which see.
I. *To be hid.* occ. Mark vii. 24. Luke viii. 47.

II. *To be hidden, unknown to.* occ. Acts xxvi. 26. 2 Pet. iii. 5, 8. So *Demosthenes* and *Plato*, cited by *Wetstein* on ver. 5, Μηδε τει' ὕμας λανθανετω, *Neither be ye ignorant of this.*" Heb. xiii. 2, ΕΛΑΘΟΝ τινες ξενισαντες αγγελους, *Some have entertained angels without knowing it.*" In the Greek expression there is an ellipsis of the pronoun εαυτους after ελαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθανω or ληθω with a participle is very common in the purest Greek writers. See *Alberti* and *Raphelius*, the latter of whom observes, that the pronoun is sometimes expressed, as by *Xenophon* in his *Œconomics*, Ταυτα τοιουν ΕΛΕΛΗΘΕΙΝ ΕΜΑΥΤΟΝ επισαμενος. *Truly I knew not that I understood these things.*" So *Plato*, cited in *Hoogeveen's* Note on *Vigerus*, De Idiotism. cap. v. sect. 8, reg. 3. ΕΛΑΘΟΜΕΝ ἡμας αυτοις παιδων εδεν διαφεροντες. *We knew not that we differed nothing from children.*" See other instances in *Wetstein* on Heb.

Λαξευτος, η, ον, from λαξινω *to cut or hew stone*, which from λαας or λαs *a stone* (perhaps from the Heb. תל to join, unite, on account of the strong cohesion of its parts), and ξιφ *to scrape, chip, hew*, which see.

To hew in stone, hew out of a rock. occ. Luke xxiii. 53. Comp. Λατομεω.

ΛΑΟΣ, s, ο. Some deduce it from λαs, λαος, *a stone*, referring to the fable of *stones* being changed into men after *Deucalion's* flood; others from λαυω or λαω *to enjoy*, because men are formed for the enjoyment of each other's society. *Eustathius* in Il. i. from λα *very much*, and αυω *to sound*, because ο λαος πολυφωνος, *a people makes a great sound.*" All these derivations seem very forced; λαος may rather be deduced from the Heb. תל to join, associate, as δημος *a people* (which see) from δω *to bind*.

I. *A people, a nation, a number of men joined together by the common bands of society.* See Luke ii. 10, 31, 32.

II. *The common people, the multitude.* Mat xxvi. 5. xxvii. 64. Luke i. 10.

III. It is spoken of the *Society of Christians*, or of the *Christian Church*. Mat. i. 21. 1 Pet. ii. 9, 10.

In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עַם *a people*, the radical notion of which word is in like manner *to associate*.

Λαρυγξ, υγος, ο.

The throat, properly the *larynx*, that is, says *Galen* in *Scapula*, *the upper part and entrance of the aspera arteria*, or *wind-pipe*. It may be derived either from λα *very much*, and ρησνυμι *to break*, on account of the rough, uneven texture of the *larynx*; or from λα *very much*, and ρνω *to flow*, referring to the lubricating fluid discharged from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name *guttur* may be in like manner from *gutta a drop*, or from the Greek χυληs, which from χυω *to pour forth*. *Martinius* deduces the reason of both the Greek and Latin names from the *throat's pouring forth words*; but this seems less natural. occ. Rom. iii. 13.

Λατομεω, ω, from λαs *a stone* (which see under Λαξευτος), and τελομα perf. mid. of τεμνω *to cut*.

To hew stones. This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2, for the Heb. כָּצַח *to hew*. And answering to the same Heb. word, it also denotes, in that version, *to hew out in stone or rock*, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25, and is particularly applied to a sepulchre, Isa. xxii. 16. And in this sense alone it is plainly used in the N. T. See *Bp Pearson* on the Creed, Art. IV. Note, and *Shaw's Travels*, p. 264. occ. Mat. xxvii. 60. Mark xv. 46.

Λαλεια, αs, η, from λαλεω.

I. *Service.*

II. *Religious service, worship.* occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6.

ΛΑΤΡΕΥΩ, from λα *very much*, and τρειω *to tremble* (which see), according to that of the Prophet, Mal. i. 6. *If I be a master, where is my fear?* and of the Apostle, Eph. vi. 5, *Servants, be obedient to them that are your masters, according to*

to the flesh, with fear and trembling, *τρομος*.

I. To serve, be a servant, in a civil sense. Thus it is used in the profane writers.

II. To serve, in a religious sense, to worship, and that whether God, Mat. iv. 10. Luke i. 74. ii. 37,—or creatures, Rom. i. 25. Acts vii. 42.

III. It is particularly spoken of performing the Levitical service. Heb. viii. 5. ix. 9. x. 2. xiii. 10.

Λαχανον, *χ, το*.

An herb, so called, say the Greek Etymologists, from *λαχαινω* to dig, because the earth is digged in order to its cultivation: But, may we not as probably derive it, with *Martinius*, *Thomassinus*, *Dr Greg. Sharpe*, &c. from the Heb. *קָח* green, fresh, not withered, and so deduce the V. *λαχαινω* from *λαχανον*? occ. Mat. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2, where see *Macknight*.

ΛΕΓΕΩΝ, *ονος, ο*. Latin.

A legion, a particular division or battalion of the Roman army. This word is plainly formed from the Latin *legio*, which from *lego* to collect or choose, and this from Heb. *קָח* to take.

* The Roman legion, in the time of our Saviour, probably consisted of about four thousand two hundred foot, and three hundred horse. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53, where our Saviour seems to allude to the number of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the evangelists use the word *Λεγιων*, so we may remark that *Polybius*, who wrote about 150 years before Christ, has likewise adopted the Latin military terms, *Ασπίς*, *τρίαιρας*, *πρίκιπας*, *εξίρα-ορδινάριος*, *κέντυριωνας*, *δεκατριωνες*, lib. vi. p. 468—472, edit. *Paris* 1616.

ΛΕΓΩ, from the Heb. *לָמַד* meditation, study.

I. To say, speak, or utter in words. Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45, & al. freq.—in asking, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1, & al.—in answering, Mat. ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37, comp. under *Επω* I, and *Campbell* on Mat. xxvii. 11. I add from *Arrian*, *Epictet*.

* See *Kennet's Roman Antiquities*, pt. ii. book 4, ch. 5 and 6.

lib. ii. cap. 4. *Ουκ εισιν αι γυναικες κοι- ναι φυσει; ΚΑΙ ΓΩ ΛΕΓΩ*. Women are not common by nature? I say so too.

II. Transitively, with an Accusative, To speak of, or concerning. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27, *Whitby* cites *Plato* using *λεγω* with an Accus. in the same manner; and *Kypke* shews that this application of the V. is common in the Greek writers. Comp. Luke ix. 31.

III. To say, command, give in charge. Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. Rom. xii. 3. Thus it is often used in the Greek writers. See *Elsner* on Luke vii. 14, and *Raphelius* on Rom. xii. 3. To the passages they have cited we may add from *Arrian*, *Epictet*. lib. i. cap. 4. p. 94. *ΛΕΓΩ αυτω, αυθεν πε- ρευσθαι εις οικον*. I charge him to go directly home."

IV. *Λεγω*, To call, name. Luke xx. 37. *Λεγομαι* Pass. To be called, named. Mat. xxvi. 3, 14, 36, & al. freq. The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33, *A place called Golgotha*, in Hebrew namely, *ος εστι λεγομενος*, which is called, or means, in Greek, *κρανιον τοπος*, the place of a skull. Thus John xx. 16, *Rabboni*, *ο λεγεται*, which is called, i. e. in Greek, *διδασκαλε*, master. So John iv. 25.

VI. It is applied to writings. *Η γραφη λεγει*, The scripture saith. See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So *Xenophon* in *Raphelius* on Mark xv. 28, *ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΑ ταυτε*, and *ΓΡΑΜΜΑΤΑ ΕΛΕΓΕΝ*. So *Herodotus*, lib. 1. cap. 124. *Herodian*, lib. vi. cap. 6, edit. *Oxon*. Comp. Luke i. 63. 2 K. x. 1, 6. in LXX.

VII. *Λεγει εν εαυτω*, To say within himself, to think. Mat. iii. 9. ix. 21. Luke vii. 49. For the reason of this phrase, which appears to have been sometimes used by the Greeks (see *Wetstein* on Mat.), compare under *Επω* II.

ΛΕΓΩ.

To gather, collect, choose, or take out. The V. in this view seems a plain derivative from the Heb. *קָח* to take, and though not used in the N. T. it is here inserted on account of its derivatives.

Λεγω,

Λειμμα, αλος, το, from λειμμα perf. pass. of λειπω to leave.

A remnant, residue, remainder. occ. Rom. xi. 5.

ΑΕΙΟΣ, α, ον, from the Heb. חָלָה smooth. Smooth, even, level, plain. occ. Luke iii. 5. So Homer, Odys. iii. lin. 103, ΑΕΙΗΝ ὈΔΟΝ.

ΑΕΙΠΩ, perhaps from the Heb. חָלַע to faint, fail in this sense, εκλειπω.

I. To fail, be wanting, desum, deficio. occ. Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamne, Ant. lib. xv. cap. 7, § 6. Το δ' ἐπεικες ΕΛΕΙΠΕΝ ΑΥΤΗ. But meekness was wanting to her."

II. Λειπομαι, Pass. To be deficient in, or destitute of. In the N. T. it either governs a genitive of the thing, or is followed by the preposition εν. occ. Jam. i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers. See Raphelius and Wolfius on Jam. i. 4, and Wetstein on Jam. i. 5.

III. Λειπω, To leave. It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives; and in this sense may be deduced from the Heb. חָלַח to turn aside, or חָלַח to pass away.

Λειτουργεω, ω, from λειτουργος, which see.

To minister publicly, in sacred offices. occ. Acts xiii. 2. Heb. x. 11. So Josephus, De Bel. lib. ii. cap. 17, § 2, mentions τες κατα την λατρειαν ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who ministered publicly according to the (Jewish) service."—in works of charity. occ. Rom. xv. 27.

Λειτουργια, ας, η, from λειτουργος.

A public ministration, ministry, or service, whether in sacred offices, in which sense it is often used in Josephus, see Wetstein. occ. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Isa. lxvi. 19, 20.—or in works of charity. occ. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, liturgy, liturgical.

Λειτουργικος, η, ον, from λειτουργος.

Performing public service, ministering publicly. occ. Heb. i. 14.

Λειτουργος, α, ο, from * λειτος public (which

* Λειτον εκαλεον οι παλαιοι το δημοσιον. The ancients called what was public λειτον," says Ulpian cited by Wetstein on Luke i. 63.

from λαος, attic λεως, a people), and ερσον a work, office.

A public officer or minister. It is spoken of magistrates, occ. Rom. xiii. 6.—of ministers in sacred offices, occ. Rom. xv. 16. Comp. Heb. viii. 2. of persons ministering in works of kindness, occ. Phil. ii. 25.—of the fire as ministering to Jehovah, occ. Heb. i. 7. The correspondent Heb. word to λειτουργος in Ps. civ. 4, is משרתי ministers; and in the LXX this N. often answers to the Heb. מושרת waiting or attending upon, from the V. מושר. Comp. under Αγγελος V.

ΑΕΝΤΙΟΝ, α, το.

A towel, a napkin. It is formed from the Latin lintum, which denotes any linen cloth, from linum flax, linen, which see under Λινον. Αεντιον, however, is used both by Galen and Arrian, as may be seen in Wetstein. occ. John xiii. 4, 5.

ΑΕΠΙΣ, ιδος, η. The Greek Etymologists derive it from λειπω to take off the bark, scales, &c. but I should rather deduce the verb from the noun, which seems a derivative from the oriental חָלַח or חָלַח, which in Chald. and Syriac signifies to join close together (q. d. to lap) and perhaps had also the same meaning in Heb. A scale. occ. Acts ix. 18.

Λεπρα, ας, η, from λεπρις a scale, which see.

The leprosy. A foul cutaneous disease, appearing in dry white thin scurfy scales or scabs, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. The eastern leprosy was a most filthy and loathsome distemper (Num. xiii. 10, 12.), highly contagious, so as to infect and seize even garments (Lev. xiii. 47, &c.) and houses (Lev. xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 K. v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of sin both original and actual, may be seen in Lev. ch. xiii. and xiv, where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how odious sin is to God, so on the other they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying

sanctifying and healing influences of the Holy Spirit on all our powers and faculties. (See Lev. xiv. 1—32.) The Greek name *Λεπρα* seems to have been given to this distemper on account of those *thin white scales* (*λεπιδες*) which usually appeared on the bodies of the *leprous*, and with which they were sometimes so over-spread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 K. v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded that it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as the *flakiness* of its scales. *Herodotus*, lib. i. cap. 138, mentions the *λεπραν* as a disease among the *Persians* in his time, and calls it also *λευκην* the *white scab*. The passage deserves to be transcribed: 'Ὅς αν δε των αςων ΛΕ-ΗΡΗΝ η ΛΕΥΚΗΝ εχοι, ες πολιν ετος ε κατερχεται, εδε συμμισεται τοις αλλοις Περσησι· φασι δε μιν ες τον ηλιον αμαρτανονηα τι ταντ' εχειν. Whoever of the citizens has the *leprosy* or *white scab* does not enter into the city, nor keep company with the other *Persians*. And they say he is afflicted with this disease for some offence against the sun." *Hippocrates* * calls the *Λευκη*, or *white leprosy*, *φοινικη νασος* the *Phenician disease*; and *Celsus* † mentions two kinds of *leprosy* by the names of *Αλφος* and *Λευκη*, both which appellations import *whiteness*, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in *Turkey* in *Asia*, that he has seen several *leprous* persons in those parts whose faces looked quite *white*, or to use his own comparison, *like the hoar-frost*. See more in *Heb.* and *Eng. Lexicon* under *עֲרָא* I.

Λεπρος, ε, ο, from *λεπρα*.

A leper, a person diseased with the leprosy. Mat. viii. 2. x. 8, & al.

Λεπλον, ε, το, from *λεπλος* small, which from *λεπω* to fail.

A mite, the smallest coin in use among the Jews, in our Saviour's time, equal to half a *κοδραντης* or Roman quadrans, and

* *Prorrhetic*. lib. ii. sub. fin. *Galen*, *Explicat. Ling. Hippocrat.* See *Scheuchzer*, *Phys. Sacr.* on Lev. xiii.

† *De Medicin.* lib. v, cap. 28, § 19.

consequently to about $\frac{3}{8}$ of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under *Κοδραντης*.

Λευιτης, ε, ο, from *Λευι*, Heb. *לֵוִי*, *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.

A Levite, one of the tribe of Levi, and so by birth a Minister of the Temple. occ. Luke x. 32. John i. 19. Acts iv. 36.

Λευιτικος, η, ον, from *Λευιτης*.

Levitical, of the Levites, or of the Tribe of Levi. occ. Heb. vii. 11.

Λευκαινω, from *λευκος*.

To whiten, make white. occ. Mark ix. 3. Rev. vii. 14.

Λευκος, η, ον, according to *Eustathius* and the *Etymologist*, from *λευσσω* to see, look, because things of a white colour are conspicuous or easily seen. The verb *λευσσω* itself is often used by *Homer*, as Il. i. lin. 120, & al. and may be derived from *λις* a lion, on account of his sharp sight, which is plainly from the Heb. *לֵוִי* the same.

White. Mat. v. 36, as the light, Mat. xvii. 2. (So *Homer*, Il. xiv. lin. 185, *ΛΕΥΚΟΝ* δ' ην *ΗΕΛΙΟΣ* ὥς)—as snow. Mat. xxviii. 3. as wool, Rev. i. 14.—as fields a little before harvest, John iv. 35. So *Ovid*, *Metam.* lib. i. lin. 110,

Nec renovatus ager gravidis canebat aristis.

The fields untill'd look'd white with bending corn.

Λεων, οντος, ο. The ancient Grammarians, with whom the learned *Bochart*, vol. ii. 715, concurs, derive it from *λευσσω* to see (of which under *Λευκος*), or from *λαω* to behold, or view attentively; whence *αλαος* blind. *Λαω* may be either from the Heb. *לֵוִי*, which, as a particle, sometimes denotes the *adhesion* or *attention* of the mind to an object, or from the Chaldee *לֵוִי* see, behold.

A lion, so called from his sharp sight: for he is, say *Bochart* and *Manetho*, *οξύδερκεστατον θηριον*, a most sharp-sighted beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that the roaring of the lion is in itself one of the most † terrible sounds in nature: But it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his

† This is particularly remarked by *Kolben*, *Nat. Hist. of the Cape*, who says he had often heard it.

way. Hence that question in the prophet *Amos*, ch. iii. 8, *The lion hath roared, who will not fear?* The above-cited text of St Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. This appears from *Amos* iii. 4. *Isa.* v. 29. *Ezek.* xxii. 25. *Comp.* *Ps.* civ. 21. *Jer.* ii. 15, and see *Bochart*, vol. ii. 729.

II. Figuratively, *A very powerful and cruel man, a tyrant.* occ. 2 *Tim.* iv. 17. In which passage St Paul seems particularly to allude to the prophet *Daniel's* miraculous deliverance. *Comp.* also *Ps.* xxii. 21, or 22. xxxv. 17. lvi. 5.

**Eusebius, Chrysostom, Theodoret, Eusebius, Theophylact*, and the ancient Christian writers, in general, interpret the *lion* mentioned by the Apostle to mean that monster of cruelty, *Nero*, the Roman emperor. But *Clemens Romanus*, who must be allowed to be a more early and better authority than any of the authors just mentioned, having, in his first Epistle to the Corinthians, § 5, said concerning St Paul, that *μαρτυρησας επι των ηγοιμενων εταρος απηλλαση απο του κοσμου*, having suffered martyrdom under the governors he thus departed out of the world," our learned Bp. *Pearson*† was of opinion, that by the *των ηγεμενων* there mentioned were meant the two prefects of the prætorian guards, *Tigellinus* and *Sabinus*, who, during *Nero's* absence in Greece, were governors of the city under *Helius*, whom *Nero* had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by the *lion* in 2 *Tim.* iv. 17, the Apostle intended this *Helius*. The accurate Dr *Lardner* however has very ably and at large defended the ancient opinion, that by the *lion* St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his *History of the Apostles and Evan-*

* See *Bochart*, vol. ii. 771, and *Suicer Thesaur.* in *Λεων* III.

† *De Serie & Success. Romæ Episc. Diss.* i. cap. 8. § 9.

gelists, chap. xviii. § 7, which he may also find in the 2d vol. of *Theological Tracts* published by Bp. *Watson*, p. 432. *Comp.* p. 272, 277, 285; and I shall only further observe, that as St Paul calls *Nero, the lion*, so *Marsyas, Agrippa's* freedman, in *Josephus*, *Ant.* lib. xviii. cap. 7, § 10, gives *Tiberius* the same appellation, and informs his master of that emperor's death by telling him, *τεθνηκεν ο ΛΕΩΝ, the lion is dead.*" *Comp.* *Apocryphal Esth.* ch. xiv. 13.

III. In *Rev.* v. 5, Christ on account of his victorious resurrection from death, is called the *Lion of the Tribe of Judah*, in allusion to *Jacob's* prophecy, *Gen.* xlix. 9.

ΛΗΒΩ. It may be from the Heb. *לָבַי* a lion or lioness, who take or seize their prey in a remarkable manner (see *Bochart*, vol. ii. 738, & seqt.); or perhaps from the oriental *לב*, which in Chaldee and Syriac signifies to join close together, fasten, LAP. See *Targum* on *Exod.* xxxvi. 10, 18. *Lam.* ii. 20, 22, and *Castell. Lexic.* in *לב*.

In *Homer* this V. generally signifies to take hold on with the hand or hands, i. e. to fasten or lap the hands upon. See *Dammi Lex.* col. 1419, &c. Hence To take. In the present tense it is obsolete, but hence in the N. T. we have perf. Attic *εληφα* (for *λεληφα*), 2 aor. *ελαβον*, subjunct. *λαβω*, infin. *λαβειν*, particip. *λαβων*, 1 fut. mid. *ληψομαι*. See under *Λαμβανω*.

Ληθη, ης, η, from *ληθομαι* to forget (in *Homer*), mid. of *ληθω* to lie hid. See *Λανθανω*.

Forgetfulness, oblivion. occ. 2 *Pet.* i. 9, *Ληθην λαμβανειν*, or *λαβειν*, *τινος*, to forget a person or thing. This phrase is used in the same sense by *Josephus*, and frequently by *Ælian*. See *Wetstein* and *Kypke*.

ΛΗΘΩ, Doric ΛΑΘΩ. This, like the Latin *lateo*, is plainly from Heb. *לָחַץ* to hide,

To lie hid, be hidden. This V. is often used by *Homer*, and in 2 aor. occ. *Mark* vii. 24. *Luke* viii. 47. *Heb.* xiii. 2. See *Λανθανω*.

ΛΗΝΟΣ, ος, η.

I. The large vessel in which the ancients used to tread their grapes, a wine-press. May not *ληνος*, therefore, be a compound of

of the Heb. לַ for, and כָּנַס to press, or יָץ wine? The LXX frequently use ληνος for the Heb. כַּס or כִּתְיָה properly the wine-press, or vessel where the grapes were pressed by treading. And it occurs figuratively, Rev. xiv. 19, 20. xix. 15.

II. * "The cavity under the wine-press, in which the vessel was fixed, and which received the liquor pressed from the grapes," the lake, lacus. For the correspondent word in Mark xii. 1, is ὑποληνιον. occ. Mat. xxi. 33. In this sense ληνος in the LXX often answers to the Heb. כָּס.

Ληρος, α, ο. Eustathius derives ληρος from λα very much, and ῥέω, ῥω, to speak.

An idle tale. occ. Luke xxiv. 11.

Λησις, α, ο, from λεληΐσαι 3 pers. perf. pass. of ληΐζω to prey, which the Greek Grammarians derive from ληΐς or λια prey; but perhaps the V. ληΐζω should rather be deduced immediately from שׁלִי a fierce kind of lion, and the Greek nouns be derived from the V. and not vice versa.

A robber. See Mat. xxi. 13. xxvi. 55. xxvii. 38. John x. 1, and Campbell's Prelim. Dissertat. p. 574, and Elsner and Wolfius on Mat. xxi. 13.

ΛΗΧΩ, from Heb. קָחַל to take, get. To obtain, obtain by lot, cast lots. An obsolete V. whence in the N. T. we have 2d aor. ἐλαχον, &c. See under Λαΐχανω.

Ληΐς, ιος, att. εως, ή, from λεληΐσαι 2 pers. perf. pass. of λαμβανω or ληΐω to receive. A receiving. occ. Phil. iv. 15.

ΛΙΑΝ, Adv. from λα the same, or immediately from the Heb. לִיחַ to join, add. Very much, exceedingly, very. Mat. ii. 16. iv. 8, & al. Ὑπερ λιαν Very exceedingly; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, των ὑπερ λιαν Αποστολων, the very chief Apostles, as our Eng. translation well renders it. occ. 2 Cor. xi. 5. xii. 11. So Longinus De Sublim. sect. xxxiii. uses τοις α[ν] πλεῖστοις for vast riches.

ΑΙΒΑΝΟΣ, α, ο, from the Heb. בְּנֵי הַבַּיִת the same, which from בָּנִי white.

Frankincense, Olibanum, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of

* See Doddridge.

a whitish colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See Wetstein on Mat. ii. 11.

Λιβανωτός, α, ο, or λιβανωτόν, α, το, from λιβανος.

A vessel to fume incense in, an incense-vessel, a censer. occ. Rev. viii. 3, 5. Comp. θυμιατήριον. I do not find that the Greek writers ever use this word for any thing but the frankincense itself, in which sense the LXX also apply it, 1 Chron. ix. 29, for the Heb. בְּנֵי הַבַּיִת.

ΛΙΒΕΡΤΙΝΟΙ, ων, οι.

This has been supposed to be a name formed from the Latin Libertini, which denotes the sons of freed men, or of those who were once slaves, but afterwards set free; though in the † latter writers Libertinus is used for a freed-man, i. e. for one who had been himself a slave, but was afterwards made free. That there were a great number of Jews who came under the one or the other of these denominations, and who are by Tacitus, Annal. lib. ii. cap. 85, expressly called Libertini generis, of the Libertine race, may be seen proved in Doddridge's Note, and more fully in Lardner's Credibility, &c. vol. i. book i. ch. 3. § 4. occ. Acts vi. 9, where see also Wolfius. "But it is to be observed, says Bp. Pearce (whom I abridge), that with these Libertines, the Cyrenians and Alexandrians are here joined, as having one and the same synagogue for their public worship. And it being known that the Cyrenians (chap. ii. 10.) lived in Libya, and the Alexandrians in the neighbourhood of it, it is most natural to look for the Libertines too in that part of the world. Accordingly we find Suidas in his Lexicon saying upon the word Λιβερτινῶι, that it is ονομα τῶ ἐθνὸς, the name of a people; and in a Latin Tract published with Optatus's Works, mention is made of Victor, Episcopus Ecclesiæ Catholicæ Libertinensis. From these two passages it appears there was in Libya a town or district called Libertina, whose inhabitants bore the name of Λιβερτινῶι, Libertines, when Christianity prevailed there,—in the reign of the Roman emperor Honor-

† See Suetonius in Claudio, cap. 24. Ainsworth's Dictionary in Libertinus, and Francis's Note on Horace's Sat. vi. lin. 6. lib. 1.

rius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there."

Λιθαζω, from *λίθος* a stone.

To stone, " * to pelt, beat, or kill with stones." John x. 31. Acts xiv. 19. Heb. xi. 37, & al.

Λιθινος, η, ον, from *λίθος*.

Stone, made of stone. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20.

Λιθοβολέω, ω, from *λίθος* a stone, and *βέβωλα* perf. mid. of *βάλλω* to cast.

To stone, i. e. either to pelt, or kill, with stones. Mat. xxi. 35. xxiii. 37. Mark xii. 4. John viii. 5. Acts vii. 59, & al.

Λίθος, α, ο, or η. *Mintert* deduces it from *λιαν* and *θω* placing firmly, but perhaps it may be so called from its remarkably regular position in strata, as the Heb. *אבן* a stone, from *בנה* to build.

I. A stone. Mat. iv. 3. vii. 9. & al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere believers in Him. 1 Cor. iii. 12. 1 Pet. ii. 5.

II. A precious stone, Rev. iv. 3. It is joined with *τιμιος* precious, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. ver. 11.

Λιθοστρώτος, α, ο, η, from *λίθος* a stone, and *στρώω* to strow.

This word is properly an adjective, *Paved with stone*, and is thus generally used by the Greek writers (see many instances in *Welstein*); but they sometimes apply it substantively, as in the Evangelist, for *A pavement of stone, a stone-pavement*. occ. John xix. 13. In the LXX it answers to the Heb. *הפצץ* a pavement, 2 Chron. vii. 3. Esth. i. 6; and to *הרצף* paved. Cant. iii. 10. Comp. *Γαββαθα*.

Λικμαω, ω, from *λιαν* καμειν toiling much.

I. To winnow corn, separate it by the wind from its husks and chaff. Thus *Homer* uses the word, Il. v. lin. 500,

Ὡς δ' ἀνέμος ἀχνὰς φορεῖ ἱέρακ' ἀλώας
Ἀνδρῶν ΔΙΚΜΩΝΤΩΝ.

As from the floors the wind dispels the chaff,
Whilst men are winnowing.

* *Johnson*.

So *Xenophon* *Œconom.* cited by *Raphe-
lius* on Mat. iii. 12, *Εκ τῆς δὲ καθαρευ-
μεν τοῦ σίτου ΔΙΚΜΩΝΤΕΣ*. After this
we will cleanse the corn by *winnowing*."
And thus the LXX use it, Isa. xli. 16,
for the Heb. *תריף*; but in Ruth iii. 2, it
is applied for the same Heb. word, not
to the corn, but to the *threshing-floor*.
Comp. *Ecclus.* v. 9; and as to the an-
cient method of *winnowing*, see below
under *Πτυον*, and *Heb.* and *Eng. Lexicon*
in *תריף* VI. and *תריף* IX.

II. To grind to powder, and dissipate, to
shatter, "facio ut in minutissimas partes
dissiliat, contero & comminuo, ut instar
palearum particulæ minutissimæ disper-
gantur, contritum in minutissimas partes
ceu paleas dispergo †." Thus also the
word is used by *Theodotion*, Dan. ii. 44,
to which the texts in the Evangelists re-
fer ‡ for the Chald. *הפסד* to consume, de-
stroy. occ. Mat. xxi. 44. Luke xx. 18;
which passages naturally remind one of a
similar expression in the Greek proverb,

Ὅψι θεὸς ἀλειψί μύλοι, ἀλειψί δὲ λεπτά.

The mill of God grinds late, but grinds to dust.

A sentiment, by the way, very agreeable
to the Christian doctrine (Ps. l. 21, 22.
Eccles. viii. 11. Rom. ii. 4—6.) and, as
such, well worthy the reader's serious
consideration.

Λιμην, ενος, ο.

A port, haven. occ. Acts xxvii. 8, 12.
Eustathius, in *Scapula*, deduces it *παρε-
το λιαν μενειν*, from remaining very quiet,
as distinguished *τῶ τε κυμαίνοντος ποταμοῦ,
καὶ τῶν ἐγγύς τῆς γῆς εὐριπῶν*, both from the
raging sea, and from the currents near
the land. For a similar reason it may
be as well derived from the Heb. *מלך*
mild, gentle.

Λιμνη, ης, η.

I. A lake of standing water, as opposed to
a running stream, so called from *λιαν με-
νειν* remaining very quiet; so Lat. stag-
num a pool may be from Heb. *קנח* to
be still. Comp. *Λιμνη*. occ. Luke v. 1, 2.
viii. 22, 23, 33.

† *Stockius* in Voc.

‡ Comp. Dan. ii. 34, 35, and see Bp. *Chandler's*
Defence of Christianity, chap. ii. sect. i. p. 126,
&c. 1st edit. and Bp. *Newton*, *On the Prophe-
cies*, vol. i. p. 428, &c. 8vo.

In all which passages it is applied to the *Lake* of Gennesaret, which is generally in the Gospels called a *sea*. In like manner *Homer* uses λιμνη for the *sea*, Il. xiii. lin. 21, 32, & al.

II. *A lake, large collection*, of fire. Rev. xix. 20, & al.

Λιμος, α, ο, from λειμνμαι perf. pass. of λειπω to fail.

Hunger, famine, want of food. Mat. xxiv. 7. Luke xv. 14, 17. Rom. viii. 35, & al.

ΛΙΝΟΝ, α, το. It is generally derived from λειος *smooth*, on account of the *smoothness* of the plant itself, and of the linen made from it. I cannot, however, forbear mentioning, that the * Abbé *Pluche* ingeniously deduces it from the Heb. לָן or לָן to spend the night, and supposes this name was brought into *Greece* from *Egypt*, where, at the end of autumn, the inhabitants, being disengaged from the labours of the field, spent part of their nights in manufacturing their flax and linen, which constituted a principal part of the riches of that country. What renders this derivation the more probable is, that we learn from *Diodorus Sic.* lib. 1. and from *Plato*, in *Timæo*, that the *Athenians* were a colony from *Sais*, in *Lower Egypt*, and, like their progenitors, as *Thucydides* informs us, lib. i. made great use of linen.

I. *Flax*, a well-known species of plant.

II. *A wick of a lamp* made of flaxen threads.

Λινον τυφομενον, *Smoking*, or *dimly burning*, flax, is used figuratively for a *weak* and *almost extinguished faith*, occ. Mat. xii. 20. Comp. Prov. xx. 27. Isa. xlii. 3, where Λινον in the LXX answers to the Heb. נֶחֱשֶׁת flax.

III. *Linen, cloth made of flax*. occ. Rev. xv. 6.

Λιπαρος, α, ον, from λιπος the fat, which may be derived either from the Heb. שָׁחַב

to cover all over (comp. Αλευρω), or from the Chald. or Syriac שָׁחַב or שָׁחַב to involve, wrap up (" involvit, infasciavit — Ang. to lap," *Castell*), for in most animals, and particularly in man, the fat distributed in the cells of the membrana adiposa, or fatty membrane, not only covers almost the whole body immediately under the skin, but also invests or laps up, as it were, many of the more inward and retired parts. Λωπος, a thin robe, or garment, is likewise a derivative from the same oriental שָׁחַב.

Abounding with fat, fat, dainty. occ. Rev. xviii. 14.

ΛΙΤΡΑ, ας, ἡ.

A pound weight; Vulg. libra. *Pollux* in *Scapula* says λίτρα is used by the old Greek writers; and *Wetstein* on John xii. cites *Eustathius* on Il. xxii. affirming that it is found in *Epicharmus*, who flourished in the 5th century before Christ. Λίτρα was also used by the Sicilians for the obolus, or weight of twelve ounces *. If it be a Greek word, it may be derived from λῆτος small, slender, (which is perhaps, like the Eng. adj. light, from the Heb. מֵתֵל flame, ignited vapour), as denoting a smaller kind of weight. But if as † *Galen* asserts, λίτρα be a Roman word, it must be put for the Latin libra, which signifies both a pair of scales and a pound weight, and may be very naturally derived from the Heb. לָן to move up and down, librate, librare, as the scales of a balance frequently do before the beam fixes. The change however of b into t, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman libra or pound equalled twelve ounces Avoir-du-pois. occ. John xii. 3. xix. 39, where see *Bowyer's* Conject. " I think, says *Kypke*, that this mixture of myrrh and aloes, which they used in the εὐαφιασμος of Jesus, was perhaps reduced to powder; which I conjecture, because, ver. 40, the body is said to be wound in linen clothes with the spices, whereas if the spices had been liquid, it

* " Quand sur la fin de l'autonne les habitans debarassés des travaux de la compagne fabriquoient à la veillée le fil, & la toile du lin, qui faisoient une des grandes richesses de l'Egypte, l'Horus, qui en faisoit l'annonce, portoit le nom de † *Linus*, qui signifie la veillée. Le nom est demeuré à l'astre ‡ de la nuit & § à la matière qu'on façonnoit à la veillée." *Supplement à l'Hist. du Ciel*, p. 39.

† לָן, veiller. ‡ Luna, La Lune, § Λίνα, linum, F. lin, Eng. linen.

* See *Voss. Etymol. Latin.* in LIBRA. *Encyclopæd. Britan.* in MEDALS, No. 45. *Wetstein* on John xii. 3.

† De Compos. Medicam. in *Scapula*, speaking of the Romans, επιχωρια ταύτα νομάλα, το, τι της ΛΙΤΡΑΣ, και το τε ξισυ, και το της εσικιας.

should have been said that the body of Christ was *anointed* with them, as αλειφειν is used, Mark xvi. 1. And thus, to those who rashly object that *so great a quantity of spices was unnecessary*, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Thalmudists call כִּיץ, and the Hebrews משכב, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2dly, That part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in *Kypke* himself.

Λιψ, λιπος, ο, from λειπω to pour out, which perhaps from the Heb. לָבַח to move to and fro, the idea being somewhat varied; or from לֵב the heart, which pours out the blood into the arteries.

The south-west, properly the wind, so called from its pouring out, as it were, or producing rain. So *Virgil*, *Æn.* i. l. 85, creberque procellis *Africus*. occ. Acts xxvii. 12.

Λογια, ας, η, from λελογα perf. mid. of λειω to gather, collect, which from Heb. קָרַב to take.

A gathering, collection. occ. 1 Cor. xvi. 1, 2.

Λογιζομαι, Depon. from λογος.

I. To reason, argue rationally, to discourse. Mark xi. 31. 1 Cor. xiii. 11.

II. To infer, conclude, after stating the reasons on both sides, and balancing the account, as it were; for this word is in the profane writers applied to arithmetical calculations. See Rom. iii. 28. viii. 18. Heb. xi. 19. *Raphelius* shews, that *Xenophon* uses the V. in the same sense.

III. To think. Rom. ii. 3.

IV. To reckon, account. 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. To esteem. Rom. xiv. 14. In a passive sense, To be reckoned, accounted, esteemed. Mark xv. 28. Rom. ii. 26. viii. 36. ix. 8. Εἰς οὐδὲν λογισθῆναι, To be set at nought, despised. occ. Acts xix. 27.

V. To impute, reckon. Rom. iv. 6. 2 Cor. v. 19. In a passive sense. To be imputed, reckoned. Rom. iv. 3, 4, 5, 8, 9, 10. 2 Tim. iv. 16, & al.

VI. To think, imagine. Rom. ii. 3.

VII. To think, consider. 2 Cor. x. 7. By the Apostle's thus repeating the word λογισμαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, like most of their brethren in modern times, great pretenders to reason and argument. Comp. ver. 5.

VIII. To think, intend. 2 Cor. x. 2. 1 Cor. xiii. 5. "ε λογισθῆναι το κακον, it meditateth no mischief, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so λογισθῆναι κακον is used by the LXX, Ps. xxxv. 4, and xli. 7. *Diodati* agrees with me, when he translates it, non divisa il male." Bp. *Pearce*.

Λογικος, η, ον, from λογος reason, a word.

I. Rational, reasonable, spiritual. occ. Rom. xii. 1, Την λογικην λατρειαν υμων, your reasonable service, "i. e. your spiritual worship consisting in the offering up of reasonable creatures (viz. yourselves endued with reasonable souls), instead of brute beasts under the law. 1 Pet. ii. 5." Mr *Clark's* Note: So that the λογικη λατρευα here mentioned is properly opposed to the outward offering of αλογα ζωα irrational animals. See 2 Pet. ii. 12. Jude ver. 10.

II. Of or belonging to the word, of God, namely; or, Rational, spiritual. occ. 1 Pet. ii. 2; where see *Wolfius*, and on Rom. xii. 1.

Λογιον, ε, το, from λογος.

In *Herodotus*, *Thucydides*, *Aristophanes*, and others of the Greek writers (whom see in *Wetstein* on Rom. iii. 2), it is used for A divine speech or answer, an oracle. And in the N. T. it is applied to

I. The Law given to Moses. occ. Acts vii. 38, where see *Wolfius*.

II. The Old Testament in general. occ. Rom. iii. 2. Heb. v. 12.

III. Divine revelation in general. occ. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So *Polycarp* calls the Scriptures ΤΑ ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, the oracles of the Lord. Epist. ad Philip. § 7.

Λογιος, ε, ο, η, from λογος speech.

Eloquence. It implies both eloquence and learning, or sense. occ. Acts xviii. 24. See *Elsner*, *Wolfius*, *Wetstein*, and *Kypke*.

Λογισμος, ε, ο, η, from λελογισμαι. perf. of λογισομαι.

A reasoning.

A reasoning. occ. Rom. ii. 15. 2 Cor. x. 5.

Λογομαχίω, ω, from λογος *a word*, and μαχομαι *to fight, contend*.

To contend or debate about words. occ. 2 Tim. ii. 14.

Λογομαχία, ας, η. See Λογομαχέω.

A contention or debate about words. occ. 1 Tim. vi. 4.

Λογος, ο, from λελογα perf. mid. of λεγω *to speak*.

I. *A word.* Mat. viii. 8, 16. Luke vii. 7. *Word* as opposed to *deed and truth*, 1 John iii. 18. So *Isocrates* in *Nicocl.* τὸ βασιλῆως τῷ μὲν ΛΟΓΩι διηλλαμμένον, τῇ δ' ΑΛΗΘΕΙΑι τραχίως ἔχοντος—the king being reconciled *in word*, but *in truth* resenting." Comp. under Εἶπον II.

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12, xix. 22. xxii. 15. xxvi. 1. John iv. 39. Acts v. 24. Comp. Mat. v. 37.

Λογος κολακίας. *Speech of flattery, i. e., flattering speech.* 1 Thess. ii. 5. Comp. 2 Cor. vi. 7, and see *Wolffius*.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 17, & al.

IV. *A saying, a common saying, a proverb.* John iv. 37.

V. *The Word of God*, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19, 20, 21, 22, 23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. & al. freq. It sometimes also implies the *profession and practice of the gospel*. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4.

VI. *Speech, eloquence.* 1 Cor. ii. 1. 2 Cor. xi. 6.

VII. *Ability to speak, utterance.* Eph. vi. 19. But in this text *Kypke* (whom see) interprets *ἵνα μοι *δοθῇ λογος*, *that liberty of speaking may be granted me*; in which sense it is certain that λογος διδοται is often used in the Greek writers, and for which he cites *Demosthenes*, *Josephus*, *Dionysius Halicarn.* and *Polybius*. *Kypke* moreover puts a comma after λογος, and refers ἐν ἀνοιγῇ τοῦ στόματος to the following V. γνωρισται. The Apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning or discoursing.* Κατὰ λογον, *Agreeably to*

reason. Acts xviii. 14. This sense of λογος is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T. and in Acts xviii. 14, it should be observed, that a Heathen is the speaker. Comp. Αλογος and Λογιχος. The phrase κατὰ λογον itself is usual in the best Greek writers, as may be seen in *Wetstein*.

IX. *An account, i. e., of one's actions or proceedings, given to a superior*; hence the phrase δειναι λογος *to give an account*, Rom. xiv. 12. So *Xenophon*, *Cyropæd.* lib. i, cited by *Raphelius*, Ηναγκαζέσθαι ὑπο τῆ διδασκαλῆς ΔΙΔΟΝΑΙ ΛΟΓΟΝ ἂν ἐπρίμι. He was obliged by his preceptor *to give an account* of what he did." Αποδεναι λογον *to give or render an account*, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. *Plato* has the same expression in his *Phædon*, § 8, p. 171, edit. *Forster*: Αλλ' ὑμῖν δε τοῖς δικασταῖς βελομαι τον ΛΟΓΟΝ ΑΠΟΔΟΥΝΑΙ, ὡς κ. τ. λ. But I will give an account to you as to my judges, how, &c." So *Dionysius Halicarn.* Ant. lib. i. towards the beginning, ΑΠΟΔΙΔΩΣΘΑΙ ΛΟΓΟΥΣ, and ΑΠΟΔΙΔΟΥΣ ΛΟΓΟΥΣ.

X. *A discourse in writing, a treatise*, particularly of the *historical kind*. occ. Acts i. 1. So *Xenophon* at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*, refers to the preceding part of that *history* by the name of ΤΩι ΠΡΟΣΘΕΝ, or ΕΜΠΡΟΣΘΕΝ, ΛΟΓΩι, St Luke's phrase ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ is used by *Polybius* for *composing an historical narration*. See more in *Raphelius*, *Wetstein*, and *Kypke*.

XI. *An account, "† a computation of debts or expences."* Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See *Wolffius* and *Wetstein* on ver. 15, and comp. Συναίρω.

XII. *Account, value, regard*, Acts xx. 24, Αλλ' ἔδινος λογον ποιῶμαι, *But I make account of, or regard none of these things namely.* The phrase ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ τινος, *to make no account of a thing*, is very common, in *Herodotus*, as may be seen in *Raphelius* and *Wetstein*; the latter of whom cites from *Dionysius Halicarn.* the expression of the Apostle,

* See *Wetstein* and *Griesbach*.

† *Johnson*.

ΛΟΓΟΝ ΟΥΔΕΝΟΣ αὐτῶν ΠΟΙΗΣΑ-
ΜΕΝΟΣ.

XIII. *An account, cause.* Mat. v. 32, Πα-
ρεῖλος λόγος πορνείας, *Except on account of*
whoredom. Acts x. 29, Τινι λόγῳ; *For*
what account, wherefore? These ex-
pressions may at first sight seem to be
used merely in conformity to the Heb.
phrase רבך על, *upon account of*, Gen.
xii. 17. Exod. viii. 8, & al. But in
Herodotus ἐκ τούτου τοῦ ΛΟΓΟΥ means *on*
this account, or for this reason; and in
Polybius πρὸς ΤΙΝΑ ΛΟΓΟΝ, *on what*
account, for what reason. See *Raphelius*
on Acts x. 29. *Wetstein* on Σκυθῶνα,
Phil. iii. 8, cites from *Alexander Aphro-*
dis. Διὰ τούτου τοῦ ΛΟΓΟΝ ΤΗΣ ΑΣ-
ΘΕΝΕΙΑΣ—*On this account of weak-*
ness—; and *Kypke* on Acts says, that
τινι λόγῳ is a common expression, for
which he quotes *Euripides* and *Plutarch*,
and observes, that ἐπὶ is understood,
which is supplied by *Thucydides*.

XIV. *Show, appearance, pretence.* Col.
ii. 23, Ἄτινα ἐστὶ λόγον μὲν ἔχοντα σοφίας,
Which things have indeed a show or ap-
pearance of wisdom; where *Chrysostom*
remarks λόγον, φησιν, ἡ δυνάμειν, ἀρεὰ, καὶ
ἀληθειαν, the Apostle says λόγον, not the
power, and therefore not the reality.”
Wetstein cites several passages from the
Greek writers where the phrase λόγος
ἔχειν is applied in a similar view, parti-
cularly from *Demosthenes* cont. Leptin.
Ἐστὶ δὲ τούτο, ὅτι μὲν ἀκρεῖαι, ΛΟΓΟΝ ΤΙΝΑ
ΕΧΟΝ· Εἰ δὲ τις ἀκρεῖως ἐξετάσῃ, ψευδὸς
αὐτὸν φανείη. The having heard so car-
ries with it some appearance (of truth);
but if one examines accurately into the
matter, it will appear false.” Comp. also
Kypke.

XV. *An affair, matter, thing, which may*
be the subject of discourse. Luke i. 4.
Acts viii. 21. xv. 6. Comp. Mat. xxi.
24. xxii. 46. Mark i. 45. It is certain
that the Heb. רבך a word, is often thus
applied in the O. T. and that λόγος in the
LXX frequently answers to it in this
sense, (see inter al. Lev. viii. 36. Deut.
iv. 9, 30. xiii. 14.); yet it would be
rash to affirm, that the like application
of λόγος in the N. T. is a mere hebraism,
or not pure Greek; for the best Greek
writers use it in the same manner. Thus
Sophocles, Trachin. lin. 254,

—Τὸ ΛΟΓΟΥ δ' ἡ χεὶρ φέρον,
Γυναῖ, προσκίνας, Ζεὺς δὲ ΠΡΑΚΤΩΡ φανή.
Madam, we may not grudge at that affair
Of which Jove seems the doer.—

So *Herodotus*, lib. i. cap. 189, Καὶ δὲ
καθ' ὁδὸν συνθαινομαι τὸν Πανίαν ΛΟΓΟΝ
Δεραποντος. And on the road I hear all
the affair from the servant;” and *Lucian*
De Syr. Deâ, tom. ii. p. 893. Πανίαν εἰς
ΛΟΓΟΝ ἐξεφηνε. He discovered to her
the whole affair.”

Heb. iv. 13, Πρὸς ὃν ἡμῖν ὁ λόγος, *With*
whom is our affair or business, or as our
Eng. Translation better renders it, With
whom we have to do. “Cum quo nobis
res est.” *Wetstein*, who cites a parallel
expression from *Plutarch*, Εἰ μὲν παλιν
λοιδορεῖτε, ΠΡΟΣ ΤΟΥΣ ΚΥΡΙΟΥΣ ὑμῶν
ἐσται ΜΟΙ ΛΟΓΟΣ, If you rail at me a-
gain, my business will be with your mas-
ters.”

Phil. iv. 15. Εἰς λόγον δόσεως καὶ ληψέως,
In the affair or in respect of giving and
receiving. So *Polybius*, cited by *Raphe-*
lius and *Wetstein*, Εἰς ἀρῆς ΛΟΓΟΝ,
in the affair or respect of money.” See
more in *Wetstein*.

Ἐχειν λόγον πρὸς τινά, To have a matter
against any one. Acts xix. 38. Comp.
Acts xxiv. 19. Mat. v. 23. On Acts
xix. 38, *Kypke* shews the Greek writers
use λόγος in like manner for a matter or
subject of dispute or contention.

XVI. *The divine and substantial Word of*
God, i. e. the second person of the ever
blessed Trinity. This title is not taken,
as some have imagined, either from
* *Plato* or from *Philo* (with whose writ-
ings there is no sufficient reason to think
that the Evangelists were acquainted),
but from the scriptures of the O. T.
and from the subsequent style of the an-

* Since not only *Plato*, but *Pythagoras* and
Zeno likewise, conversed with the Jews, and de-
rived from them many other of their notions
and expressions; it is not at all wonderful, that
we meet with something about a ΘΕΙΟΣ ΛΟΓΟΣ,
or DIVINE WORD, not only in *Plato*, but also
in *Timæus* the Pythagorean, and the *Stoics*.
See *Gale's* Court of Gent. part ii. book 2, ch. 5.
B. 3. ch. 2, and 3, and B. 4. ch. 3. *Le Clerc's*
Comment. on the first eighteen verses of John
i. Archbishop Tillotson's 1st Sermon on the Di-
vinity of our Blessed Saviour, and *Lardner's*
Hist. of Apostles and Evangelists, ch. ix. § 10.
Obj. 3, in Bp. Watson's Theological Tracts, vol.
ii. p. 166.

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cient Jews in conformity thereto. Christ is called דבר יהוה, *The Word of the Lord*, (inter al.) Gen. xv. 1, 4, (comp. ver. 7, 8, 9, 13.) 1 Sam. iii. 7, 21. xv. 10. (comp. ver. 11, &c.) 1 K. xiii. 9, 17. xix. 9, 15. Ps. cvii. 20; and the Targums or Chaldee paraphrasts frequently substitute מימרא דיי, *the Word of Jehovah*, for the Heb. יהוה *Jehovah*. Thus doth the *Jerusalem Targum* in Gen. iii. 22, and both that and the Targum of *Jonathan Ben Uziel* in Gen. xix. 24. And *Onkelos* on Gen. iii. 8, for the voice of יהוה אלהים, *Jehovah Aleim*, has the voice מימרא דיי of the word of *Jehovah*. The *Jerusalem* on Gen. i. 27, for the Heb. ויברא אלהים, *The Aleim created man*, &c. has וברא מימרא דיי, the Word of *Jehovah created*; comp. Targum *Jonathan* on Isa. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14, that of *Jerusalem* says, *Abraham worshipped and prayed* בשרם מימרא דיי, *in the name of the Word of Jehovah*, and said, Thou art *Jehovah*. So *Onkelos*, Gen. xxviii. 20, 21, *If* מימרא דיי, *the Word of Jehovah will be my help*,—then מימרא דיי, *the Word of Jehovah shall be my God*. And both *Onkelos* and *Jonathan Ben Uziel* in Deut. xviii. 19, instead of *I* (i. e. *Jehovah*) *will require it of him*, substitute מימרי my Word *will require it of him*: But *vengeance* is the peculiar attribute of *Jehovah*. See Deut. xxxii. 35. Many other instances of the like kind might be produced from the Targums †; but the preceding passages are abundantly sufficient to prove, that not only § *personal* but *divine* characters are ascribed to the *Word of the Lord*, by the Chaldee paraphrasts.

The grecizing Jews speak in the same style. Thus *Wisd.* ix. 1, *O God, who hast made all things* εἰς ΛΟΓΩ: σου by thy Word; and ch. xviii. 15, 16, *the Almighty ΛΟΓΟΣ* is described as a *person leaping down from heaven*, and executing *vengeance* on the Egyptians. Comp. *Wisd.* xvi. 16. *Ecclus.* xliii. 28, or 26.

If it be asked why the second person of ‡ See *Kidder's* *Messias*, pt. iii. pref. p. xi. & p. 106, &c.

§ See *Scott's* *Christian Life*, vol. iii. p. 35, Note (a), 12mo. edit. And observe, that in the *Jerusalem Targum* on Gen. xlix. 18, by מימרה thy word (i. e. of the Lord) is plainly meant *The Messiah*.

the eternal Trinity is thus called *The Word of God*? the easiest and most natural answer seems to be, because HE hath always been the great *Revealer* to mankind of *Jehovah's* attributes and will, or because, as he himself speaketh, *Mat.* xi. 27, *No one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him*. Comp. *John* i. 18. "The Divine Person who has accomplished the salvation of mankind is called *The Word*, and *the Word of God*, *Rev.* xix. 13, not only because God at first created and still governs all things by him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men: All the various *manifestations* which he makes of *Himself* in the works of *creation*, *providence*, and *redemption*, all the *revelations* he has been pleased to give of his *will*, are conveyed to us through Him; and therefore He is by way of eminence fitly styled **THE WORD OF GOD**." *Macknight* on *John* i. 1—5. occ. *John* i. 1. (thrice) 14. 1 *John* i. 1. v. 7. † *Rev.* xix. 13. Comp. 2. *Pet.* iii. 5. *Heb.* iv. 12, 13. *Luke* i. 2. where see *Wolffius*, *Kypke*, and *Campbell*.

Λα[σ]χης, ης, η, from λα[σ]σ[α] perf. mid. of λα[σ]σανω to obtain, reach. The α appears in the Latin derivative *lancea*, and in the Eng. *lance*.

- I. Properly, *The iron head of a lance* or *spear* which *reaches* an enemy, or &c.
- II. *The lance* or *spear* itself. occ. *John* xix. 34.

Λοιδόρειω, ω. See Λοιδόρος.

To revile, reproach. occ. *John* ix. 28. *Acts* xxiii. 4. 1 *Cor.* iv. 12. 1 *Pet.* ii. 23.

Λοιδόρεια, ας, η, from Λοιδόρος, which see.

A reviling, railing. occ. 1 *Tim.* v. 14. 1 *Pet.* iii. 9.

Λοιδόρος, ος, ο, from λα[σ]σ[α] perf. mid. of λα[σ]ω to speak, and δορυ a spear.

A railer, one who useth reproachful language, or in the style of Solomon, *Prov.* xii. 18, *who speaketh like the piercings of a sword*. occ. 1 *Cor.* v. 11. vi. 10. Λοι-

‡ If indeed this much controverted text of 1 *John* v. 7, be genuine; of which let the learned reader consult the *critical* writers on both sides, and then judge for himself.

δοξια is by *Eustathius* derived from λοςος a word, and δορυ a spear; λειδοξια, λοςος ως δορυ πλητλων, a word striking like a spear," says he. Thus the Psalmist speaks of words that are drawn swords. Ps. lv. 21. Comp. Ps. lvii. 4. lix. 7. lxiv. 3. So in *Homer* we have κερτομοις επει-εσαι, heart-cutting words, Il. v. lin. 419, and absolutely κερτομοις, Il. i. lin. 539, for reproaches.

ΛΟΙΜΟΣ, ο, ο, from λειπυμαι perf. pass. of λειπω to fail, the diphthong ει being, for the sake of sound, changed into οι.

I. A plague, pestilence. occ. Mat. xxiv. 7. Luke xxi. 11.

II. A pestilent, mischievous fellow. occ. Acts xxiv. 5. So *Demosthenes*, cont. *Aristogiton*. 'Ο φαρμακος, ο ΛΟΙΜΟΣ, that villain, that pestilent fellow." See more in *Wetstein* and *Kypke*. Pestis in the Latin writers is in like manner often applied to a person (see *Wetstein* and *Suicer*), as plague or pest are sometimes in English. The LXX use λοιμος in this latter sense for the Heb. גל a scorner, Ps. i. 1. Prov. xix. 25, & al. for גנב a robber, Ezek. xviii. 10, for גרר a violent man. Jer. xv. 21, & al. Comp. also 1 Mac. x. 61. xvi. 3, 21.

Λοιπος, η, ον, from λειπω perf. mid. of λειπω to leave.

I. Remaining, the rest. Thus the plural is in the N. T. applied both to persons and things, *The rest*. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26.

II. Λοιπον, or το λοιπον, neut. for κατα το λοιπον, As for the rest, or as for what remains, μέρος part, or χεσμα thing, matter, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10.

III. Besides, as to the rest. 1 Cor. i. 16.

IV. It sometimes refers to time, and may be rendered henceforth, for the future, now. Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29, ο καιρος συνεσταλμενος το λοιπον εστιν, the time henceforth is short, where see *Wetstein*.

V. Τε λοιπε for εκ, or απο, τε λοιπε χρονε, From the time remaining, i. e. from henceforth, Gal. vi. 17. The best Greek writers, *Herodotus*, *Xenophon*, *Demosthenes*, &c. apply τε λοιπε in the same sense, as may be seen in *Wetstein*.

Λουτρον, ο, το, from λωω to wash.

A laver, a vessel to wash in. So *Leigh*, *Mintert*, and *Stockius*; and thus also the learned *Duport* on *Theophrastus*, *Eth. Char.* p. 281, who confirms this interpretation by remarking, that almost all nouns in τρον denote instruments, as αροτρον, εσοπλον, κατοπλον, σκηπλον, &c. *Josephus*, however, uses λουτρον for a bath, i. e. for the fluid itself in which one bathes, *De Bel.* lib. vii. cap. 6. § 3, where he speaks of the hot and cold springs of water, near the castle of *Macherus*, αι μισομεναι ποισι ΛΟΥΤΡΟΝ ηδισον, which being mixed, says he, make a most agreeable bath." And our Translation of the N. T. renders it washing; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. כַּיִּטִּי. It is certain that these Translators generally use a different word, λουτρον, for a laver. Exod. xxx. 18, 28. xxxi. 8, & al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the baptismal washing. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26, there seems a farther allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water, before they approached their husbands. See *Elsner*, *Wolfius*, and *Wetstein*.

Λουω, from λωω to loosen, namely, the filth which before adhered; so *Homer* uses the N. λυματα for ablutions, filth washed off, Il. i. lin. 314; or else λωω may be derived from the Heb. נָחַץ to absorb, as the water doth what is plunged into it. Comp. Πλυνω.

To wash. occ. John xiii. 10. Acts ix. 37, (where see *Wetstein*) xvi. 33. "washed from their stripes, i. e. the blood from them." Bp. *Pearce*, Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The Grammarians, says the learned * *Duport*, remark a difference between λωειν, and πλυνειν, and νιπειν; that λωειν is spoken of the whole body, πλυνειν of garments and clothes, and νιπειν of the hands." Comp. Νιπτω.

Λυκος, ο, ο.

I. A wolf. occ. Mat. x. 16. Luke x. 3. So in *Homer*, Il. xxii. lin. 263.

Ουδε λυκαι τε και αρεις δυοφρονα θυμον ιχουσιν—
As wolves and lambs can ne'er in concord meet,

* In *Theophrast.* *Eth. Char.* p. 454.

II. By

II. By *wolves* are figuratively denoted men of *wolfish* dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. occ. Mat. vii. 15. John x. 12. Acts xx. 29. So *Epictetus* in *Arrian*, lib. 1. cap. 3, says that some men, by reason of their animal relation, deviating towards it, become, ΛΥΚΟΙΣ ὅμοιοι—απιστοί, και επιβουλοὶ και βλαβεροί, like *wolves*, faithless, and insidious, and hurtful.

To shew the propriety with which *wolves* are, in the texts last cited, called ἀρπαγῆς *ravenous*, and said ἀρπαζῶν τὰ πρόβατα *to ravage the sheep*, we may observe with *Bochart*, that the Latin Poets usually give the *wolf* the epithet of rapax or raptor, *rapacious*; and that *Oppian* calls him likewise in Greek ἀρπακτῆρα and ἈΡΠΑΓΑ; to which we may add the observations of * *Brookes*, that “these creatures are great enemies to *sheep* and tame cattle, and that though the wolf will prey upon several other kinds of animals, yet he is fondest of kids, *lambs*, and *sheep*; and that when he is become desperate through want, and courageous through necessity, he ventures forth to attack such animals as have taken refuge under the protection of man: He therefore falls in among the fold, destroys all he meets, kills merely from a pleasure in slaughter; and if this succeed, he returns again, till being wounded or frightened by dogs or men, he ventures out only by night, ranges the field, and destroys whatever he has strength to conquer.” The same author remarks, that he is a very voracious animal; for he will swallow the flesh with the skin and hair as well as the bones; and that he generally eats sufficient to serve him three days. See Zeph. iii. 3. The *wolf* is exceedingly sharp-sighted; Οξύμπεστατον ἐστὶ ζῶον, και μεντοὶ νυκτός, και σεληνης εκ πτης, ὁ δὲ ὄρα. He is a most sharp sighted animal, and can even see in the night, when the moon does not shine.” *Ælian*, Hist. lib. x. cap. 26. Hence his Greek name *λυκος* may not improbably be deduced from λεύσσω *to see* (of which under *Λευκος*), or immediately from *λυκη*, which † *Ma-*

crobius informs us the *Greeks* anciently used for the morning twilight, ἀπο τῆς λευκῆς, from being *white*, and this in his time they called *λυκοφως*; and from the N. *λυκη*, he observes, we have in *Homer* ΑΜΦΙΑΥΚΗ νύξ, Il. vii. lin. 433, and that the same Poet, Il. iv. lin. 101, styles *Apollo* ΑΥΚΗΓΕΝΕΪ, which denotes, says he, τῷ γεννῶντι τὴν λυκην, i. e. who by his rising generates the light. Our author farther remarks that the most ancient of the Grecians called the year *λυκαῖαν*, that is, *proceeding from, and measured ἀπο τῆς λυκῆς by the sun*: And that the *sun* was called *λυκος* may be proved, says he, from *Lycopolis*, the name of a city of Thebais (in Egypt), which with equal regard worshipped *Apollo* and a *wolf*, adoring in both the *sun*: And some, he adds, think, that *λυκοὶ wolves* were so named ἀπο τῆς λυκῆς from the morning twilight, because these animals observe that time as most proper for taking their prey, when the cattle are driven out to feed before sun-rise. Thus *Macrobius*. But I think a better reason may be given for this derivation of *λυκος*; for the wolf begins to prowl in the evening (see Jer. v. 6. Hab. i. 8. Zeph. iii. 3, and *Bochart*, vol. ii. 823.), and “† com-

primam lucem, quæ præcedit solis exortus, λυκην appellaverunt ἀπο τῆς λευκῆς. Id temporis hodieque λυκοφως cognominant—De quo tempore ita Poeta scribit:

Ἡμὸς δ' αὖτ' ἀρ' ὡς πω ηὔρις, ἐπὶ δ' ΑΜΦΙΑΥΚΗ Νύξ.
Idem Homerus:

Εὐχίο δ' Ἀπολλωνι ΑΥΚΗΓΕΝΕΪ, κλυτοτόξω.

Quod significat τῷ γεννῶντι τὴν λυκην, id est qui generat exortu suo lucem: Radiorum enim splendor propinquantem solem longè latèque præcedens, atque caliginem paulatim extenuans tenebrarum, parit lucem. Neque minus Romani, ut plerique alia ex Græco, ita lucem videntur à λυκῇ figurasse. Annum quoque vetustissimi Græcorum λυκαῖαν ἀpellant τὸν ὑπὸ τῇ λυκῇ, id est sole, βαίνοντι και μεταβαίνοντι. Λυκὸν autem solem vocari etiam Lycopolitana Thebaidos Civitas testimonio est, quæ parè religione Apollinem itemque lupum, hoc est, λυκὸν colit, in utroque solem venerans; quòd hoc animal rapit & consumit omnia in modum solis, ac plurimum oculorum acie cernens tenebras noctis evincit; Ipsos quoque λυκοὺς ἀπο τῆς λυκῆς id est, a primâ luce appellatos quidam putant, quia hæc fera maximè id tempus aptum rapiendo pecori observant, quod antelucanum post nocturnam famem ad pastum stabulis expellitur.”

† *Brookes*, as above, and *Bochart*. So the Eng name *wolf*, like the Latin *vulpes* a fox, may be deduced from the Heb. חָלַף *to cover, envelop*. See Heb. and Eng. Lexicon חָלַף.

* Nat. Hist. vol. i. p. 200, and Preface, p. 32.
† Saturnalia, lib. 1. cap. 17. The passage in the original seems so curious, that the reader may not be displeased at seeing it here. “Prisci Græcorum

monly seizes his prey in the night, that is, after mid-night, and before the break of day :” I would therefore derive *λυκος* from *λυκη*, on account of the *wolf's* being able to see in the night, and because his eyes *shine* and *glisten* in the dark, as was long ago remarked by * *Pliny*, and is confirmed by *Brookes*, who says “*† his eyes shine in the night like candles*, which is a terrible sight not only to men but to other animals.” And these two circumstances just mentioned, the former of which is assigned by *Macrobius*, as a reason why the *Lycopolitans* worshipped a *wolf*, may very well account for that animal's being consecrated to *Apollo* or the *sun*.

ΛΥΜΑΙΝΩ, *ομαι*, mid. from *λυμη* destruction, which may be derived either from *λυειν* to dissolve, destroy, or perhaps from the Heb. *לחם* to fight.

To ravage, waste, make havock of. It is frequently applied to savage beasts destroying the sheep, and ravaging the fruits of the earth. (See *Alberti*, *Wolfius*, and *Wetstein*.) It is, therefore, with great propriety spoken of the persecuting *Saul*. occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13, and Ecclus. xxviii. 23, or 26.

Λυπιω, *ω*, from *λυπη*.

Transitively, To grieve, cause to grieve, make sorrowful. 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. Λυπιόμαι, —*μαι*, To be grieved, sorrowful, Mat. xiv. 9. xvii. 23. xxvi. 37. Rom. xiv. 15, “*hurt*” *Macknight*, whom see. 1 Thess. iv. 13, where observe that *Lucian*, De Luct. tom. ii. p. 431, thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2d century, Ομῶςοι—καὶ κῆρυτος γυναικῶν, καὶ παρὰ πάντων δακρυα, καὶ στενα τυπτομένα, καὶ σπαραττομένη κορη, καὶ φοιμισσομένη παρειαὶ καὶ πρὸς καὶ ἑσθης καταρρήνυνται, καὶ κοινὸς ἐπὶ τῇ κεφαλῇ παύσεται καὶ οἱ ζῶντες οἰκτροτέροι τὰ ἱερεῖς· οἱ μὲν γὰρ χαμαὶ καλινδύνται πολλὰκις, καὶ τὰς κεφαλὰς ἀγᾶττισι πρὸς τὸ ἰδοῦν—The shrieks and wailing of the women, and the tears

* “*Nat. Hist. lib. xi. cap. 37, “Nocturnorum animalium, velut felium, in tenebris fulgent radiantque oculi, ut contueri non sit, & capreae lupoque splendent lucemque jaculantur.”*

† So *Buffon*, Hist. Nat. tom. vii. p. 162, 12mo. “*Le loup a—les yeux étincelans, brillans pendant la nuit.*”

of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head, so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground.”

ΛΥΠΗ, *ης, ῆ*. It is by some deduced from *λυω* to dissolve, dissipate, because sorrow dissolves the strength, and especially dissipates the agreeable thoughts of men; but it may perhaps be better derived from the Heb. *הָלַץ* to cover over, on account of that gloom which overcasts the mind in sorrow.

It denotes, in general, any uneasiness of mind.

Grief, sorrow. See Luke xxii. 45. John xvi. 21. 2 Cor. ii. 1, 3. ix. 7.

Λυσις, *ιος, att. εως, ῆ*, from *λυω* to loose.

A being loosed. occ. 1 Cor. vii. 27.

Λυσιτελειω, *ω*, from *λυω* to pay, and *τελος* expense, cost.

To be advantageous, profitable, q. d. to quit the cost. Λυσιτελειω, impers. It is profitable, it is worth while. See *Duport* on *Theophrast*. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 5. Ecclus. xxix. 11, in the Greek.

Λυτρον, *ε, το*, from *λυω* to loose, ransom.

A ransom, a price paid for redeeming captives, loosing them from their bonds, and setting them at liberty. Thus used by *Demosthenes* and *Josephus*. See *Wetstein*, and comp. below under *Λυτρον*, occ. Mat. xx. 28. Mark x. 45, where it is applied spiritually to the ransom paid by Christ for the delivery of men from the bondage of sin and death. See *Vitranga* on Isa. i. 27.

Λυτροω, *ω*, and —*ομαι*, *μαι*, mid. from *λυτρον*.

I. To ransom, redeem, deliver by paying a price. occ. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies to ransom a captive from the enemy. Thus *Josephus*, Ant. lib. xiv. cap. 14, § 1. “*Herod not knowing what had happened to his brother, εἰσπευδὲς ΑΥΤΡΩΣΑΣΘΑΙ τῶν πολεμίων αὐτον, ΑΥΤΡΟΝ ὑπὲρ αὐτοῦ καὶ ἀδελφῶν νομισμα, ἕως τριακοσίων ταλάντων, hastened to redeem him from the enemy, and was willing to pay for his ransom a sum of money to the amount of three hundred talents.*”

II. To deliver. occ. Luke xxiv. 21.

Λυτρώσις,

Ἀντρωσις, ιως, att. ιως, ἡ, from ἀντρωω, which see.

Redemption. occ. Luke i. 68. ii. 38. Heb. ix. 12.

Ἀντρωτης, υ, ο, from ἀντρωω.

A deliverer. occ. Acts vii. 35. Comp. Mic. vi. 4.

Λυχνια, ας, ἡ, from λυχνος.

A candlestick, a lamp-sconce or stand. Mat. v. 15. Rev. i. 12, & al.

This word in the LXX answers constantly, except in one passage, to the Heb. מנורה, which is used for the golden candlesticks or lamp-sconces in the Mosaic Tabernacle, and in Solomon's Temple.

Λυχνος, υ, ο. This word is generally deduced from λυω to dissipate, and νυχος the same as νύξ the night: But may it not be as well derived from the old Ν. λυκη light? which see under Λυκος.

I. A lamp, an instrument of giving light: hence English A LINK. Mat. v. 15. Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23, comp. Jer. xxv. 10, and Heb. and Eng. Lexicon in נר II. Λυχνον ἀψας, lighting a lamp. Luke viii. 16. xi. 33. Theophrastus, Eth. Char. xviii, has the same phrase, τον ΛΥΧΝΟΝ ἈΨΑΣ. Comp. Arrian Epictet. lib. ii. cap. 17, towards the end, & Aristophanes, Nub. lin. 18. And to illustrate the sense of Λυχνος, I cite from the same Comedy, lin. 56, 7,

ΘΕ. Ελαιον ἡμιν οὐκ ἐστίν, ἐν τῷ ΛΥΧΝΩ.

ΣΤ. Οἱ μοι, τί γὰρ μοι τὸν πότνην ἩΠΤΕΣ ΛΥΧΝΟΝ;

Serv. We have no oil in the LAMP.

Strepsiades. Ah me! Why didst thou light such a soaking lamp?

II. It is spoken of the eye, as being that part of the body, which alone is capable of receiving light, and so directing the whole body. The Latin Poets frequently use lumina lights for the eyes. occ. Mat. vi. 22, (where see Wetstein.)—of the Lamb, who is the Light of the New Jerusalem. occ. Rev. xxi. 23.—of John Baptist, who was like a burning and shining lamp in his bright knowledge of divine truths, and in his fervent zeal of communicating them to others. occ. John v. 35. So in the Martyrdom of Ignatius, § 2, that holy bishop is said to have been ΛΥΧΝΟΥ δίκην διὲκ τὴν ἑαση φωτίζων διανοίας δια τῆς τῶν Θεῶν γραφῶν ἐξη-

σιως, after the manner of a divine lamp, illuminating every man's heart by the exposition of the Holy Scriptures."

WAKE. Comp. Ecclus. xlviii. 1.

ΛΥΩ, perhaps from the Heb. לָלַי to faint, fail, or from לָלַי to be tired, spent with fatigue. Homer, speaking of the Grecian ships, uses this V. in the passive for being worn out or decayed. Il. ii. lin. 135.

Καὶ δὴ δαρεὶ σισσησι νῆων, καὶ σπαρτά ΛΕΑΤΝΤΑΙ.

The planks are rotted, and the threads decay'd.

I. To loose somewhat tied or bound. Mat. xxi. 2. Mark i. 7. xi. 2, 4, 5. Luke xiii. 15. Comp. ver. 16. 1 Cor. vii. 27. Spoken of seals, Rev. v. 2, 5.

II. To loose, pronounce, or determine, not to be binding. occ. Mat. xvi. 19. xviii. 13. Comp. ΔΕΩ IV.

III. To break or violate a commandment or law, Mat. v. 19, (where see Wolfius, Kypke and Campbell.) John vii. 23, (where see Raphelius and Wetstein.)—the Sabbath, John v. 18.—the Scripture, John x. 35.

IV. To dissolve, destroy. John ii. 19. Eph. ii. 14. 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19, Elsner cites from Herodian, lib. vii. cap. 2. edit. Oxon. ΛΥΕΙΝ γέφυραν to demolish a bridge; and from the Apocryphal 1 Esdras i. 55, ΕΛΥΣΑΝ τὰ τεῖχη Ἱερουσαλὴμ. Comp. Homer, Il. ii. l. 117, 118. xvi. l. 100, and see Kypke.

V. To break or beat to pieces, as a ship. occ. Acts xxvii. 41. So Wetstein cites from Eustathius τὰς νηᾶς ΛΥΕΙΝ, from Achilles Tatius τὸ πλοῖον—ΔΙΕΛΥΘΗ, and from Lucian τὸ σκαφος—ΔΙΕΛΥΣΕΝ.

VI. To dissolve, break up, as a congregation or synagogue. occ. Acts xiii. 43, where Kypke cites from Lucian, Επιδὼν ΔΥΘΗ τὸ συμπόσιον, After the feast was broken up;" and from Diodorus Sic Τότε μὲν ΕΛΥΣΕ τὴν ἐκκλησίαν, Then he dissolved the assembly."

* Σπαρτά, "Not the cordage, but the threads or thongs with which the ships were sewed together, τὰ ραμματά των νῆων. Salmas. The Liburnians sewed most of their ships with thongs, the Greeks more commonly with hemp or tow, or threads made of other plants (sativis rebus), whence they were called σπαρτά (from σπυρῶ to sow namely.) Varro in Gellius, lib. xvii. cap. 3. Dr CLARKE'S Note. Comp. Niebuhr, Voyage en Arabie, tom. i. p. 226, 230.

M, μ, Μυ.

M.

M A Γ

M, *μ*, *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering *μ* is used for the fourth decade, or *forty*. In the Cadméan alphabet it answered to the Hebrew and Phenician *Mem* in name, order, and power; but in both its forms, *M*, and *μ*, it has a much greater resemblance to the Phenician than to the Hebrew letter.

Μαγία, *as*, *ή*, from *μαγνῶ*.

Magic, *magical art*. occ. Acts viii. 11.

Μαγνῶ, from *μαγος*.

To use *magical arts*, as incantations, &c. pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9. where see *Doddridge*.

ΜΑΓΟΣ, *z*, *δ*.

A *Mage*, a *Gentile philosopher* or *sage* of the *Magian religion*. occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said, Mat. ii. 16, it seems much more probable that the *Magi*, who arrived at Jerusalem some * *considerable time* after our Saviour's birth, should come from the distant country of Persia, or † *Parthia*, than from the neighbouring region of Arabia. *Suetonius*, not to mention other ‡ *Historians*, expressly tells us, that “§ an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed *by the Fates*, that *at that time*, (namely, at the beginning of the last Jewish war), some coming

* See *Doddridge's* Note (*m*) on Mat. ii. 11, and Note (*f*) on Mat. ii. 16. Bishop *Chandler's* Vindication of Defence of Christianity, book ii. p. 455, and Univ. Hist. vol. v. p. 408. Note P, 8vo.

† See *Wetstein's* Notes on Mat. ii. 1.

‡ As *Josephus* and *Tacitus*, whose testimonies are cited by Bishop *Chandler* with pertinent remarks, in his Defence of Christianity, Chap. i. Sect. i. p. 26, &c.

§ “*Percrebuerat oriente toto vetus & constans opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur.*” *Suetonius* in *Vespas.* cap. 4.

out of *Judæa* should obtain the dominion.” No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the *Eastern* countries. In the reign of *Ahasuerus* or *Artaxerxes Longimanus* ||, the Jews were dispersed throughout all the provinces of the vast *Persian* empire, Esth. iii. 8, and that, in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and • *many of the people of the land* also became *Jews*, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that ¶ we find them not only throughout *Asia*, but in *Africa*, particularly in † *Egypt*, in great numbers, and in many cities and islands of *Europe*, (comp. Acts ii. 5—11, and *Philo*, Legat. ad Caium, p. 16,) and ** wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, no

|| See *Whitby's* Note (*c*) on Mat. ii. 2. and Note (*c*) on Jam. i. 1. and Note (*a*) on 1 Pet. i. 1.

¶ See *Lardner's* Credibility of Gosp. Hist. vol. i. book i. ch. 3. § 1. and *Leland's* Advantage and Necessity of Revelation, pt. i. ch. 19, p. 446.

† See the 3d book of the *Maccabees*, ch. iii. iv. *Vitringa* on Isa. tom. i. p. 582.

** Thus *Strabo* in *Josephus*, Ant. lib. xiv. cap. 7, § 2, whom see, speaking of the *Jewish* people in the time when *Sylla* was sent against *Mithridates*, about 87 years before Christ: *Αυτῇ δ' εἰς πᾶσαν πόλιν ἤδη παρεληλυθει, καὶ τόπον ἔκ ἐξ ῥαδίως εὐρίν της οἰκμεινης, ὅς οὐ παραδεξιῆται τοῦτο το φῦλον, μηδ' ἐπικρατῆται ὑπ' αὐτου. Τῇ τε Αἰγυπτῶν καὶ Κυρηναίαν, αὐτῶν αὐτῶν ἡγεμονῶν τυχοῦσαν, τῶν τε ἀλλῶν συχνά, ζῆλωσαι συνέη καὶ διὰ τὰ συνήγματα τῶν Ἰουδαίων θρεῖται διαφροσύνης, καὶ συναυξῆσαι, χρωμένα τοῖς πατρίοις τῶν Ἰουδαίων νομοῖς.* This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that *Egypt* and the country of *Cyrene*, (comp. Acts ii. 10.) as being subject to the same Princes, and many others, imitated this people, and were exceedingly favourable to their rites, and increased their numbers by adopting the *Jewish* laws.” Comp. also under *Προσηλυτος* III.

doubt,

doubt, they must have very much spread the expectation of the Messiah's coming; an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching Advent of the *Great King*, the *Magians* of *Persia* had in common with many other people. Add to which, that *Zoroaster*, the famous reformer of the *Magian* Sect, had in all probability been a servant to the prophet *Daniel**; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think, he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his master. *Dan. ix. 24—27.* Accordingly the writers of the *Univ. Hist.* observe, that "*Zoroaster*, is said by *credible* authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." *Univ. Hist. vol. v. p. 407, 1st edit. 8vo.* where in the notes the reader may find the testimonies here referred to.

It seems a groundless conjecture to suppose, that the *Magi* knew the significance of the *star* by some tradition of *Balaam's* prophecy, *Num. xxiv. 17.* "It is much more probable, as *Doddridge* has remarked, that they learned it by (*immediate*) *divine revelation*, by which, it is plain, they were guided in their return, as we see afterwards at *ver. 12.*" Or else, we may observe, with *Bishop† Chandler*, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: That the *Magi* being constant in the same belief, and being acquainted with the tradition or report, that about this time a great

Prince was to be born in *Judea*, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that *HE* was then born, and his birth was in this manner notified to the world: And that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it. *Comp. Wetstein on Mat. ii. 2.* For a more particular account of the principles and doctrines of the *Magian* religion, and of *Zoroaster* or *Zerdusht*, the great reformer of it, I refer the reader to *Hyde's Religio Veterum Persarum*, cap. 31, and cap. 24. & seqt.—to *Prideaux's Connection*, vol. i. pt. 1, book 3, anno 522, p. 179, &c. and book 4. anno 486, p. 211, &c. 1st edit. 8vo.—and to the *Universal History*, vol. v, p. 143, &c. See also *Wetstein* on *Mat. ii. 1.* I proceed to observe, that as the Greek *Σοφός* a *Sage* seems plainly derived from the Heb. צפח to *speculate*, so the Persian ‡ *Mog*, or *Mag*, and with a Greek termination *Μαγός*, may very probably be § deduced from the Heb. דגח to *meditate, mutter*, with the formative מ prefixed, as it is in the plural מדגחים, *Isa. viii. 19.*

II. We may remark with *Prideaux*, *Connect. vol. i. p. 221, 1st edit. 8vo.* that as the *Magi* had great skill in mathematics, astronomy, and natural philosophy, so their credit in the world on these accounts was so great, that "a learned man and a *Magian* became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions (as were *Friar Bacon*,

* See *Hyde* *Relig. Vet. Pers.* cap. 24. *Prideaux* *Connect. part i. book 4. anno 486.*

† *Vindication of Defence of Christianity*, book ii. p. 419.

‡ *Hyde*, *Relig. Vet. Pers.* cap. xxxi. p. 373, 1st edit. conjectures, that רב מג *Rab-mag*, mentioned *Jer. xxxix. 3, 13*, means the head or chief of the *Magians*, whom *Nebuchadnezzar* had sent for from *Persia*, and had kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

§ See *Gale's Court of Gent.* pt. ii. b. 1. ch. 5. and *Vossius* *Etymolog. Latin. in Magus.*

Dr Faustus, and Cornelius Agrippa), the name of *Conjurors*: And from hence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *Magician* bears among us: "Whereas the true and ancient *Magians*, adds the Doctor, were the great Mathematicians, Philosophers, and Divines of the ages in which they lived, and had no other knowledge but what by their own study, and the instructions of the ancients of their Sect, they had improved themselves in." This is confirmed by a passage of *Dio Chrysostom*, Orat. Boristhen. which, not having an opportunity to consult that author in the original, I shall cite in the translation given in the *Universal History*, vol. v. p. 393, Note, where it is observed, that he is the most polite writer among the Greeks, and corrects the errors of his countrymen with respect to the *Magi* in these words: "The *Persians* called those *Magi* who were employed in the service of the gods; but the Greeks, being ignorant of the meaning of that word, apply it to such as were skilled in *Magic*, a science unknown to the *Persians*." In the N. T. however, *Μαγος* is used in the bad sense also. occ. Acts xiii. 6, 8. Comp. *Μαγεία* and *Μαγεύω*.

In *Theodotion's* version of Daniel this word several times answers to the Heb. and Chald. *שׂוֹנֵן*, a kind of *Astrologer* or *pretended Conjuror* among the *Babylonians*.

ΜΑΘΕΩ, ω, perhaps from the Heb. *לָמַד* to learn, the *ל* being dropped, as in the Heb. deflections and some of the Greek derivatives of the V. *לָקַח* to take.

To learn. An obsolete V. whence in the N. T. we have 2 aor. *μαθόν*, infin. *μαθεῖν*, particip. *μαθόν*. See under *Μαθαίω*.

Μαθητεύω, from *μαθητής*.

I. Governing a dative, *To be a disciple to, or follower of another's doctrine*. occ. Mat. xxvii. 57. In this manner *Plutarch*, cited by *Wetstein*, several times applies the V. active to such as were disciples to others in oratory. Comp. also *Kypke*.

II. Governing an accusative, *To make a disciple*. occ. Mat. xxviii. 19. Acts xiv. 21.

III. *To instruct*. occ. Mat. xiii. 52. But *μαθητευθῆς* in this text may perhaps as well be rendered *made a disciple* according to Sense II.

Μαθητής, ε, ό, from *μαθῆω* to learn.

A disciple, follower of doctrine. See Mat. v. 1. x. 1, 24. xi. 2. Luke x. 23. Acts vi. 1. xx. 30.

Μαθητρία, ας, ή, formed from *μαθητής*, as *ποιητρια* a poetess, from *ποιητής* a poet.

A female disciple. occ. Acts ix. 36.

Μαίνομαι, from *μαῶ* to be eager after, desire eagerly or ardently, which may be deduced from the Arabic *مَامَا* vehemence, and this from the verb *مَامَا* or *مَامَا* to extend, dilate, which seems a derivative from the Heb. *מָאָה*, which in the O. T. is used only as a N. of number, a hundred. *To be mad, furious*. occ. John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23.

Μακαρίζω, from *μακάριος* happy.

To pronounce or call happy. occ. Luke i. 48. Jam. v. 11. *Herodotus* uses the V. in this sense, lib. vii. cap. 45, and 46, (see *Wetstein*) and so likewise the LXX, Gen. xxx. 13, for Heb. *רָשָׁא*.

Μακάριος, ια, ιον, from *μακαρ* the same, and this according to some from *μαλαχαιεω* rejoicing greatly, but rather from *μη* not, and *κη* fate, death, (which from Heb. *כָּרַח* to cut off;) for *μακαρ*, according to *Eustathius*, is properly *ό ΜΗ ΚΗ ΠΙ*, *τῆς τε*, *θανάτη φορῶ μοιρεῖα ὑποκειμένος, μη ὑποπίπτων τῇ κηρί, αθάνατος*, he who is not subject to fate, i. e. to mortality, he that submits not to fate, immortal. See *Homer*, Il. i. lin. 339, where the Poet plainly opposes *Θεῶν μακαρῶν* the immortal or ever-blessed gods, to *θνητῶν ἀνθρώπων* mortal men; and comp. *Dammi Lexic.* col. 1170.

Happy, blessed. See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. Jam. i. 12, 25. Rev. xiv. 13. On 1 Tim. i. 11, see *Wetstein*, and *Suicer Thesaur.* in *Μακάριος* I.

Μακαρισμός, ε, ό, from *μακαρίζω*.

A calling or pronouncing happy, felicitation: Also *Happiness, felicity, blessedness*. occ. Rom. iv. 6, 9. Gal. iv. 15, *Τίς εἶπεν ὁ μακαρισμός ὑμῶν;* *How great then was your felicitation of yourselves? How happy did you boast yourselves to be?* See *Wolffius*.

ΜΑΚΕΛΛΟΝ, *ς*, το. Latin.

A word formed from the Latin macellum, which signifies “* *A market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row;*” and may most probably be derived from the Heb. מכר, *Ί* being softened into *l*, as in other instances. occ. 1 Cor. x. 25. “If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin macellum, and that St Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name.”—“*Μακελλον* occurs also in *Plutarch*. See *Kypke* *Observ. Sacrae*, tom. ii. p. 219. But as *Plutarch* thought it necessary to explain it by *κρεωπωλειον*, it is probable that the word was of Latin origin.” *Michaelis* *Introduct. to N. T.* by *Marsh*, vol. i. p. 163, and *Marsh's* *Note* 3. p. 431.

Μακραν, Adv. See under Μακρος.

Μακροθεν, An Adv. of place, from μακρος *far*, and *θεν* a syllabic adjection, denoting *from* or *at*.

I. *From far*. Mark viii. 3.

II. *At a distance, afar off*. Mark xi. 13. Luke xviii. 13.

III. It is frequently in the N. T. construed with the preposition απο, απο μακροθεν *afar off, at a distance*. Mat. xxvi. 58. xxvii. 55, & al. The LXX use it in like manner, Ps. xxxviii. 11, or 12, & al. And *Wetstein* on Mat. xxvi. 58, cites several similar phrases from the ancient Greek writers, particularly ΑΠ' ΟΥΡΑΝΟΥ ΕΝ from *Homer*, Il. viii. lin. 365. Il. xx. (read xxi.) lin. 199. *Odyss.* xii. lin. 381.

Μακροθυμια, *ω*, from μακροθυμος, which see under Μακροθυμως.

I. *To have patience, suffer long, be long-suffering*, as opposed to hasty anger or punishment. occ. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9.

II. *To have patience, forbear*. occ. Mat. xviii. 26, 29.

III. *To have patience, endure or wait patiently*, as opposed to despondency or impatience. occ. Heb. vi. 15. Jam. v. 7, 8.

IV. *To tarry, delay*. occ. Luke xviii. 7, και

* *Ainsworth's* *Dictionary*.

μακροθυμων επ' αυτοις, *though he linger* (i. e. seem to delay, comp. 2 Pet. iii. 9.) *with regard to them*, the elect namely. We have an exactly parallel expression *Ecclus.* xxxii. 22, or xxxv. 18, και ο Κυριος ου μη βραδυνη, ουδε μη ΜΑΚΡΟΘΥΜΗΖΗ: επ' αυτοις. *And the Lord will not delay, neither will he linger with regard to them*, i. e. the humble, mentioned ver. 17. So *Martin's* *French Translat.* (ver. 20.)—*n'usera point de long delai envers eux*. See more in *Suicer*, *Thesaur.* under Μακροθυμος, and comp. *Campbell's* *Note* on Luke.

Μακροθυμια, *ας*, η, from μακροθυμος, which see under Μακροθυμως.

I. *Forbearance, long-suffering*. Rom. ii. 4, 2 Cor. vi. 6. Gal. v. 22. & al.

II. *Patience* under trials and afflictions. Heb. vi. 12. Jam. v. 10. Comp. Col. i. 11.

Μακροθυμως, Adv. from μακροθυμος *long-suffering*, a N. often used in the LXX, and derived from μακρος *long*, and θυμος *the mind, anger*.

Patiently. occ. Acts xxvi. 3.

ΜΑΚΡΟΣ. *α*, *ον*, by transposition from the Heb. קרוב *far, far distant*, which from the V. קרר *to remove far off*.

I. *Far, distant*. Luke xv. 13. xix. 12, εις χωραν μακραν, *into a far country*; hence χωραν *place* being understood, εις μακραν *in a distant place*, i. e. *at a distance, far off*. Acts ii. 39. Comp. Eph. ii. 17, and see *Wolffius*; also, οδον *a way* being understood, Μακραν alone is used adverbially, *Far off, at a distance*. Mat. viii. 30. Mark xii. 34. Luke vii. 6. & al. The profane writers often apply it in the same manner. See *Wetstein* on Mat. I add from *Euripides*, *Phoen.* lin. 924, 'Οδ' & ΜΑΚΡΑΝ απεισι.

II. *Long, prolix*. Μακρα προσευχεσθαι, *To make long prayers*, q. d. *to pray long*. Mat. xxiii. 14, (where see *Wetstein*.) Mark xii. 40. Luke xx. 47. So *Homer*, Il. i. lin. 35, ΠΟΛΛΑ δ' ΗΡΑΘ', *He prayed many things, or much*. Comp. lin. 351.

In this sense μακρος might not improbably be deduced by transposition from the Heb. קרוב *long*, with the formative נ prefixed.

Μακροχρονιος, *ον*, ο, η, from μακρος *long*, and χρονος *time*.

Enduring

Enduring a long time. occ. Eph. vi. 3.

In the LXX of Exod. xx. 12. Deut. v.

16, μακροχρονιος γινεσθαι answers to the

Heb. ימיו יאריך *to prolong the days.*

Μαλακία, ας, ή, from μαλακος *tender.*

An indisposition, infirmity. occ. Mat. iv.

23. ix. 35. x. 1. Comp. Νοσος.

Μαλακος, η, ον, from μαλασσω *to soften,*
which from the Heb. גלגל *to soothe.*

I. *Soft, delicate,* spoken of garments, occ.
Mat. xi. 8. Luke vii. 25. So *Lucian* De
Salt. tom. i. p. 908, εσθηςι ΜΑΛΑΚΑΙΣ,
in soft garments; and *Homer*, Il. ii. lin.
42, ΜΑΛΑΚΟΝ χιτωνα, *a soft or fine*
vest; Il. xxiv. lin. 796, περιλοισι ΜΑΛΑ-
ΚΟΙΣΙ, *soft veils;* and *Odyss.* xxiii.
lin. 290, εσθηςος ΜΑΛΑΚΗΣ, *a soft co-*
verlet for a bed. See more in *Wetstein*
and *Kypke.*

II. *A man who suffers himself to be abused*
contrary to nature, a Catamite, a Pathic,
(so *Theophylact*, τας αισχροπαθουνας);
hence Μαλακοι are by the Apostle joined
with Αρσενικοιται *Sodomites.* These
wretches affected the dress and behavi-
our of * *women.* And it is plain from
Dionysius Halicarn. *Plutarch*, and *Dio-*
genes Laert. cited by *Wetstein* and *Kypke*,
that the Greeks themselves applied the
term μαλακος to such *monsters*, whom
Wetstein shews that the Romans likewise
called molles, *soft, effeminate persons.*
occ. 1 Cor. vi. 9.

Μαλιστα, Adv. of the Superlative degree
from μαλα, which see under Μαλλον.

Most of all, chiefly, especially. Acts xx,
38. xxv. 26. xxvi. 3. Phil. iv. 22, & al.

Μαλλον, An Adv. of the Comparative
degree, from μαλα *much*, and this from
the Heb. מלל *to be full.*

I. *More.* See Mat. vi. 30. vii. 11. xviii. 13.
1 Cor. xiv. 18. It is *emphatically* joined
with nouns or verbs expressing a *compa-*
risson. See Mat. vi. 26. Mark vii. 36.
Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23,
where *Wetstein* cites many instances from
the best Greek writers, of the like use
of μαλλον with comparative adjectives.
Thus from *Isocrates*, πολυ γαρ ΜΑΛ-
ΛΟΝ κρείττον, and from *Isæus*,
πολυ ΜΑΛΛΟΝ ΕΤΟΙΜΟΤΕΡΟΝ. He
farther shews, that in the Latin writers

magis, *more*, is sometimes likewise added
to comparatives.

II. *Rather.* Mat. x. 6. Mark xv. 11. John
iii. 19. & al. Μαλλον ελομενος, *Choosing*
rather. Heb. xi. 25. This phrase is agree-
able to the style of the best Greek writers,
as *Wetstein* has abundantly shewn.

III. Μαλλον δε, *Or rather, yea rather*, in a
corrective sense. occ. Rom. viii. 34. The
Greek writers apply the phrase in like
manner. See *Vigeri* Idiotism. sect. viii.
reg. 1. and *Hoogeveen's* note.

IV. Ετι μαλλον και μαλλον, *More and*
more. occ. Phil. i. 9. That the phraseo-
logy may not be suspected as a Hebraism
or Latinism, *Kypke* cites (inter al.) from
Polybius, ΜΑΛΛΟΝ ΑΕΙ ΚΑΙ ΜΑΛ-
ΛΟΝ εξετυφωτο, *He was continually puff-*
ing up more and more; and from *Dioge-*
nes Laert. Πτισσεται ΜΑΛΛΟΝ ΕΤΙ ΚΑΙ
ΜΑΛΛΟΝ, *Pound yet more and more.*

Μαμη, ης, ή, from the Heb. מם *a mother.*

I. *Anciently*, An infantile name for a
mother, *A Mamma*, as we likewise speak.

II. *A grand-mother*, occ. 2 Tim. i. 5, where
see *Wetstein* and *Wolffius.*

ΜΑΜΜΩΝΑΣ, or ΜΑΜΩΝΑΣ, α, ό.

Mammon. ממן is used for *money* in
the Chaldee Targum of *Onkelos*, Exod.
xviii. 21, & al. and of *Jonathan*, Jud.
v. 19. 1 Sam. viii. 3. So the Syriac
ממון, Exod. xxi. 30. Mat. vi. 24.
Luke xvi. 9. *Castell* deduces these words
from the Heb. מן *to trust, confide*, be-
cause men are apt to *trust in riches*, q. d.
מן *what is confided in.* And *Austin*
observes, that *Mammon* in the Punic or
Carthaginian language signified † *gain.*
The word plainly denotes *riches*, Luke
xvi. 9, 11, in which latter verse mention
is made not only of the *deceitful Mam-*
mon, but of το αληθινον *the true.* St
Luke's phrase Μαμωνα αδικιας very ex-
actly answers to the Chaldee קרן ממן,
which is often used in the Targums, as
in 1 Sam. viii. 3. xii. 3. Prov. xv. 27.
Job xxvii. 8. Hos. v. 11. In Mat. vi. 24.
Luke xvi. 13, *Mammon* is beautifully
represented by our Saviour as a *person*,
which has made some suppose it was the
name of an *idol* or *god of riches* worship-

* The reader may find a remarkable description
of such in *Josephus*, De Bel. lib. iv. cap. 9. § 10.

† “ *Mammona apud Hebræos divitiæ appellari*
dicuntur. Convenit & Punicum nomen: Nam
lucrum Punicè Mammon dicitur.” *Augustin.* De
Serm. Dom. lib. ii.

ped in Syria: But I find no sufficient proof of this.

The above cited are all the passages of the N. T. wherein the word occurs.

Μανθάνω, from the obsolete *μανθάνω*, which see.

I. To learn. See Mat. ix. 13. xxiv. 32. Rom. xvi. 17. Heb. v. 8.

II. To learn by heart, or memoriter. occ. Rev. xiv. 3.

III. To learn, be informed. Acts xxiii. 27. Gal. iii. 2.

IV. To learn, acquire a custom or habit. Tit. iii. 14. 1 Tim. v. 13, where observe, that

μανθάνουσι may be either joined with *αργαί*, and considered as a Greek idiom for

αργαί ειναι μανθάνουσι, they learn to be idle, (so *Pricæus* in *Pole Synops.* cites from *Euripides' Medea*, lin. 295, *ἐκδιδασκεσθαι σοφῆς* for *ἐκδιδασκεσθαι, σοφῆς ειναι*,

to teach to be wise); or according to *Wolffius* and others *μανθάνουσι* may be construed with the participle *περιερχόμεναι*, used for the infinitive *περιερχεσθαι*,

Being idle they learn to go about from house to house. A very similar construction is produced from *Aristotle's Politic.*

VIII. 6. Ποτὶρον δὲ δὲι ΜΑΝΘΑΝΕΙΝ αὐτὰς ΑΔΟΝΤΑΣ καὶ ΧΕΙΡΟΥΡΓΟΥΝΤΑΣ—But whether they ought to learn to sing, and to perform on musical instruments—” See more in *Pole Synops.* and *Wolffius* on the place. But does not the following part of the verse in 1 Tim. v. shew the former interpretation to be preferable?

Μανία, ας, ἡ, from *μανιόμαι* to be mad.

Madness, distraction. occ. Acts xxvi. 24.

MANNA, το. Indeclinable. Heb.

Manna, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מן, a species. “At its first falling, Exod. xvi. 15, The children of Israel—said

הוּא מן הַמָּן this (is) a particular species, a peculiar thing, for they knew not what it (was). Comp. ver. 31. Deut. viii. 3, Who fed thee with מן הַמָּן that peculiar thing which thou knewest not, neither did thy fathers know*.” To account for its being called in the N. T. not *Μαν* but *Μαννα*, we may observe that the Heb. מַנָּה is several times in scripture applied

to a portion, and that too of food, as 1 Sam. i. 4, 5. Neh. viii. 10, 12, & al. and that the LXX almost constantly use *Μαννα* for מן, as Num. xi. 6, 7, 9, & al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17, where comp. *Κεκύρω* II.

Μαντεύομαι. To prophesy, divine. occ. Acts xvi. 16. This V. is plainly from *Μαντις* a Soothsayer, a Diviner, which we may, with *Eustathius*, very properly deduce from *μανομαι* to be mad, distracted, beside one's self, on account of the mad extravagant behaviour of such persons among the heathen. To justify this derivation the reader may consider the picture of one of these †frantic prophetesses, as drawn by the masterly hand of *Virgil*, *Æn.* vi. lin. 46, &c.

—*Ait, deus, ecce deus! Cui talia fanti*
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ, sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, adflata est numine quando
Jam propiore dei.—

The virgin cries, the god, behold the god!
And straight her visage and her colour change,
Her hair's dishevell'd, and her heaving breast,
And lab'ring heart, are swol'n with sacred rage;
Larger she seems, her voice no mortal sound,
As the inspiring god near and more near
Seizes her soul.—

And lin. 77, &c.

—*Phæbi nondum patiens, immanis in antro*
Bacchatur vates, magnum si pectore possit
Excussisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque pre
mendo.

—Impatient in her grot
Apollo's swelling Priestess wildly raves,
Reluctant, lab'ring from her breast to heave
Th' incumbent god: so much the more he
curbs
Her foamy mouth, subdues her madding heart,
And pressing forms her.—

TRAPP.

Comp. lin. 100, 102.

“Few that pretended to inspiration (says Archbishop †Potter, after citing the former of these passages) but raged after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand an-

† *Insanam votem*, as she is called, *Æn.* iii. lin. 443.
‡ *Antiquities of Greece*, book ii. ch. 12.

tick

* Heb. and Eng. Lexicon, in מַנָּה III.

tick motions." In confirmation of these assertions I shall subjoin * a passage or two from *Plato*, where speaking of those who are under the dominion of what he elsewhere calls *απο Μουσων κατοχη και MANIA*, a possession and madness from the Muses, which excites and inspires the mind into enthusiastic songs and poems, he says (in *Io*) *Βακχευσοι και κατεχομενοι, ωσπερ αι Βακχαι*, they who are possessed *rage* like the priestesses of Bacchus; and that this his diviner was *ενθιος και εκφρων, και ο νης μηκετι εν αυτω ενη*, &c. rapt into a divine ecstasy, and *mad*, neither did his understanding remain in him, being moved *θια μοιρα* by a divine fate; and in his *Timæus*, *Ικαναν δε σημειον αις μανικην αφροσυνη Θεος δειδωκεν*. This circumstance namely, that *υδεις εννης εφαπλεται μανικης ενθειας και αληθους*, no one in his *right senses* is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human *madness*;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the Eastern nations in general, that *mad men are inspired*, Comp. *Πυθων*. And although in those frantic fits of the heathen diviners there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. "Herein also, says the learned *Gale*, the devil played the ape, and imitated the divine mode of prophetic, which for the most part was by *ecstatic raptures* and *visions*." Comp. 2 Kings ix. 11. Jer. xxiii. 9. xxix. 26. Hos. ix. 7. Ezek. iii. 14, 15.

MAPAINΩ, from the Heb. *מאין* to fret, corrode.

To cause to decay, or fade. So *Isocrates* ad *Demon*. cap. 4. *Καλλος μεν γαρ η χρονος αναλαιοσεν η νοσος ΕΜΑΡΑΙΝΕ*, As for beauty, either time consumes, or disease withers it." Hence *Μαραινομαι*, pass. To be decayed or faded, to fade, fade away. occ. Jam. i. 11. *Wetstein*

* For farther satisfaction the reader may consult the learned *Gale's Court of the Gentiles*, vol. ii. part 3, book i. ch. 3. § 7, to whom I am indebted for the testimonies from *Plato*.

has shewn in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced I add from *Lucian*, De Syr. Deâ, tom. ii. p. 887. *Το σωμα δι' ημερης ΕΜΑΡΑΙΝΕΤΟ*. His body wasted away daily."

MAPAN ΑΘΑ. Heb. Chald. or Syr.

MARAN ATHA. It denotes a *solemn curse*, occ. 1 Cor. xvi. 22, where the Syriac version, *מָרַן אֱתָהּ*, which signifies *The, or Our, Lord cometh*, *אֱתָהּ* is a pure Hebrew, as well as that or *אֱתָהּ* are Syriac and Chaldee words. *מָרַן* is used in Chald. for a *sovereign* or *supreme lord*, Dan. ii. 47, & al. So *מָרַן* may be regarded either as a simple N. of the same root, with the formative *ן* postfixed (see *Castell* in *מָרַן*), or else as compounded of *מָרַן* a lord, and the Syriac suffix *ן* our. If this † interpretation of MAPAN ΑΘΑ, which is not only favoured by the Syriac version, but also given by *Theodoret* and several of the Greek Scholia cited by *Wetstein*, be right, the expression will refer either to the *miraculous ‡ interposition*, or to the *final coming, of the Lord*, to take vengeance on the man lying under this most grievous curse. Comp. Jude ver. 14, 15, and *Macknight* there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a *foreign*, whether *Chaldee* or *Syriac*, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. *מָרַן אֱתָהּ* Cursed art thou, which might be the form of the anathema or curse, called in Heb. *מָרַן*. As for the substitution of the *ν* for *μ* in *Μαραν* we may observe with the learned || *Montfaucon*, that at the end of words the Greeks do very frequently put their *ν* for the Heb. *ם*, because the latter termination is very disagreeable to the Greek language; and probably the *gre-cising* Jews might in common conversation pronounce *מָרַן אֱתָהּ* MAPAN

† Of which see more in *Whitby* on 1 Cor. xvi. 22, and in *Vitringa* on Rev. iii. 11.

‡ See *Doddridge*.

|| "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) *μ* per *M* exprimunt, præterquam in fine vocum, ubi *N* pro *M* frequentissime ponunt Græci, quia nempe à terminatione *μ* abhorret Græca lingua." *Hexapla*, vol. ii. *Prævia Disquisitio*, pag. 396.

ΑΘΑ. But let the reader consider, and judge for himself.

Μαργαριτης, ς, ο.

A pearl, so called from μαργαρον the same, and this may be from the Heb. קמר to furbish, make bright, and נר to shine, which from נור the light, on account of the pearl's smooth, glistening surface. See Mat. vii. 6. xiii. 45, 46.

Μαρμαρος, ς, ο, η, from μαρμαίρω to glister, shine, which from μαιρω to shine, and this from the Heb. נר the light, a derivative from נר to shine, give light.

I. Properly an adjective, *Bright, shining, white.*

II. Λιθος being understood, *A white kind of stone, marble, marmor.* So Hesychius explains μαρμαρος by λευκη λιθος a white stone. occ. Rev. xviii. 12.

ΜΑΡΤΥΡ, υρος, ο, η. It is generally derived from μαιρω to divide, decide, because a witness decides controversies (comp. Heb. vi. 16.); but the learned Damm, in Lexic. col. 1495, deduces it from the old word μαρη the hand, because witnesses anciently used to hold up their hands in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks*, Apollo in Pindar, Olymp. vii. lin. 119, 120, orders Lachesis, one of the Fates, χερας ανθειναι, Θεων δ' ορκον μεγαλν μη παρφαμεν, to lift up her hands, and not violate the great oath of the gods." The N. μαρη or μαρος the hand seems a plain derivative from the V. μαιρω to divide, on account of its division into fingers.

I. A person witnessing, a witness. Mat. xviii. 16. Luke xxiv. 48. Acts i. 8, 22. ii. 32. vi. 13. 2 Cor. i. 23. Heb. xii. 1.

II. A martyr, one who seals his testimony to Jesus and his doctrine with his blood. Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Dissertat. p. 442.

Μαρτυριω, ω, from μαρτυρ.

I. To witness, bear witness, testify. See John i. 7, 8. iii. 26, 28. xv. 27. Acts

* Of which see Homer, Il. vii. lin. 412. Il. x. lin. 321. Comp. Virgil, Æn. xi. lin. 196; and Heb. & Eng. Lexicon, under נר V. 1.

xxii. 5. xxiii. 11. xxvi. 22. John v. 32. x. 25. xv. 26. 1 John v. 7.

II. With a dative following, *To bear witness to or concerning.* Mat. xxiii. 31. Implying praise or commendation, Luke iv. 22. So Josephus, Ant. lib. xiv. cap. 10. § 2, ΑΥΤΩ πολλοι ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in Elsner and Kypke on Luke. So Μαρτυρομαι, υμαι, pass. *To be of good report, have a good character.* Acts vi. 3. x. 22. xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5.

III. *To bear witness to, denoting assent or confirmation.* Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe that μαρτυριω is applied in the same manner by the profane writers. See also Elsner on Luke iv. 22.

IV. Μαρτυρομαι, υμαι, *To implore, beseech, or as our Eng. Translators, to charge.* 1 Thess. ii. 12.

Μαρτυρια, ας, η, from μαρτυρ.

I. A bearing witness, testification. John i. 7.

II. A testimony, witness borne, or to be borne. Mark xiv. 55, 56, 59. John i. 19. xix. 35, & al. Comp. Rev. i. 2, 9. xix. 10.

Μαρτυριον, ς, το, from μαρτυρ.

I. A witness, testimony. See Mat. viii. 4. Mark vi. 11. Acts iv. 33. 2 Cor. i. 12. 1 Tim. ii. 6, Το μαρτυριον καιροισ ιδιοις. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that Christ gave himself a ransom for all to be testified, i. e. the object or subject of a public testimony to be borne, in due time: But Bengelius puts a Colon after παντων, and a Comma only after ιδιοις; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: The testimony (namely, that Christ gave himself a ransom for all) was to be borne in due time, for which testimony I was appointed a preacher, &c. Comp. Bowyer's Conject.

II. The testimony of Christ is the testimony concerning Christ, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8.

Μαρτυρομαι, from μαρτυρ.

I. Governing a dative, *To testify, bear witness to.* occ. Acts xx. 26. Gal. v. 3. In the former text our Translators render μαρτυρομαι υμιν by I take you to record, but, I apprehend, erroneously; for μαρ-

ἰδεσθαι, in the sense of *taking to record*, or *calling to witness*, is followed not by a dative, but by an accusative, of the person. Thus *Plutarch* in *Alcib.* Χαλεπῶς φερόντα καὶ ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΥΣ καὶ ἈΝΘΡΩΠΟΥΣ, *taking it grievously, and calling gods and men to witness.*" So *Josephus*, on occasion of the horrid pollution of the Temple by the Zealots, introduces *Titus* thus speaking to them: ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΥΣ ἐγὼ πατριούς—ΜΑΡΤΥΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑΝ ἐμὴν, καὶ ΤΟΥΣ παρ' ἐμοὶ ΙΟΥΔΑΙΟΥΣ καὶ ὙΜΑΣ ΑΥΤΟΥΣ. ὥς ἔκ ἐγὼ ταυτὶ ὑμᾶς ἀνακαίζω μισαίνειν, *I call to witness my country's gods—I call to witness also my army, and the Jews who are with me, and even you yourselves, that I do not force you to pollute this holy place.*" *De Bel.* lib. vi. cap. 2. § 4. Comp. lib. ii. cap. 16. § 4. ad fin.

II. *To testify*, or rather *to beseech*, or *charge*, or *obtestor*. *Polybius*, as cited by *Raphaelius*, uses the Ὡ in this latter sense. occ. *Eph.* iv. 17. Comp. *Μαρτυρεῖω* III.

ΜΑΡΤΥΣ, ὁ, ἡ. Dat. Plur. μαρτυσι. The same as μαρτυρ. See *Grammar*, sect. v. 3, 4.

I. *A witness*. *Acts* x. 41. xxii. 15. *Rom.* i. 9, & al. On *Acts* x. 41, the reader may do well to consult *Jenkin's Reasonableness and certainty of the Christian Religion*, vol. ii. chap. 28. *Bp. Pearce's Miracles of Jesus vindicated*, part i. p. 10, &c. 12mo. *Leland's View of Deistical Writers*, vol. i. letter vii. p. 138, &c. and letter xi. p. 271, 1st edit. *Randolph's Answer to Christianity not founded on Argument*, p. 173, and his *View of our Blessed Saviour's Ministry*, p. 374, and *Lardner's Collection of Testimonies*, vol. ii. p. 308.

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* occ. *Rev.* ii. 13.

ΜΑΣΣΑΟΜΑΙ or ΜΑΣΑΟΜΑΙ, ὠμαι, from the Heb. מָצַח to squeeze, press. *To chew, champ.* occ. *Rev.* xvi. 10.

Μασίγω, ὦ, from μασίξ, ἰγος.

I. *To scourge*. *Mat.* x. 17, & al. On *Mat.* x. 17, see *Doddridge's* and *Wetstein's Notes*. On *Mat.* xx. 19. *John* xix. 1, we may observe with * *Lardner*, that it

* *Credibility of Gospel Hist.* vol. i. book 1. ch. 7. § 13.

was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with *Mintert*, that this scourging was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also *Wetstein* on *Mat.* xxvii. 26, and *Josephus*, *De Bel.* lib. ii. cap. 14. § 9, and lib. v. cap. 11. § 1.

II. *To correct, scourge*, in a figurative sense. *Heb.* xii. 6. Comp. μασίξ II.

Μασίζω, from μασίξ a scourge, or immediately from the Heb. גָּחַק to strike, wound.

To scourge. occ. *Acts* xxii. 25, where see *Wetstein*.

ΜΑΣΤΙΞ, ἰγος, ἡ, from the Heb. גָּחַק to strike, wound, or according to the Greek Grammarians from μάλα very much, and σίζω to prick, beat.

I. *A scourge*, or *whip*. occ. *Acts* xxii. 24. *Heb.* xi. 36. Thus it is used by the LXX, *Prov.* xxvi. 3, for the Heb. מִשְׁכָּה the same.

II. *A grievous distemper* considered under the notion of a *divine scourge*. Comp. *Heb.* xii. 6. *John* v. 14. ix. 2. occ. *Mark* iii. 10. v. 29, 34. *Luke* vii. 21. The LXX several times use it in a similar view, for the Heb. עָנָה.

ΜΑΣΤΟΣ, ἡ, ὁ, from + μᾶζος the same, or immediately from Heb. מָצַח to squeeze. *The breast*, properly *the female breast*, which is squeezed in the action of sucking to force out the milk. occ. *Luke* xi. 27. xxiii. 29. *Rev.* i. 13.

Ματαιολογία, ας, ἡ, from ματαιολογέω a vain talker.

Vain, useless talking or babbling, "vain jangling." Eng. Translat. occ. *1 Tim.* i. 6.

Ματαιολογός, ος, ὁ, from ματαιός vain, and λελόφα perf. mid. of λέγω to speak, talk. *A vain talker, one idly prating what is of no use.* occ. *Tit.* i. 10.

Ματαιός, α, ον, and ματαιος, ος, ὁ, ἡ, from ματην in vain, which see.

Vain, useless, unprofitable. occ. *Acts* xiv. 15. *1 Cor.* iii. 20. xv. 17. *Tit.* iii. 9. *Jam.* i. 26. *1 Pet.* i. 18.

+ The old Greek Grammarians distinguish between μᾶζος and μᾶτος, and tell us, that μᾶζος is properly spoken of a man, and μᾶτος of a woman. See *Wetstein* on *Rev.* i. 13.

ΜΑΣΤΙ-

Ματαιότης, ἡτος, ἡ, from ματαιος.

I. *Vanity, disappointing misery.* occ. Rom. viii. 20. In this sense the word is often used by the LXX in the Book of Ecclesiastes for the Heb. הבל.

II. *Vanity, want of real wisdom, foolishness.* occ. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18.

III. *Vanity, uselessness, unprofitableness, or rather falsehood.* occ. 2 Pet. ii. 18. Comp. Ps. cxliv. 8, 11, where the Greek ματαιότητα in the LXX answers to the Heb. שוא *vanity, falsehood.*

Ματαιωω, ω, from ματαιος.

To make vain; whence. Ματαιοομαι, εμαι, pass. To become vain, destitute of real wisdom. occ. Rom. i. 21. So in the LXX this verb answers to the Heb. הבל to become vain, and in Hiph. to make vain, Jer. ii. 5. xxiii. 16; and to נסכל or הסכל to be perverse, foolish, or to act perversely, foolishly, from the root סכל to pervert, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Comp. 2 Sam. xii. 13.

MATHN, Adv. from the Heb. מט to slip, or מה to fail, die.

In vain. occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Isa. xxix. 13.

MAXAIPA, ας, ἡ. The Greek Lexicographers deduce it from μαχομαι to fight, or from μαχηα εγερει exciting battle; but it may with much greater probability be deduced from the Heb. כרה to cut, with the formative מ prefixed, as in מכרתי cutting instruments, swords. Gen. xlix. 5. from Heb. כרה to cut off. And to confirm this derivation it may be further remarked, that μαχαίρα signifies not only a sword, but a knife or razor.

I. *A sword.* Mat. xxvi. 47, 51, 52, & al. Comp. Eph. vi. 17. Heb. iv. 12. In Mat. xxvi. 52, is "a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended. Campbell. Comp. under Πας IV.

II. It imports the authority of inflicting punishment, especially capital. occ. Rom. xiii. 4, He beareth not the sword in vain,

This is spoken agreeably to the notions and customs of the Romans at the time when the Apostle wrote. Thus not more than twelve or thirteen years after the date of this Epistle, Vitellius, when he resigned the empire, " * assistenti consuli—exsolutum à latere pugionem, velut jus necis vitæque civium, reddebat, gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens." So the kings of Great Britain are not only at their inauguration solemnly girt with the Sword of State, but this is afterwards carried before them on public occasions, as a sword is likewise before some other inferior magistrates among us. See Vitringa on Rev. vi. 4.

III. It denotes deadly discord. occ. Mat. x. 34.

MAXH, ης, ἡ, from the Heb. מכה a smiting, as of enemies in battle, Josh. x. 20. Jud. xi. 33, & al. which from the V. נכה to smite, the Hiph. of which, הכה, answers to μαχομαι of the LXX, Josh. ix. 18.

I. *A fighting, battle.* Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the violent and hostile opposition made by the enemies of the Gospel. So Chrysostom, Εξωθεν μαχαι, παρα των απιστων εσωθεν φοβος, δια της ασθενειας των πιστων, μη παραστρεψω, Without were fightings, from the Unbelievers; Within were fears, on account of the weak Believers, lest they should be perverted."

II. *A strife, contention, dispute.* occ. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by Arrian, Epictet. lib. i. cap. 22.

Μαχομαι, from μαχη.

I. *To fight, contend in fighting or battle.* Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13.

II. *To strive, contend in words.* occ. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that an angry hostile manner of disputing, as opposed to gentleness, forbearance, meekness, is the only thing here forbidden to Christians.

* Tacit. Hist. iii. cap. 68. Comp. Sueton. in itell. cap. 15.

Μεγαλυνχία, ω, from μέγας, gen. μέγας, great, and αυχία to boast, effero cervicem, glorior, from αυχην the neck, which proud, vainglorious persons are apt to carry and toss in a remarkable manner (see under Καυχασμαι); and αυχην is by the Greek Etymologists derived from αυω to dry, as denoting properly the dry and bony, i. e. the hinder part of the neck.

To boast great things, to boast, vaunt, or brag, much, magnificè me effero. occ. Jam. iii. 5.

The LXX have this verb for the Heb. גָּבַר to be lofty, haughty, Ezek. xvi. 50. Zeph. iii. 11. It is also used by the best Greek writers. See Wetstein on Jam.

Μεγαλειος, α, ον, from μέγας, gen. μέγας, great.

Great, magnificent, glorious, illustrious. occ. Luke i. 49. Acts ii. 11.

Μεγαλειότης, τητος, ή, from μέγας.

I. Majesty, magnificence. occ. Acts xix. 27. 2 Pet. i. 16.

II. Mighty or glorious power. occ. Luke ix. 43.

Μεγαλοπρεπής, εος, υς, ό, ή, και το—ες, from μέγας, gen. μέγας, great, and πρεπω to be conspicuous, excellent.

Magnificent, glorious, very excellent. occ. 2 Pet. i. 16.

Μεγαλυνω, from μέγας, gen. μέγας, great.

I. To make great or large. occ. Mat. xxiii. 5. Luke i. 58. Eng. Transl. hath shewed great mercy.

II. To magnify, extol, celebrate with praises. Luke i. 46. Acts v. 13. Phil. i. 20, & al. In this latter sense, as well as in the former, the V. is used by the LXX, Ps. xxxiv. 3. lxix. 30. lxx. 4, & al. for the Heb. הָרָא to be great, in Niph. or Hiph. Nor is this meaning peculiar to the hellenistical style; for Elsner and Wetstein on Luke i. 46, cite Thucydides, Diodorus Siculus, and Plutarch, applying the V. in the same view. See also Kypke.

Μεγάλως, Adv. from μέγας, gen. μέγας, great.

Greatly, very much. occ. Phil. iv. 10.

Μεγαλωσύνη, ης, ή, from μέγας, gen. μέγας.

Majesty. occ. Heb. i. 3. viii. 1. Jude ver. 25.

ΜΕΓΑΣ, * μέγας, μέγας, gen. μέγας, —αλς, &c. from the Heb. הָרָא to be elevated, lifted up, with the formative נ prefixed, q. d. הָרָא נ elevated, lifted up.

I. Great in quantity, size, or capacity, large. See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. On Heb. xi. 24. comp. Exod. ii. 11. Heb. and LXX.

II. Great in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18. see Wetstein for instances of similar expressions in the Greek writers.

III. Great in number, numerous. Mark v. 11.

IV. Great in quality, dignity, excellence, or authority. Spoken of men, Mat. v. 19. xx. 25, 26. Luke i. 15. ix. 48.—of Christ, God-man, Luke i. 32, & al.—of a day, John xix. 31, Ην γαρ μέγας η ήμερα εκείνη τα Σαββάτα. For that particular Sabbath-day was a great or high day, i. e. a day of peculiar sacredness and solemnity, as being not only the weekly Sabbath, but the second day of the feast of unleavened bread. Comp. Mat. xxvi. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of Tabernacles is called μέγας, John vii. 37, from the peculiar solemnities observed thereon. See Lev. xxiii. 36. Num. xxix. 35, &c.

Ου μέγας, 2 Cor. xi. 15, is of the same import as ου θαυμαστόν, ver. 14, not wonderful, no great matter, as we say in English. Raphelius shews, that μέγας is used in like manner by Arrian for wonderful, remarkable, extraordinary. Comp. 1 Cor. ix. 1, & Kypke.

Μεγέθος, εος, υς, το, from μέγας, great.

Greatness. occ. Eph. i. 19.

Μεγίστοι, ανων, οι, from μέγας.

Persons of the highest rank, great men, lords, magnates. occ. Mark vi. 21. Rev. vi. 15. xviii. 23. See Wetstein on Mark vi. 21, who cites Salmasius remarking, that this word was probably introduced into Greece by the Macedonians, for that it is formed quite differently from any other Greek word, and entirely in the Persian manner. He shews not only that Josephus has several times used it, but

* The Α in μέγας, μέγας, &c. seems to be from the Heb. הָרָא to ascend, q. d. הָרָא נ elevated: r is, as usual, substituted for y.

that it is found also in the latter Roman writers, *Suetonius, Seneca, Tacitus, and Curtius*. It is also frequently used in the LXX, in *Theodotion's* version of *Daniel*, and in *Ecclus.* also in *1 Mac. ix. 37.*

Μεῖστος, η, ον, Superlative of μέσας, great. Greatest, very great. occ. *2 Pet. i. 4.*

Μεθερμηνεω, from μετα denoting change, and ἑρμηνεω to interpret.

To interpret, translate out of one language into another, or out of one less known into another better known. *Mat. i. 23. Acts xiii. 8, & al. So Polybius, lib. vi. p. 468, edit. Paris, 1616. Εκτραορδιναρριους, 'Ο, ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ, επιλεκτους δηλοι, Extraordinary, which, being interpreted, signifies chosen."* See *Raphelius and Wetstein.*

ΜΕΘΗ, ης, ῆ, from the Heb. שָׁלַח to slip, slide.

Drunkenness. occ. *Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. Ps cvii. 27.*

Μεθιστανω, from μετα denoting change of place, and ἵστανω to place.

To remove from its place, to transfer. occ. *1 Cor. xiii. 2. Comp. Mat. xvii. 20. xxi. 21.*

Μεθισημι, from μετα denoting change of place, and ἵσημι to place.

I. To remove, as from an office. occ. *Luke xvi. 4. Acts xiii. 22. Comp. Dan. ii. 21. in Theodotion's version.* The profane writers apply the word in the same view, as may be seen in *Raphelius and Wetstein* on *Luke*. But on *Acts xiii. 22, Raphelius and Kypke* observe, that it may denote removing Saul, not only from his regal office, but from life; and of this latter application *Kypke* produces several instances from *Josephus*, and remarks, that *Diodorus Sic.* expresses himself fully, ΜΕΤΕΣΤΗΣΕΝ ἑαυτον ΕΚ ΤΟΥ ΖΗΝ. So *3 Mac. ii. 20. iii. 1, ΜΕΤΑΣΤΗΣΑΙ ΤΟΥ ΖΗΝ.*

II. To remove, translate into the kingdom of the Son of God. occ. *Col. i. 13, where see Raphelius, Wolfius, and Wetstein.*

III. To turn away, pervert. occ. *Acts xix. 26, where Kypke* shews that both *Thucydides* and *Plutarch* use the V. for turning or bringing over persons to other opinions or sentiments; and *Plutarch*, in a bad sense, for perverting.

Μεθοδεια, ας, ῆ, from μεθοδεω to contrive, devise, which from μεθοδος a way, me-

thod, device, artifice, and this from μετα denoting change of place, and ὁδος a way. A device, artifice, art, artificial method, a wile. occ. *Eph. iv. 14. vi. 11. So Theodoret* on the former text explains μεθοδειαν by μηχανην machination, artificial contrivance; and *Suidas*, having his eye on the latter, expounds μεθοδειας by τεχνας η δολας arts or deceits; and *Chrysostom, Hom. xxii. in Ephes.* asks Τι ἐστι μεθοδεια; Μεθοδευσαι ἐστι το ἀπατησαι και δια μηχανης ἔλκειν, ὅπερ και ἐπι των τεχνων γινεται, και ἐν λογοις, και ἐν ἐργοις, και ἐν παλαισμασιν ἐπι των παρασόντων ἡμας. What is μεθοδεια? Μεθοδεω signifies to deceive and to overcome by artifice, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us." So also *Theophylact.* See *Suicer, Thesaur. in Μεθοδεια.*

This N. occurs not in the LXX, but we meet with the V. μεθοδεω, *2 Sam. xix. 27, for the Heb. שָׁחַד to calumniate, και μεθωδυσεν ἐν τῷ δαλω σου, and he hath acted deceitfully against his servant. St Polycarp* also, in his *Epistle to the Philippians*, uses the V. transitively for artfully perverting, § 7. 'Ος αν ΜΕΘΟΔΕΥΗ: τα λογια τῃ Κυριῃ προς τας ιδίας επιθυμιας. Whosoever perverts the oracles of the Lord to his own lusts." WAKE.

Μεθορια, αν, τα, from μετα with, and ὁρος a bound, limit. So the Latin *confinia, confines*, is likewise from con or cum with, and finis a border, bound.

Borders, confines, where the common bounds of two countries coincide. occ. *Mark vii. 24. See Wetstein*, who shews it is applied in like manner by the profane writers. To the instances he has produced I add from *Josephus, De Bel. lib. vii. cap. 1, § 3, speaking of Melitene, ἐν ΜΕΘΟΡΙΟΙΣ ΤΗΣ ΑΡΜΗΝΙΑΣ ἐστι ΚΑΙ ΚΑΠΠΑΔΟΚΙΑΣ*, it is situated in the borders of Armenia and Cappadocia." *Comp. Ant. lib. xx. cap. 5, § 1.*

Μεθυσκω, from μεθυ wine, which either from μεθη drunkenness, or immediately from the Heb. שָׁחַד or שָׁחַד to slip, slide. To make drunk, inebriate. Μεθυσκεμαι, pass. To be drunken, drunk. occ. *Luke xii. 45. Eph. v. 18. 1 Thess. v. 7.*

Μεθυσος, υ, ὁ, η, from μεθυω.

A drunkard, one given to excessive drinking. occ. 1 Cor. v. 11. vi. 10.

Μεθυσω, from μεθυ wine. See under Μεθυσκω.

It denotes in general *to drink wine or strong drink more freely than usual, and that whether to drunkenness, or not.*

I. *To be drunken, inebriated.* occ. Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Isa. xlix. 26, and see Daubuz, Vitringa, and Bp. Newton on Rev.

II. Pass. *To drink freely and to cheerfulness, though not to drunkenness.* occ. John ii. 10. And in this sense the verb is plainly used by the LXX. Gen. xliii. 34. Cant. v. 1, and also, I think, in Gen. ix. 21, for the Heb. שָׂכַר, which in like manner admits of a good or indifferent, as well as of a bad, sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass. as in St John. Comp. 1 Mac. xvi. 16.

III. "*To be filled, plentifully fed.*" Mac-knight. occ. 1 Cor. xi. 21. Comp. LXX in Ps. xxxvi. 8, or 9.

Μεζοτερος, α, ον.

Greater. It is an *emphatical* comparative formed from the comparative μεζων. Thus Schmidius observes, that in Homer we have χειροτερος worse from χειριων, πλειοτερος more from πλειων; in Thucydides, καλλιωτερος more beautiful from καλλιων; in Apollonius Rhod. μειοτερος less from μειων; and in Aratus, χειροτερος worse from χειρων. Comp. Ελαχιστερος. occ. 3 John ver. 4.

Μεζων, ονος, ο, η, και το μεζον. An irregular comparative from μεσας great q. μεσιων.

I. *Greater in quantity, size, or capacity, larger.* Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree μεζων is used for the superlative, μεσιςτος greatest, as it is also Mat. xiii. 32. xviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So Herodotus, lib. i. cap. 26, uses the Ionic μεζονας for μεσιςτας. Comp. under Ελασσινος.

II. *Greater in intenseness or degree.* John xv. 13. xix. 11. Jam. iii. 1. iv. 6.

III. *Greater in number or abundance.* Heb. xi. 26.

IV. *Greater in quality, dignity, authority,*

excellence. Mat. xi. 11. xii. 6. xviii. 1 xxiii. 17, 19, & al. freq.

V. *Greater in age, elder.* occ. Rom. ix. 12, which is a citation from the LXX version of Gen. xxv. 23. This sense of μεζων seems *hellenistical*; and thus the LXX have used it not only in the passage just cited for the Heb. גָּדוֹל *great*, but also Gen. x. 21. xxix. 16, & al. for גָּדוֹל *great, old, elder.*

ΜΕΙΡΩ.

To provide, share, apportion. Perhaps from the Heb. נָתַן, which is used for the *portion* which the husband gave to his bride or to her father. This verb occurs not in the N. T. but frequently in the profane writers, and is inserted here on account of its derivatives.

Μελαν, ανος, το, from μελας *black*; so the Latin atramentum *ink*, from ater *black*. *Ink.* occ. 2 Cor. iii. 3. 2 John ver. 12. 3 John ver. 13.

Μελας, αινα, αν, from μη *not*, and ελη *the shining of the sun*, which from Heb. הָיָה *to shine*.

Black, either when *the sun shineth not*, occ. Rev. vi. 12, or where *his light or rays are not reflected*, which circumstance constitutes *blackness of colour*. occ. Mat. v. 36. Rev. vi. 5.

ΜΕΛΕΙ. A verb impersonal, from the Heb. הָרַץ *to toil, labour*, whether in body or mind, dropping the y.

It is a care or concern, curæ est. It is followed by a dative of the person caring, as Mat. xxii. 16, & μελει σοι περὶ υδενος, literally, there is *not* care to thee *about any one*, i. e. thou carest *not* for *any one*. So Mark iv. 38, & μελει σοι ὅτι ἀπολλυμεθα; is it *no concern to thee* (carest thou *not*) *that we perish?* & al. freq.

Μελεταω, ω, from μελετη *care, meditation*, which from μελει.

I. *To meditate.* occ. Acts iv. 25. 1 Tim. iv. 15.

II. *To premeditate.* occ. Mark xiii. 11, on which text Wetstein remarks, that μελεταω in the Greek writers is often applied to a *studied and elaborate discourse*, as opposed to an extemporary one.

ΜΕΛΙ, ιτος, το, from the Heb. מָלַךְ in Niph. *to be sweet*, which verb is particularly applied to *honey* in the only passage of the O. T. wherein it occurs, Ps. cxix. 103.

Honey.

Honey. occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4, *Wetstein* cites from *Diodorus Sic.* speaking of the *Nabathæans*, παρ αυτοις—ΜΕΛΙ πολυ το καλυμενον ΑΓΡΙΟΝ, in their country is a great deal of *wild honey*, as it is called.”

Comp. Αἰθιοῦς I.

Μελισσιος, ε, ο, η, και το—ον, from μελισσα *a bee*, or immediately from μελι *honey*.

Of or belonging to bees or honey. So μελισσιον κηριον *a bee's*—or *honey-comb.* occ. Luke xxiv. 42.

ΜΕΛΙΤΗ, ης, η.

Melita, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some from the Greek μελι, ιτος, because it abounded in *honey*: But I apprehend the name may be much more probably deduced from the Heb. מלך *to escape, take refuge*; and that the Phenicians, who established a colony in it, called it מלך or מלך, because, as *Diodorus Sic.* lib. v. informs us, “when they extended their traffic to the ocean, ΚΑΤΑΦΥΓΗΝ εχον ταυτην ευλιμενον εσαν, και κειμενην περιελαβαν. They made this island a place of *refuge* as it was furnished with good harbours, and lay out at sea.” See more on this subject in the learned and entertaining *Bochart*, vol. i. 499, 500. occ. Acts xxviii. 1.

In the Appendix to the former Edition of this Work, I mentioned with approbation the opinion so ably revived by *Bryant*, that the island Μελιτη, on which St Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta* in the *Mediterranean*, but the *Illyrian* island of *Melitè*, lying in the *Adriatic Gulph* near *Corcyra Nigra*. But I now revert to the more received opinion, principally for these two reasons: 1st, Because it appears from two passages of *Strabo*, cited by *Wetstein*, that the name Αδριας, or *Adria*, was, in his time, i. e. in the reign of *Augustus Cæsar*, extended at least as far as to the *Ionian Gulph*, as it certainly afterwards was to the * *Sicilian Sea*, and even to the south of *Peloponnesus*. 2dly, Because (to borrow the words of Bp *Pearce*, whom see), “in

* See Bp *Pearce* and *Wetstein* on Acts xxvii. 27.

Paul's voyage to *Italy* from *Melita* on board the *Alexandrian ship*, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at *Syracuse*, and from thence went to *Rhegium*: But if *Melita* had been the *Illyrian* isle of that name, the proper course of the ship would have been to *Rhegium* before it reached *Syracuse*, and it needed not to have gone to *Syracuse* at all: whereas in a voyage from the present *Malta* to *Italy*, it was necessary to reach *Syracuse* in *Sicily* before the ship could arrive at *Rhegium* in *Italy*.”

ΜΕΛΛΩ. It may not improbably be derived from the Heb. מלך *to languish, be weak*.

I. *To delay.* Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ ΜΕΛΛΕΙΣ; see *Wetstein*, and *Hoogeveen's* Note on *Vigerus*, De Idiotism. cap. v. sect. 8. reg. 11.
II. With an infinitive following, *To be about to do a thing*, futurus sum. Mat. ii. 13. xvi. 27. xvii. 12. John iv. 47. vi. 6, & al. freq. Μελλων, particip. *Future, what is to come.* Mat. iii. 7. xii. 32. Both the V. and participle are in the N. T. joined with an infinitive fut. as Acts xxiii. 30. xxiv. 15, 25, particularly with εσοθαι. So likewise in the purest Greek writers. Thus in *Herodotus*, lib. vi. cap. 98, Τεραστων ΜΕΛΛΟΝΤΩΝ ΕΣΣΕΘΑΙ κακων, *A sign of future evils.* See more instances in *Wetstein* on Acts xi. 28. xxiii. 30. But in Rev. iii. 16. Gal. iii. 23, the V. or particip. is joined with 1st aorists; to vindicate the purity of which expressions the learned *Forster* in his Notes on *Plato*, p. 348, cites from *Lysias* ΟΝΟΜΑΣΑΙ ΜΕΛΛΩΝ, and from *Ælian* ΜΕΛΛΟΝΤΩΝ ΑΛΩΝΑΙ. Comp. *Zeunius's* Note on *Vigerus* De Idiotism. p. 260, edit. Lips. 1788. On Acts xxvii. 30, observe that μελλοντων is not governed by προσφασει, but is the genitive agreeing with αυτων understood, put absolute. *Kypke* produces instances of the like construction after ως from *Arrian*, *Josephus*, and *Appian*. Comp. also Luke viii. 20. xii. 36.

ΜΕΛΟΣ, εος, ες, το.

I. *A member or part* of the animal or human body, perhaps from the Heb. חָצַק *to cut off*. Mat. v. 29. Rom. vi. 13. xii. 4, & al.

E e 4

II. It

II. It denotes a member of Christ's mystical body. See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30.

MEMBRANA, *μεμβρα*. It is the Latin membrana in Greek letters, which signifies
I. " * A membrane, the upper and little thin skin of any thing," so called from membra the limbs or members, which it covers. And the Latin membrum (whence plur. membra) seems to be a derivative from the Heb. *מבר* strong, with the formative *מ* prefixed, and *m* inserted, as usual, before *b*.

II. Parchment, vellum, which is made of the skins of sheep, and † is said to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our Eng. *parchment*. In this latter sense only the word is used in the N. T. occ. 2 Tim. iv. 13; where the parchments which Timothy is directed especially to bring with him, probably mean (as the learned Bp. Bull ‡ and others have observed) St. Paul's Adversaria or Common-place books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human *Βιβλία*, whether Jewish or Heathen, just before mentioned.

Μεμφομαι, Depon. q. *μεμψον φασ* or *φημι*, to tell a fault, says Minter.

To find fault, blame. occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8, where Wetstein abundantly shews that it is in like manner construed with a dative in the Greek writers.

Μεμψιμοιχος, *μεμψις*, from *μεμψις* a finding fault, a complaining (from *μεμφομαι*), and *μοιρα* a portion, allotment, which from *μειρω* to divide, share.

A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. The word is often used in the purest Greek writers (see Wetstein); and Theophrastus has sketched the character with great elegance, Eth. Char. cap. 17, which is given us by Mr Addi-

* Ainsworth's Dictionary.

† See Pliny's Nat. Hist. lib. xiii. cap. 11. *Prideaux*' Connection, part i. book 7, at the end; and Wetstein's Note on 2 Tim. iv. 13.

‡ Sermon X. vol. ii. p. 407.

son in *The Lover*, No. 39, as translated by Mr Budgell. occ. Jude ver. 16.

MEN, A Conjunction, plainly derived, I think, from the Heb. *מן* denoting truth. Concessive or affirmative, Truly, indeed, in which sense it often corresponds to *δε* but in the latter member of the sentence, as Mat. iii. 11. ix. 37. xvi. 3, & al. freq. though it is sometimes used without *δε* following, as Acts i. 1. iii. 21, nor is this application of *μεν* unusual in the Greek writers. Thus Xenophon, *Cyropæd.* lib. iv. p. 225. edit. Hutchinson, 8vo. *Πρωτον ΜΕΝ παυσεται φοβουμενος, ΕΠΕΙΤΑ γνωσεται οτι* &c. κ. τ. λ. First he will cease being afraid, then he will know that &c." for *επειτα δε*. See Hutchinson's Note, and comp. Herodotus, lib. i. cap. 102, Demosthenes De Coron. at the beginning, and see Zeunius's Note on Vigenerus De Idiotism. p. 536, edit. Lips. 1788. And on Acts i. 1, Kypke remarks that the particle *μεν* is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This he says is done by Herodian at the beginning of each of his books except the second. And Wetstein cites Xenophon doing the same at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*.

Μεν γαρ—For indeed, Acts xiii. 36, where Wetstein cites Homer and Thucydides joining these particles in like manner.

Μεν εν,

1. And indeed. Luke iii. 18. (where see Wolfius) John xx. 30.

2. Further, moreover. John xx. 30. Acts i. 6, 18. viii. 4, 25, & al.

Μενουντε, A conjunction, from *μεν* indeed, *ουν* therefore, and *γε* truly.

1. Yea rather, quin imò. occ. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me, therefore I think proper to affirm, that blessed, &c. It may be justly questioned whether this particle be by the more ancient and pure Greek writers ever placed at the beginning of a sentence, as it is by St Luke and St Paul. Theophylact Simocatta, who is cited by Wetstein on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. Wolfius and Wetstein, however, quote a passage from Aristotle

Aristotle which begins with *μένουν*, a construction which is also very unusual. See *Vigerus De Idiotism. cap. viii. sect. 8. reg. 15.*

2. *Yea verily.* occ. *Rom. x. 18.* So *ἄλλα μένουσι*, *But indeed, or yea verily.* occ. *Phil. iii. 8.*

3. Used interrogatively, *Nay, but?* imò verò? occ. *Rom. ix. 20. q. d. thou presumest to arraign the conduct of God, therefore, truly* let me ask thee who art thou, O man? &c.

Μένοι. A conjunction, from *μέν* indeed, and *τοι* truly.

It is an affirmative and adversative particle. *Yet indeed, yet truly.* See *John iv. 27. vii. 13. xx. 5.* In some copies it is in several texts written in two separate words, *μέν τοι*.

ΜΕΝΩ, from the Heb. *נָשָׁב* to remain, dwell.

I. Intransitively, *To remain, abide, dwell.* *Mat. x. 11. Mark xiv. 34. Luke i. 56. John i. 39, 40. ii. 12. Comp. John xiv. 10, 16. xv. 4, 5, 6, 7. 1 John iv. 12, 15, 16.*

II. *To remain, endure, last.* *Mat. xi. 23. 1 Cor. xiii. 13. 2 Cor. ix. 9. Comp. Heb. vii. 3, 24. x. 34.*

III. *To persevere.* *1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31, see Kypke.*

IV. *To stand firm or stedfast.* *Rom. ix. 11.*

V. *To remain alive.* *John xxi. 22, 23. 1 Cor. xv. 6. Wolfius* on *John* cites *Arrian* using it in the same sense, *Epictet. lib. iii. cap. 24, p. 342, edit. Cantab. μέχρι νυν δια σε ΕΜΕΝΟΝ—I have continued in life, thus long for thy sake—* See more instances in *Kypke.*

VI. Transitively, with an accusative. *To wait for.* *Acts xx. 5.* This use and construction of the V. is very common in the Greek writers. See *Scapula.*

Μερίζω, from *μερίς* a part.

I. *To divide, part, share.* occ. *Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2, where Macknight “imparted.”*

II. *To divide, separate into parts.* occ. *1 Cor. i. 13.*

III. *To distribute.* occ. *Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13.*

IV. Pass. *To be divided, disunited, by discord.* occ. *Mat. xii. 25, 26. Mark iii. 24, 25, 26.*

V. *To be differenced or different, to differ.*

occ. *1 Cor. vii. 34.* But see *Vulg. Wolfius* and *Bowyer.* But *Kypke* renders *μεμερισται*, is divided, perplexed, i. e. by their several cares, which are specified ver. 34; so he makes *μεμεριστα* parallel to *μεριμνα*, and produces *Achilles Tatius* using *εμεμεριστο* in the like sense. *Comp. Macknight.*

Μεριμνα, *ης, ή*, from *μερίζειν τον νουν* dividing or distracting the mind, according to that of *Virgil, Æn. iv. lin. 285,*

—*Animum nunc huc celerem, nunc dividit illuc.*
A thousand ways his restless mind divides.

And of *Terence* in the *Andria*, Act i. scen. 5, or 6. lin. 26,

Tot me impediunt curæ, quæ meum animum divorsim trahunt.

So many cares encompass me, which draw my mind different ways.

Anxious, distracting or perplexing care, carefulness, solicitude. See *Mat. xiii. 32. 2 Cor. xi. 28. 1 Pet. v. 7.*

Μεριμναω, ω, from *μεριμνα*.

To care, to be careful, anxious, anxiously careful or solicitous. Our Translators render it by *being careful*, *Luke x. 41. Phil. iv. 6; by caring*, *1 Cor. vii. 32, 33, 34; and by having care*, *1 Cor. xii. 25. Phil. ii. 20; but in other texts by taking thought.* Thus *Mat. vi. 25. Luke xii. 22, Με μεριμνατε τη ψυχη υμων, Take no thought for your life; Mat. vi. 31, Μη ουν μεριμνησητε—Therefore take no thought, saying what shall we eat? and again, Mat. vi. 34, Μη ουν μεριμνησητε—Take therefore no thought for the morrow.* These, I must confess, have long appeared to me some of the most unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that anxious solicitude about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious Translators in the instances just cited; but am inclined to think, that at the time our last translation was made (which is now above

170 years ago) the phrase *to take thought*, did generally denote *to take anxious thought*, or *to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: However in the *Original Letters* published by Sir John Fenn, vol. ii. p. 71, Letter 41, at the end I find, "Also ye shall be of good cher (*cheer*) and *take no thought*." Dated April 14, 1471. In *Shakespeare's Julius Cæsar*, Act ii. scen. 1, towards the middle:

"If he love Cæsar, all that he can do
Is to himself, *take thought*, and die for Cæsar."

And in the *Life of Mr John Fox* prefixed to his *Book of Martyrs*, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by *taking thought* for his household affairs, be overcome or drawn aside." So our Translators, 1 Sam. ix. 5, use *taking thought* for the Heb. *אֲנִי*, which certainly denotes *solicitude* or *anxiety* ("solicitus, anxius, anxie timuit," *Robertson*), and which on the same subject, 1 Sam. x. 2, they interpret by *sorrow-eth*. To all this we may add, that the English Translation by the Divines who fled to Geneva in Queen Mary's reign, renders *μη μεριμνατε*, in Mat. vi. 25, *be not careful*; *τι μεριμνατε*; ver. 28, *why care ye?* *Μη νν μεριμνησητε*, ver. 34, *care not then*; but ver. 31, for these very same words it has *therefore take no thought*—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring*, *being careful*.

Μερίς, *ιδος*, *ή*, from *μερίζω* to divide, share. A share, part, portion, division. occ. Luke x. 42, (where see *Wolfius*, *Wetstein* and *Kypke*), Acts viii. 21. xvi. 12. 2 Cor. vi. 15. Col. i. 12, where see *Macknight*.

Μερισμός, *ος*, *ό*, from *μεμερισμαι* perf. pass. of *μερίζω*.

I. A distribution, gift distributed. occ. Heb. ii. 4.

II. A dividing. occ. Heb. iv. 12.

Μεριστής, *ος*, *ό*, from *μερίζω*.

A divider, an umpire for dividing an estate among coheirs. occ. Luke xii. 14, where see *Grotius*.

Μερος, *ος*, *ος*, *τα*, from *μερίζω* to divide, part.

I. A part, piece. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. Acts xix. 1. Hence the following phrases.

1. *Μερος τι* (*κατα* being understood) literally, *As to some part*, partly, in some measure. 1 Cor. xi. 18. This is a pure and Attic expression, used several times by *Thucydides*. See *Wetstein*.

2. *Ανα μέρος*, By course or turn, q. d. by part or share. (Comp. below Sense II.) 1 Cor. xiv. 27.

3. *Απο μέρος*, In part. Rom. xi. 25. 2 Cor. i. 14. In some sort or respect. Rom. xv. 15. In some degree. Rom. xv. 24. On 2 Cor. ii. 5, see *Whitby*, *Wolfius*, *Bowyer* and *Macknight*.

4. *Εν μερι*, with a genitive following, In respect of. Col. ii. 16. So *Wolfius* and *Wetstein* cite from *Ælian*, ΚΡΙΝΑΝΤΕΣ *ἐκαστον* ΕΝ ΤΩ ΜΕΡΕΙ *φονε*, and from *Diogenes Laertius*, ΕΝ ΜΕΡΕΙ *σκορμματος* in respect of a scoff."

5. *Εν τω μερι του*, In this respect or behalf. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10, where *Wetstein* cites from *Polybius* *την πισιν* ΕΝ ΤΟΥΤΩ ΤΩ ΜΕΡΕΙ *διαφυλαττων* to preserve fidelity in this respect.

6. *Εκ μερους*, In part, partially, imperfectly. 1 Cor. xiii. 9, 10, 12. In particular. 1 Cor. xii. 27.

7. *Κατα μέρος*, Part by part, by parts, particularly, sigillatim. Heb. ix. 5, where see *Wetstein*, Comp. *Κατα* II. 20.

II. A share, portion, fellowship. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8, where see *Kypke*.

III. A lot, employment, occupation. occ. Acts xix. 27, where see *Wolfius* and *Kypke*.

IV. A part, faction. Acts xxiii. 9, where *Kypke* cites *Dionysius Halicarn.* using it in the like sense.

V. *Μεση, τα*, The parts, region, country. Mat. ii. 22. xv. 21. xvi. 13, & al.

VI. *Μεση, τα*, The parts, side. John xxi. 6. *Μεσημερια, ας, ή*, from *μεση* the middle, and *ημερα* day.

I. The middle of the day, mid-day. occ. Acts xxii. 6.

II. The south, that part of the heavens where the sun is at mid-day. occ. Acts viii. 26.

Μεσιτευω, from *μεσιτης*, a mediator, interposer.

To mediate, interpose. occ. Heb. vi. 17.

Μεσιτης,

ΜΕΣΙΤΗΣ, &, ὁ, from μέσος the middle.

A mediator, one who mediates between two parties. occ. Gal. iii. 20. This title is in the N. T. ascribed to Christ. occ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24.—to Moses. occ. Gal. iii. 19. Josephus uses this word for a mediator or intercessor, Ant. lib. xvi. cap. 2, § 2. τῶν παρ' Ἀγρίππα τισιν ἐπιζητούμενον ΜΕΣΙΤΗΣ ἦν. He (Herod) was the intercessor with Agrippa for whatever was desired." Theodotion applies it for an umpire, Job ix. 33, where ὁ μεσιτής ἡμῶν answers to the Heb. בֵּינֵנו between us; and Josephus in a similar sense, Ant. lib. iv. cap. 6, § 7, Ταῦτα δὲ ὁμνυῖτες ἐλθόν, καὶ Θεὸν ΜΕΣΙΤΗΝ ὧν ὑπισχνούνητο ποιοῦμενοι—These things they confirmed with oaths, and making God the umpire or witness of what they promised—" So Lucian, Amores, tom. i. p. 1063, speaking of Pylades and Orestes, Θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαβόντες, Taking a God for a witness of their mutual affection."

Μεσονυκτίον, &, το, from μέσος the middle, and νύξ, νυκτός, the night.

Mid-night, occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. The old Greek Grammarians, Thomas Magister and Phrynichus have condemned the use of Μεσονυκτίον in prose as being a poetical word: Alberti however on Luke xi. 5, and Wetstein and Kypke on Mark xiii. 35, have cited instances of its being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

ΜΕΣΟΣ, η, ον, from the Chald. or Syr. ܡܨܬ the middle, or from the Heb. ܡܨܬ to divide, part (whence the N. ܡܨܬ the midst), with the formative ܡ prefixed, q. d. ܡܨܬܡ the middle or midst.

The middle, midst, of time or place. Mat. xxv. 6. John i. 26, Μέσος δὲ ὑμῶν ἕστηκεν, There standeth one in the midst (q. d. middlemost) of you. So Mat. xiv. 24, τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, q. d. Navis autem jam media maris erat. The Latins, however, would say, in medio maris. Acts i. 18, Ἐλακῆσθαι μέσος, he burst in sunder in the midst or middle. So Plautus cited by Ainsworth, medius disrumpi. Μέσον, το, μέρος part being understood, The middle part, the midst. Acts xxvii. 27. Hence

1. Ἐκ μέσου, From the midst, from among, away. Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14.

2. Ἀνα μέσον, In, or through, the midst, between. Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5.

3. Δια μέσου, Through the midst. Luke iv. 30. xvii. 11, "through the confines."—Campbell, whom see.

4. Εἰς τὸ μέσον, In or into the midst. Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26, where Kypke cites from Xenophon, Cyropæd. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑΣ Εἰς τὸ ΜΕΣΟΝ.

5. Ἐν μέσῳ, In the midst, among. Mat. xviii. 20. Luke ii. 46. viii. 7, & al. freq. The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. מִתּוֹךְ or מִקְרֵב; the 2d to בֵּין or בֵּתוֹךְ; the 3d to בֵּתוֹךְ or בִּקְרֵב; the 4th to מִלְּתוֹךְ or בֵּתוֹךְ; and the 5th to בֵּתוֹךְ or בִּקְרֵב. They are not, however, merely hebraical or hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11, and Scapula's Lexic. in ΜΕΣΟΣ.

Μεσοτοιχόν, &, το, from μέσος middle, and τοίχος a wall.

A middle wall, a wall separating between two places. occ. Eph. ii. 14, where the Apostle seems plainly to allude to the wall or δρυφακτός λιθινός stone pallisado, as Josephus calls it, which separated the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars, at equal distances, τὸν τῆς αἵνειας προσημαινόνσαι νομόν, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γραμμασι, μὴ δεῖν ἀλλοφυλὸν εἶδος τοῦ αἵου παρίεναι inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that no alien must enter that holy place." De Bel. lib. v. cap. 5, § 2. Comp. lib. vi. cap. 2, § 4, and Ant. lib. xv. cap. 11, § 5. See also Doddridge and Wetstein's Note on Eph. ii. 14.

Μεσουρανῆμα, ατος, το, from μέσος middle, and οὐρανός heaven.

The mid-heaven, the middle part of the heavens, the meridian. occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrol. cited by Wetstein: "They say there

there are four signs which preside at every one's birth, and which by one common name they call Centres, and more particularly, one, the horoscope, another, the *μεσημερεια*, the third, the west (*δυρον*), and the last, the subterranean (*υποσαιον*) or *αντιμεσημερεια*, which itself is also a *μεσημερεια*." And Eustathius, on that verse of *Homer*, Il. viii. lin. 68.

Ἡμος δ' ἡλίου μεσον ἔσανον ἀμφιζέτηται

But when the sun gained the mid vault of heav'n.

observes, that the time from the dawning of the day, *μεχρὲς ἡλιακῆς* ΜΕΣΟΥ-ΠΑΝΗΜΑΤΟΣ till the sun's gaining the meridian, is called by *Homer* (see lin. 66.) the increase of the day, but from thence the day seems to decline." So *Plutarch* and *Strabo* speak of the sun ΜΕΣΟΥΠΑΝΟΥΝΤΑ, as opposed to his rising or setting, or being in the east or west. See the passages and more in *Wetstein* on Rev. viii. 13.

Μεσσω, ω, from *μεσος* middle.

To be in the middle or midst. occ. John vii. 14, Τῆς ἐορτῆς μεσεσσης, In the midst of the feast. So in *Herodotus*, lib. iii. cap. 104, we have ΜΕΣΟΥΣΑ, ἡ ἡμερὴ the middle of the day; and in *Thucydides*, lib. v. cap. 57, τὴ θέρῃς ΜΕΣΟΥΝΤΟΣ, in the midst of summer. See *Raphelius* and *Wetstein*.

ΜΕΣΣΙΑΣ, σ, ο, Heb.

The MESSIAH, the Christ. It is plainly the Heb. מָשִׁיחַ, or Chald. מֶשִׁיחַ Messiah, with a Greek termination, which from the V. מָשַׁח to anoint; so it expresses one anointed, or rather instituted to a certain office or offices by unction; and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoke of either in the Old or N. T. of the Lord's Christ, it imports his being anointed with the reality of the typical oil (see Ps. xli. 7, or 8. Heb. i. 9.), even with the Holy Ghost and with power. (See Acts x. 38. iv. 27. Luke iv. 18. Isa. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 25, 26, and Heb. and Eng. Lexicon מָשִׁיחַ I. and below *Χριστός* I.

ΜΕΣΤΟΣ, η, ον, from the Chald. or Syriac מְסֻת sufficient, abundant. See *Castell Lexic*.

Full, replete. See John xix. 29. xxi. 11.

Rom. i. 29. Jam. iii. 8. Mat. xxiii. 28, and *Wetstein*.

Μεσσω, ω, from *μεσος*.

To fill. occ. Acts ii. 13.

META, A preposition, perhaps from the Heb. עִמָּךְ (by dropping or transposing the ע), which denotes nearness or relation of situation or condition.

I. Governing a Genitive.

1. With, together with. Mat. i. 23. ii. 3, 11. xxviii. 20, & al. freq.

2. As well as. Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11, and see *Bowyer* and *Campbell* on Luke.

3. With, on the same side or party with. Mat. xii. 30. So in *Herodotus*, lib. ii. cap. 152, we have ΜΕΘ' ἘΑΥΤΟΥ γενοθαι, To be on his side; "and in *Aristophanes*, ΗΥ ΜΕΘ' ἩΜΩΝ ΗΣ, if you were of our party." See *Raphelius*, *Wetstein*, and especially *Kypke*.

4. Among. Luke xxiv. 5.

5. With, against. Rev. xi. 7. Comp. 1 Cor. vi. 6, 7.

6. With, by, by means of, in the same sense as *δια* with a genitive. Acts xiii. 17. Comp. Acts xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66, where see *Raphelius* and *Kypke*, who shews that it is thus used by *Demosthenes*, *Thucydides*, *Xenophon*, *Polybius*, and in Mat. construes *μετα τῆς κερσωδίας* with *ησφαλισαντο*. But Qu? *Μετα βίας*, With, or by force. Acts v. 26. ΑΓΕΙΝ ΜΕΤΑ ΒΙΑΣ is several times used by *Polybius*, as cited by *Raphelius* and *Wetstein*.

7. To, towards. Luke i. 58, 72. x. 37. Comp. 1 John iv. 17, where French Translation—*la charité envers nous*, and *Diodati's Italian*—*la carita inverso noi*.

II. Governing an Accusative,

1. Of time, After. Mat. xvii. 1. xxiv. 29. xxv. 19, & al. *Μετα ταυτα*, John xiii. 7, After these things, "not hereafter, i. e. at some distant time, as rendered in our Translation, but As soon as I have finished what I am now doing." Dr *Bell* on the Lord's Supper, p. 147, 1st edit. p. 164, 2d, Note.

2. Of time, Within, intra. Mark viii. 31, where *μετα τρεῖς ἡμέρας* is the same as *τη τριτῇ ἡμέρᾳ*, on the third day, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63, as is plain from ver. 64. So *Josephus*, Ant. lib. i. cap. 12.

§ 2,

§ 2, speaking of the circumcision of Isaac, says Εὐθὺς ΜΕΤ' οὐδὸν ἡμέραν περιτιμνῶσι, they circumcise him immediately *within* or *on* the eighth day." So the learned *Hudson* renders it in his version, *Die statim octavo circumcidunt*. See more in *Wetstein* and *Kypke* on Mat. xxvii. 63.

3. With the neuter article το and a verb infinite, *After, after that*. Luke xxii. 20. μετα το διπνησαι *after supping or supper, or after that he had supped*. So Mat. xxvi. 32. Mark xiv. 28. xvi. 19, & al.

III. In Composition,

1. It denotes *relation, connection or agreement* with some other person or thing, as in μετεχω and μεταλαμβάνω *to partake*.
2. *After*, as in μεταμέλομαι *to be concerned after a fact, i. e. to repent*.
3. It denotes *change of place, or condition*, perhaps from Heb. שָׁחַ to slip, as in μετασσω *to turn*, μεταδαινω *to pass*, μεταμορφω *to transform*.

Μεταδαινω, from μετα denoting *change of place or condition*, and δαινω *to go*.

- I. *To go, or pass, from one place or state to another*. Mat. xvii. 20. Luke x. 7. John v. 24.

- II. *To go away, depart*. Mat. viii. 34. John xiii. 1. Acts xviii. 7.

Μεταβαλλω, from μετα denoting *change of place or condition*, and βαλλω *to cast, put, To change*. occ. Acts xxviii. 6, Μεταβαλλόμενοι (γνώμην namely) *changing their mind or opinion*. *Josephus* often uses the 2d aor. mid. of this V. in the same sense, as De Bel. lib. v. cap. 9. § 1. and 3, and cap. 11. § 2; and Ant. lib. iii. cap. 12. § 3, he has the full expression, ΜΕΤΑΒΑΛΛΕΣΘΑΙ ΤΑΣ ΓΝΩΜΑΣ. See also *Alberti*, *Wetstein* and *Kypke*.

Μεταβημι, from μετα denoting *change of place*, and βημι *to go*.

To pass, go away. An obsolete V. whence in the N. T. we have perf. act. μεταβέβηκα, 2 aor. μετέβη, imperat. μεταβηθι, and particip. μεταβας; 1 fut. mid. μεταβήσομαι. See under Μεταδαινω.

Μεταγω, from μετα denoting *change of place*, and αγω *to lead, guide*.

- I. *To turn about, manage*, as a horse by a bridle. occ. Jam. iii. 3.

- II. Μεταγομαι, Pass. *To be turned about, steered*, as a ship by the helm or rudder. occ. Jam. iii. 4.

Μεταδιδωμι, from μετα denoting *change of condition*, and διδωμι *to give*.

To impart, communicate, q. d. to transfer.

occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8. See *Wetstein* on Luke, and *Macknight* on Rom. xii. 8.

Μεταθίσις, ιος, att. ιως, ἡ, from μετατίθημι *to transfer, or change*.

- I. *A being transferred or translated from one place to another, a translation*. occ. Heb. xii. 5.

- II. *A removal*. occ. Heb. xii. 27.

- III. *A change or abrogation*. occ. Heb. vii. 12.

Μεταίρω, form μετα denoting *change of place*, and αίρω *to take up or away*.

- I. *Transitively, To transfer from place to place*. Thus used in the profane writers.

- II. In the N. T. *Intransitively, To transfer one's self, remove, depart*. occ. Mat. xiii. 53. xix. 1.

Μετακαλιεμαι, εμαι, mid. from μετα denoting *change of place*, and καλiew *to call*. *To call from one place to another, to call or send for*. occ. Acts vii. 14. x. 32. xx. 17. xxiv. 25.

Μετακινew, ω, from μετα denoting *change of place or condition*, and κινew *to move*. *To move away, remove, dimoveo, transmoveo*. occ. Col. i. 23.

Μεταλαμβάνω, from μετα denoting *relation*, and λαμβανω *to take*.

- I. With a genitive of the thing, *To partake, or be a partaker, of*. occ. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10.

- II. With an accusative of the thing, *To get, obtain*. occ. Acts xxiv. 25. λαβεῖν καιρον is often used in the Greek writers for *taking an opportunity* (see *Wetstein*); and *Kypke* has produced from *Polybius*, lib. ii. cap. 16. ΜΕΤΑΛΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ ἀρμοσίουτα, ποιησάμεθα τὴν κατηχῆσαν μνημην. *Having gotten (nacti) a convenient opportunity, we will take proper notice*."

Μεταληψις, ιος, att. ιως, ἡ, from the old verb μεταληβω, —ληψω the same as μεταλαμβάνω.

A partaking, or being partaken of. occ. 1 Tim. iv. 3.

Μεταλλατiew, from μετα denoting *change of condition*, and αλλατiew *to change*.

To change one thing for or into another, to transmute. occ. Rom. i. 25, 26.

Μεταμελομαι, or Μεταμελομαι, from μετα after, and μελομαι to be concerned, which from the impers. μελει it is a concern.

To repent, repent one's self, properly, to be concerned after something said or done.

"Proprie significat, post rem aliquam perperam patrata anxium & sollicitum esse." Mintert. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8, & al.

Μεταμορφω, ω, from μετα denoting change of condition, and μορφω to form.

I. To transform as to external appearance, to transfigure. occ. Mat. xvii. 2. Mark ix. 2.

II. To be transformed, or changed internally, and spiritually. occ. Rom. xii. 2. Comp. 2 Cor. iii. 18.

Μετανοω, ω, from μετα after, or denoting a change of condition, and νοω to think.

I. To understand afterwards. So Plato in Gorg. Ταυτα προνοησας μεν δυνατα, ΜΕΤΑΝΟΗΣΑΣΙ δε ανιατα. These things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable."

II. To change one's mind or opinion. So in Xenophon, Cyropæd. lib. i. at the beginning ηναγκασμεθα ΜΕΤΑΝΟΕΙΝ, we were forced to change our opinion." See Raphelius's excellent Annotations on Heb. xii. 17.

III. In the N. T. To repent, i. e. either to be wise after a fact or facts committed, to return to one's wits, as we say, resipisco; or rather, I think, To change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4, & al. freq. Comp. Μετανοια and see Campbell's VIth Preliminary Dissertation on the Gospels, part iii. p. 242.

In the LXX this verb almost constantly answers to the Heb. חָנַן, which in like manner denotes to change the mind.

Μετανοια, ας, η, from μετανοω.

I. A change or alteration of mind. Heb. xii. 17, He found no room μετανοιας for (his father Isaac's) change of mind (or for his father to change his mind), though he sought αυτην it (this change of mind) with tears. I think with Raphelius, that the pronoun feminine αυτην, referring not to τοπον, but to μετανοιας clearly shews, that μετανοιας means Isaac's, not

Esau's, change of mind. See more in Raphelius on the place.

II. Repentance, change or alteration of mind, and consequently of conduct or behaviour, from evil to good. So Athanasius, Quæst. 133. De Parab. Δια τασε — λησεται μετανοια οτι μετατιθησι τον νουν απο του κακου προς το αγαθον. Μετανοια is so called because it transfers the mind from evil to good." Aretas in cap. 3. Apocal. Μετανοια εστι μεταστας απο των χειρονων, και μεταβολη επι το βελτιον. Μετανοια is a change from worse to better." Mat. iii. 8, 11. ix. 13. Acts xx. 21.

Δυναι μελανοιαν, To give repentance, i. e. to offer terms of peace and reconciliation, Acts v. 31. "As repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident, says Doddridge, that δυναι μετανοιαν here signifies to give place or room for repentance, just as the same phrase does in Josephus (Ant. lib. xx. ch. 7. § 7.), where he says, that the Jews rising up at Cæsarea in a tumultuous manner, the wiser people among them went to intercede with the governor (Felix) ΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ επι τοις πεπραμμενοις, i. e. to publish a pardon to those that should lay down their arms," or more literally, to give them room for repenting of what they had done, as Hudson renders it, ut daret locum pœnitentiæ ob ea in quibus deliquerant. Comp. Acts xi. 18. Aristotle cited by Wetstein on Acts v. uses the expression in the same sense. So Wisd. xii. 19, And hast made thy children be of good hope, οτι ΔΙΔΩΣ επι αμαρτημασι ΜΕΤΑΝΟΙΑΝ, that thou givest repentance for sins, i. e. (as the author had expressed it ver. 10.) ΕΔΙΔΟΥΣ ΤΟΠΟΝ ΜΕΤΑΝΟΙΑΣ, thou gavest place or room for repentance. The phrase διδοναι μελανοιας τοπον is applied in the same view by Clement, 1 Cor. § 7. Εν γενεαις και γενεαις ΜΕΤΑΝΟΙΑΣ ΤΟΠΟΝ ΕΔΩΚΕΝ ο δεσποτης τοις βυλομενοις επιζητηναι επ' αυτον. In every generation the Lord hath given place or room for repentance to those that were willing to turn to him."

Εις μελανοιαν αγειν, To lead, move, incite, to repentance. Rom. ii. 4, where Wetstein cites the same expression from Plutarch and Appian, and Kypke from Josephus.

Εις

Εἰς μετάνοιαν χωρησαί, *To come to repentance.* occ. 2 Pet. iii. 9. So *Plutarch*, cited by *Wetstein*, ΕΙΣ ΜΕΤΑΝΟΙΑΝ—ΧΩΡΗΣΑΣ. Comp. *Kypke*.

Μεταξυ, An Adv. governing a genitive, from μετὰ with, or after.

1. *Between.* Mat. xviii. 15. xxiii. 35. Rom. ii. 15, Μεταξυ αλλήλων, *Between or among one another, inter se invicem, "between themselves."* Eng. Marg.

2. With the article prefixed it denotes *time.* John iv. 31, Εν δε τῷ μεταξυ (χρονῷ namely), *In the mean or intermediate time.* So *Scapula* cites from *Demosthenes* Ὁ ΜΕΤΑΞΥ ΧΡΟΝΟΣ, *The mean time.*

3. *After, following, succeeding,* Acts xiii. 42, Εἰς τὸ μεταξυ σαββάτου, *On the following sabbath.* This expression is plainly equivalent to ἐρχομενον σαββάτον, *the next sabbath*, ver. 44. So *Josephus* speaks Δαεΐδης τε καὶ Σολομωνῆος εἰς δὲ τῶν ΜΕΤΑΞΥ ΤΕΤΩΝ ΒΑΣΙΛΕΩΝ, of David and Solomon, and of the kings *after* (i. e. who succeeded, subsequentum, *Hudson*) these." De Bel. lib. v. cap. 4. § 2. And lib. ii. cap. 11. § 4, μεταξυ is used for *afterwards*, as it is also by *Clement* twice in 1 Cor. § 44. To which from *Kypke* we may add *Plutarch* using ΜΕΤΑΞΥ for *afterwards*, and ΤΟΙΣ ΜΕΤΑΞΥ ΒΑΣΙΛΕΥΣΙΝ for *the succeeding kings.*" Institut. Lacon. p. 240.

Μεταπέμψω, and—ομαι, Mid. from μετὰ denoting *change of place*, and πέμψω *to send*.

To send for one from another place, arcesso. Acts x. 5, 22, 29, & al.

Μεταστρέφω, from μετα denoting *change of place or condition*, and στρέφω *to turn*.

I. Properly, *To turn from one side to the other, convert.*

II. *To turn, change.* occ. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. שׁוּב. See inter al. Joel ii. 31. Amos viii. 10.

III. *To pervert, or to subvert, overthrow.* occ. Gal. i. 7.

Μετασχηματίζω, from μετα denoting *change of condition* and σχηματίζω *to fashion*, which from σχῆμα a *fashion, form, or a rhetorical figure*, which see.

I. *To transfigure, transform.* occ. 2 Cor. xi. 13, 14, 15. Phil. iii. 31.

II. *To transfer figuratively, i. e. by a rhetorical figure, or figurative manner of ex-*

pression. occ. 1 Cor. iv. 6, Ταῦτα—μετασχηματίζω εἰς ἐμαυτὸν καὶ Ἀπόλλω—*These things* (namely what he says concerning the authority of their Teachers, ch. iii. 5, 6, 7, 8.) *I have* by a figure transferred to myself and to Apollos, by that figure namely, " * in which, to use the words of *Quintilian*, lib. ix. cap. 2, *we want the hearers to understand by a kind of suspicion what we do not express; not indeed the contrary of what we say, as in the irony, but something latent however, and to be discovered by our audience*, which, adds he, is now almost the only thing called *schema* among us, and whence debates are called *figurative.*" See more in *Wetstein*.

Μετατίθημι, from μετὰ denoting *change of place or condition*, and τίθημι *to place*.

I. *To transfer, translate from place to place.* occ. Acts vii. 16. Heb. xi. 5.

II. *To remove.* Pass. *To be removed, changed, or perverted, spiritually or mentally.* occ. Gal. i. 6, where see *Wetstein* and *Kypke*.

III. *To change or turn.* occ. Heb. vii. 12. Jude ver. 4.

Μετῃπειτα, Adv. of time, from μετὰ *after*, and εἰπειτα *then*.

Afterwards. occ. Heb. xii. 17.

Μετέχω, from μετὰ denoting *relation*, and ἔχω *to have*.

To partake, take part, be a partaker. It governs a genitive. occ. 1 Cor. ix. 10, (where see *Bowyer*.) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13, Φυλῆς ἑτέρας μέτεσχεν, *partook of, i. e. belonged to, another tribe.*

On this V. and its derivatives see Dr. *Bell* on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2d.

Μετῴριζω, from μετῴρος *high*, which from μετα denoting *change of place*, and αἶρω *to lift up*, whence αἰρετός, and changing α into ε, and οι into ω ὀρετός. See *Scapula*.

I. In the Greek writers, *To lift up on high.*

II. *To put a ship out to sea.* Thus *Philostratus*, cited by *Scapula* and *Wetstein*, ΜΕΤΕΩΡΙΣΑΙ τὴν ναὺν εἰς τὸ πελάγος; and *Thucydides*, VII. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πελάγῳ, *Being out at sea.*"

* "In quo, per quandem suspicionem quod non dicimas, accipi volumus; non utique contrarium, ut in ὑπονοία, sed aliud latens, & auditori quasi invenniendum, quod—jam ferè solum schema à nostris vocatur, & unde controversiæ figuratæ dicuntur."

So

So the adjective *μετῳωτος* is often in the best Greek writers applied to ships or persons in them when *out at sea* (the reason of which see under *καταγω* II). And because these are in *perpetual agitation by the winds and waves*, hence

III. The adjective *μετῳωτος* often denotes being *agitated with hopes and fears, being anxious, in anxious suspense*, or the like. So *Lucian* *Jup. Trag.* tom. ii. p. 191, *Και νυν ΜΕΤΕΩΡΟΙ πάντες πρὸς τὴν ἀκροασιν*—And now they are all *anxiously solicitous to hear*—” And thus it is frequently used in *Josephus*, as *De Bel.* lib. i. cap. 27. § 3, speaking of the condemnation of *Herod's sons, Alexander and Aristobulus*: *Ενθα δὲ ΜΕΤΕΩΡΟΣ ἦτε Συρία πάντα, καὶ τὸ Ἰουδαϊκὸν ἦν, ἐκδεχομένων* (or rather *ἐκδεχομένων*) *τὸ τέλος τοῦ δράματος*. Then was all Syria and Judea *agitated with anxious thoughts*, expecting the end of this tragedy.” So lib. iv. cap. 9. § 2, *Καὶ οἱ μὲν ΜΕΤΕΩΡΟΙ περὶ τῶν ὅλων ΟΝΤΕΣ, ὥς ἀνταλειτουργομένης τῆς Ῥωμαίων ἡγεμονίας*—And they *being anxious* for the whole, since the Roman empire was now tossed in a storm—” *Comp.* lib. ii. cap. 21. § 1, and *Ant.* lib. viii. cap. 8. § 2. And in this view *μετῳωρίζομαι* in *St Luke* seems to signify *to be agitated with hopes and fears, with anxious, uneasy, restless thoughts*, or the like, *curarum fluctuare æstu*. occ. *Luke* xii. 29. See *Doddridge, Alberti, Wolfius* and *Wetstein* on the place.

Μετοικισία, ας, ἡ, from *μετοικεω* to remove from one habitation to another, which from *μετα* denoting change of place, and *οικεω* to inhabit.

A removing from one habitation or country to another, a transportation, or transplantation. occ. *Mat.* i. 11, 12, 17.

Μετοικίζω, from *μετα* denoting change of place, and *οικίζω* to cause to dwell, which from *οικος* a house.

To cause to change his habitation, to remove from one habitation to another. occ. *Acts* vii. 4, 43, or 44, where *μετοικίω* is the 1st. fut. Attic for *μετοικίσω*.

Μετοχή, ης, ἡ, from *μετεχω* to partake.

A partaking, participation, agreement. occ. *2 Cor.* vi. 14.

Μετοχος, ος, ὁ, from *μετεχω* to partake.

I. A partaker. occ. *Heb.* iii. 1, 14. vi. 4. xii. 8.

II. An associate. occ. *Heb.* i. 9. The correspondent *Heb.* word in *Ps.* xlv. 8, to *παρα τῆς μετοχῆς σου*, of the LXX and of the Apostle is *מחברך* above thy associates, and by these are meant *all men who believe on Christ*. *Comp.* *Heb.* ii. 11, &c. *Rom.* viii. 17.

III. A partner. occ. *Luke* v. 7.

Μετρεω, ω, from *μετρον*.

To measure, *mete*. See *Mat.* vii. 2. *2 Cor.* x. 12. *Rev.* xi. 1.

Μετρητής, ης, ὁ, from *μετρον*.

A measure of capacity. occ. *John* ii. 6.

It is very difficult to determine the exact quantity of the *μετρητής* here mentioned.

In the LXX the word is used once, *1 K.* xviii. 32, for the *Heb.* *סאה* a seah, equal to about two gallons and a half English:

But as the *seah* is mentioned in scripture only as a measure of things dry, it is more probable that *μετρητής* in *St John*

means the Jewish *בא* bath, for which also it is once used by the LXX, *2 Chron.* iv. 5, and which is generally reckoned

equal to seven gallons and a half English, though *Calmet* reduces it to less than six gallons, *Lami* to less than four, and *Le*

Clerc to less than three gallons. But if we take the largest of these computations,

and consequently allow the quantity of wine furnished by our Saviour on this

occasion to have been equal to about a hundred and fourteen gallons, this very

quantity itself will prove to any ingenuous mind, that it could not be intended

to be drunk at one day's feast, even by a very large private company; especially

considering that this miraculous supply was not given till the wine provided for

the feast fell short. (*Comp.* *John* ii. 3, 10.)

So large a quantity was probably designed not only to supply the new-married couple with wine during the seven days that

the nuptial feast lasted (*Jud.* xiv. 12. *comp.* *Gen.* xxix. 27, 28. *Tobit* xi. 19.),

and to provide for their future occasions, but what was of infinitely greater consequence, to ascertain the reality of our

Lord's miracle. Had he exerted his miraculous power over a small quantity only,

those who can be now so unreasonable as to charge our Blessed Saviour with

encouraging drunkenness, would, no doubt, have been ready to insinuate, that

there was some slight of hand in the case,

or a juggle between Jesus and the servants; and would have asked, Why he did not turn *all* the water in the vessels into wine? Whereas now the very quantity itself, which, according to the lowest computation above mentioned, amounts to about *forty five gallons*, shews, that there was no room for *legerdemain* or *deception*. See Bp. Pearce's *Miracles of Jesus vindicated*, part iii.

Μετριοπαθῶν, ω, from μετριοπαθῆς moderate in his passions, which from μετρίος moderate (see μετρίως) and παθος passion. Hesychius explains μετριοπαθῆς by μικρὰ πασχῶν, suffering or bearing small things, συγγινώσκων ἐπιεικῶς, mildly pardoning; and in Plutarch in Colot. μετριοπαθία is the same as πραδία meekness.

With a dative following, *To moderate one's anger towards, to pardon, or treat with mildness or gentleness.* occ. Heb. v. 2. So Josephus, Ant. lib. xii. cap. 3. § 2, speaks of *Vespasian and Titus, ΜΕΤΡΙΟΠΑΘΗΣΑΝΤΩΝ, behaving with moderation and gentleness towards the Jews after such disputes and wars as they had had with them.*" See more in Wetstein and Kypke.

Μετρίως, Adv. from μετρίος moderate, which from μέτρον.

Moderately, a little. occ. Acts xx. 12. So in Josephus, Ant. lib. xv. cap. 8. § 1, ΟΥ ΜΕΤΡΙΩΣ ἰδυοχρεαίνον, *They were not a little provoked.*"

ΜΕΤΡΟΝ, α, το, from the Heb. מִדָּה or מִדָּה a measure, to which this word often answers in the LXX.—Τέρον is a Greek termination denoting an instrument (see under Λέξον), and the τ is sunk in the other dental τ.

A measure of capacity or length. See Mat. vii. 2. Luke vi. 38. 2 Cor. x. 13. Eph. iv. 13. Rev. xxi. 17. But in the N. T. it is generally used figuratively. On Mat. xxiii. 32, comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16.

Μετωπον, α, το, from μέλα after, i. e. above, and ὤψ, ὠπος, the eye, which see.

The forehead, that part of the face which is above the eyes, "frons. q. d. pars faciei quæ est post oculos." Scapula. Rev. vii. 3. & al.

ΜΕΧΡΙ, before a consonant; ΜΕΧΡΙΣ, before a vowel. An Adv. from the Heb. קָרָא to meet, with the formative מ pre-fixed, q. d. מִקְרָא meeting.

I. Of place, with a genitive following, *Unto, even unto.* occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *Until.* It sometimes denotes the *mere interval* of time, so as to *exclude* what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the *intermediate time*, so as *not to exclude* what is beyond. Mat. xi. 23. Rom. v. 14.

Μεχρὺς εἰς, *Until, for μεχρὺς τῆς ἡμέρας ἐν ᾧ, until the time in which.* Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein Var. Lect. on the place. Comp. ἕως εἰς under ἕως I.

2. With a V. in the Subjunctive mood following, *Until, till.* occ. Eph. iv. 13.

III. Of condition, *Unto.* Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4.

MH, An Adv. from the Heb. מִן, when used as a *negative* or *prohibitive* particle, and signifying *lest, that not.*

1. Of denying, *Not.* Mat. i. 19. iii. 10, & al. freq.

2. After verbs of *contradicting* or *denying* it is *pleonastic*, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27, and Wetstein and Kypke on this last cited text, and Kypke on the former.

3. Of forbidding, or the like, *Not, ne.* In this sense it is often joined with an Imperative, as Mat. vi. 19, 25; sometimes with a Subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19; but when detestation or abhorrence is intimated, with an Optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

4. *Not only, μόνον*, being understood. Phil. ii. 4, where see Wolfius. Comp. 1 Cor. x. 24, 33, and under Ου 1.

5. After the verbs ὀράω and βλέπω, *That not, ne;* joined with an Indicative, Mat. xxiv. 6; but generally with a Subjunctive, Mat. xviii. 10. xxiv. 4.

6. *Lest.* Mark xiii. 36.

7. Of interrogation, and answering to the Latin an? num? q. d. *what?* or (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41, & al. So μη αἰ; to the Latin an non? q. d. *what—not?* occ. Rom. x. 18, 19. 1 Cor. ix. 4, 5. In this sense Μη seems a plain derivative from the Heb. מַה *what?*

F f

S. In-

8. Interrogative, *Μη γαρ*—*For, what—?*
1 Cor. xi. 22, where see *Wetstein*.

Μηγε, An Adv. from *μη* *not*, and *γε* *truly*.
Not truly. In the N. T. it is construed only with *εἰ* *but if*, *εἰ δὲ μηγε*, literally, *but if not truly*, or *but if truly not*, i. e. *if otherwise, otherwise*. Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32, & al.

Μηδαμως, An Adv. from *μηδαμος* *not even one*, which from *μηδε* *not even*, and *αμος* *one, some one*, a word which *Eustathius* says belongs to the Ionic and Doric dialects*, and which seems a derivative either from *αμα* *together with*, *una*, i. e. *being, as it were, one with*, or immediately from *μεν* *with*.

By no means. occ. Acts x. 14. xi. 8.

Μηδε, A Conjunction, from *μη* *not*, and *δε* *but, and*.

Nor, neither, not even, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15.

Μηδεις, μηδεμια, μηδεν, ο, η, το, from *μη* *not*, or *μηδε* *not even*, and *εις* *one*.

Not one, no one, none. Mat. viii. 4. xxvii. 19. *Μηδεν, το*, Neut. *Nothing*, or adverbially (*κατα* being understood), *Not at all*. Mark v. 26. Luke iii. 13. iv. 35.

Μηδποτε, An Adv. from *μηδε* *not even*, and *ποτε* *at any time, ever*.

Never, at no time. occ. 2 Tim. iii. 7.

Μηδεπω, An Adv. from *μηδε* *not even*, and *πω* (a word rarely used but in composition) *yet*, which from Heb. *אפ* or *אפ* *here*.

Not yet. occ. Heb. xi. 7.

Μηκετι, An Adv. from *μη* *not*, and *ετι* *any more, yet*, the *κ* being inserted for the sake of sound.

No more, no longer. Mat. xxi. 19. Mark i. 45. Acts xxv. 24. 2 Cor. v. 15, & al. freq.

Μηκος, εος, ως, το, q, from *μεγας* *great*.

Length. occ. Eph. iii. 18. Rev. xxi. 16.

Μηκυνω, from *μηκος*.

To lengthen, stretch out in length. *Μηκυνομαι*, pass. *To be lengthened, grow up*, as a blade of corn, *assurgo*. occ. Mark iv. 27.

In the LXX of Isa. xlv. 14, *μηκυνω* signifies *to cause to grow*, as the rain doth a tree, and answers to the Heb. *לגדל* in Hiph. *to make great*.

* See *Dammi Lexic.* col. 15.

Μηλωτη, ης, η, (i. e. *δορα* a skin or hide) from *μηλον*, Doric *μαλον*, a sheep, which may be either from *μελει* *it is a care or concern*, on account of the care which these animals require in tending, or from *μαλος* *soft, tender*, (which from Heb. *גלם* *to sooth*) a term very applicable to sheep, either from the gentleness of their disposition, the † tenderness of their bodies, or the softness of their wool, which last is in Greek sometimes called *μαλλος*.

A sheep's skin or hide with the wool on.

occ. Heb. xi. 37, *They wandered about* *εν* *μηλωταις*, in sheep-skins, in goat-skins.

So *Clement* in his 1st Epistle to the Corinthians, § 17. *Μιμησαι γνωμιθα κακειτων, οιλινες εν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ, και*

ΜΗΛΩΤΑΙΣ περιπατησαν, κηρυσσοντες

την ελευσιν του Χριστου. *Λεγομεν δε Ηλιαν, και Ελισσαιον, εις δε και Ιεζηκιελ, τους προφητας*.

Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ:

We mean Elias, and Eliseus, and Ezekiel, the prophets." That Elias or Elijah

had a hairy garment appears from 2 K. i. 8, and that this was the usual dress of

the Prophets seems evident from Zech. xiii. 4, where it is styled *שער גרם* a

garment of rough hair. The garment or mantle of Elijah is in Heb. called *גרם*,

1 K. xix. 13, 19. 2 K. ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by *μηλωτη*

a sheep-skin.

ΜΗΝ, ηνος, ο.

A month. Luke i. 24, 26, & al. freq.

This word may be derived either from *μηνη* the moon, by the phases of which the

month is reckoned (so the Eng. *month* from *moon*), or else it may be deduced

immediately from the Heb. *מנה* *to number, compute*, as being a certain period of

days, or space of time numbered or computed by the lunar phases; and *μηνη*

may be considered as a derivative from *μην*.

It is obvious to remark, that not only these two Greek words, but also the

Latin *mensis*, a month, and the Eng. *moon, month*, are ultimately derived from the same Heb. *מנה*.

ΜΗΝ. A conjunction subjoined to many

† So *Virgil* calls them *molle pecus, tender cattle*, *Georgic* III. lin. 296—321. *Comp. Heb. and Eng. Lexicon* in *מן* II.

other

other particles. It may be derived either from *μῆν* truly, or immediately from the Heb. *אמת* truth.

Η *μῆν* (אמת, αμην), Truly, verily, surely. occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most solemn oaths. So *Eustathius* in *Odyss.* 11. Εἴη Η καὶ ὀρκιον μετα τῆς ΜΗΝ, ὅσον, Η ΜΗΝ ποιήσω τοῦδε. Η joined with *μῆν* is also used in swearing, as η *μῆν*, verily I will do this." See *Raphelius* and *Wetstein*, and comp. Gen. xxii. 16, 17. in the LXX, and H II. 2. above.

Μηνῶν. May not this V. be derived from *μηνή* the moon, which was originally formed *תחת* for signs, Gen. i. 14; or, as the Son of Sirach expresses it, *αναδειξὴν χρόνων*, a signification, or declaration of times, *Ecclus.* xliii. 6, and by its different phases so eminently serves this purpose? Comp. *Μην*.

To indicate, shew, signify, declare. occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28.

Μηποτε. An Adv. from *μη* denoting negation or interrogation, and *ποτε* at anytime. 1. Lest at any time, lest. Mat. iv. 6. v. 25. vii. 6. xxv. 9. "Lest there be not enough for us and you, go rather to them who sell, and buy for yourselves." So *Campbell*, who thinks there is no ellipsis, and observes that *δε* after *πορεύεσθε* is wanting in some MSS of principal note. But see the learned Translator himself, also *Wetstein* and *Griesbach* (Var. Lect.) the latter of whom rejects *δε* from the text. In Acts v. 39, either *βλέπετε*, See, beware, which is expressed Heb. ix. 17, may be understood before *μηποτε*, or else this word be connected with *εἰσατέ αὐτοὺς*, ver. 38, and the intermediate words may be read in a parenthesis. See *Bowyer*.

2. Whether. Luke iii. 15, where it signifies a doubt.

3. If so be, if perhaps. 2 Tim. ii. 25. Or, Perhaps, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 K. xviii. 27. for the Heb. particle *אולי*. *Ecclus.* xix. 13, 14. So *Arrian*, *Epictet.* lib. iii. cap. 22. p. 313. edit. *Cantab.* Τι *αν*, *αδεν* *εχετε* *ελευθερον*; ΜΗΠΟΤΕ *αδεν*. What then, have you nothing free? Perhaps nothing." And in this sense of Perhaps, *Kypke* (after *Alberti*) under-

stands it in Mat. xxv. 9; and produces several other instances of its being thus applied by the Greek writers.

Μηπω, An Adv. from *μη* not, and *πω* yet, which from Heb. *אם* or *עד* here.

Not yet, occ. Rom. ix. 11. Heb. ix. 8.

Μηπως, A Conjunction, from *μη* lest, and *πως* by any means.

Lest by any means, lest peradventure. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρος *ς*, *η*, either from *μερω* to divide, because the body is there divided or split as it were, or perhaps from the Heb. *מיר* nakedness, which from the V. *עיר* to make naked.

The thigh. occ. Rev. xix. 16.

Μητε, A Conjunction, from *μη* not, and *τε* and.

Neither, nor. Mat. v. 34—36, & al. freq.

ΜΗΤΗΡ, *τηρος*, by syncope *τηρος*, *η*. The Greek Grammarians deduce it from *μαω* to desire, on account of the intense *εργον* or natural affection which mothers bear to their offspring. But when it is considered that this word is found not only in the Greek and Latin, but, with little variation, in the * Northern languages, and even in the † Persic, it will appear more proper to derive it, as some learned men have done, from the Heb. *מא* a mother, by transposition, and adding the termination *της*. (Comp. under *Πατηρ*.) In the Doric dialect it is written *ματης*, whence Latin *mater*. And in *Æschylus* *Eumen.* lin. 896, the Scholiast explains *Μα* itself (which is merely *מא* inverted) by *Ματηρ* †.

1. A mother. Mat. i. 18. ii. 11. xix. 5, 12, & al. On Mat. xii. 50, we may observe, that *Andromache* in *Homer.* II. vi. lin. 429. after having related the deaths of her father, mother, and brothers, uses similar expressions with regard to her surviving husband, *Hector*,

Ἐκτορ, αὐτὰρ σὺ μοι εἶσι πατὴρ καὶ πότνια μήτηρ,
ἦδ' αἰγιόχοιο

Yet while my Hector still survives, I see
My father, mother, brethren, all, in thee.

POPE.

* MOTHER, *mater*; Anglo-Saxon *meoer*, *moor*, *moor*; *Alaman.* *muater*, *muoter*, *mu-*
der; *Dan.* *moder*; *Suec.* *moder*; *Belg.* *moeder*.
Junius Etymolog. Anglican.

† See Heb. and Eng. Lexicon in *תחת*, and comp. above under *Θυγατηρ*.

‡ See *Maittaire's* Dialects, p. 212, A.

II. It is applied to the *Jerusalem which is above*, i. e. to the celestial society to which all true Believers, as *spiritual sons*, belong. occ. Gal. iv. 26.

III.—To mystical Babylon, the mother of *whores* or *whoredoms* (for some copies read *πορνείων*), i. e. the author and promoter of idolatries. occ. Rev. xvii. 5. See the learned *Daubuz* on the place.

Μητι, An Adv. from *μη* denoting a question, and *τι* any thing.

1. It denotes a question asked, and answers to the Latin *Numquid?* *num?* *an?* *What—?* Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our Translators, as importing a negative interrogation, *Campbell* (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these *Qu?* For

2. Μητι γα seems to denote, literally, *What not truly*, or—at least, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See *Wetstein* and *Kypke*.

Μητις, —τινος, from *μη* denoting a question, and *τις* any one.

Any one? occ. John iv. 33. Comp. John vii. 48.

Μητρα, ας, η, from *μητηρ* a mother.

The womb, matrix. occ. Luke ii. 23. Rom. iv. 19.

Μητραλαας *, α, ο, Attic for *μητραλοιας*, which from *μητηρ* a mother, and *αλοιαω* to strike, smite, beat, and this from *αλοαω* to thresh.

A murderer, or rather, A smiter or striker of his mother. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. *Ammonius* De Vocum Differentiis, *Αριστοφανης*, Η ΜΗΤΕΡ' ΗΛΟΙΗΣΕΝ, η πατρος γναθον επαλαξεν. ΑΦ' ε και ΜΗΤΡΑΛΟΙΑΝ φασιν και ΠΑΤΡΑΛΟΙΑΝ, *Aristophanes*, "he hath either beaten his mother, or struck his father on the face, whence the terms *μητραλοιας* and *πατραλοιας*." See *Wetstein*.

Μιζ, ας, η. The feminine of *εις* one, which see. But it seems properly derived from *ια* fem. of *ιος* one, alone, (from

Heb. *אֶחָד* a being) with *μ* prefixed after the Hebrew manner.

ΜΙΑΙΝΩ, perhaps from the Heb. *נָמַח* to refuse, reject.

To pollute, defile, ceremonially. occ. John xviii. 28; morally and spiritually. occ. Tit. i. 15. Heb. xii. 15. Jude ver. 8. *Wetstein* on Tit. i. 15, cites from *Dionysius Halicarn.* ΜΙΑΙΝΕΙΝ ΤΗΝ 'ΑΥΤΟΥ ΣΥΝΕΙΔΗΣΙΝ, to defile his own conscience."

It is very frequently used by the LXX in both these senses, and generally answers to the Heb. *נָמַח* to pollute, defile.

Μιασμα, ατος, το, from *μειναισμαι*, 1 pers. perf. pass. Attic of *μιαινω*.

A pollution, defilement. occ. 2 Pet. ii. 20.

Μιασμος, ε, ο, from *μειναισμαι*, 1 pers. perf. pass. Attic of *μιαινω*.

A pollution, defiling. occ. 2 Pet. ii. 10, *Επιθυμια μiasμe*, lust of pollution, i. e. polluting lust, a hebraism. Comp. under *Διαλογισμος* I.

Μιγμα, ατος, το, from *μεινιγμαι*, 1 pers. perf. pass. of *μεινυμι* to mix.

A mixture. occ. John xix. 39.

Μεινυμι, either from *μισγω* to mix (from the Heb. *יָמַח* or *נָמַח* the same), or from *μειω* to mix, which may be from Heb. *מָלַח* to melt, dissolve.

To mix, mingle. occ. Mat. xxvii. 34.

Luke xiii. 1. Rev. viii. 7. xv. 2. I cannot forbear observing how remarkably the prophecy of our Blessed Lord, Luke xiii. 3, was fulfilled on the Jewish people, even before Jerusalem was formally besieged by *Titus*. The account *Josephus* gives of this matter, De Bel. lib. v. cap. 1. § 3. is enough to make one's blood run cold; for, after telling us that the Zealots were divided into two factions, one under *Eleazar*, who had made themselves masters of the inner court of the Temple and of the building itself, the other under *John*, who continued in possession of the outer courts; and that *John* was continually annoying *Eleazar's* party with his military engines; he adds, that although *John's* faction were like mad dogs in wickedness, yet they admitted into the Temple such as were inclined to sacrifice, and that these, though at their entrance they had solemnly deprecated the cruelty of the Zealots, yet were destroyed by them, as it were

* So *Eustathius* on *Homer*, Il. iv. p. 385, cited by *Wetstein* on 1 Tim. i. 9, spells it with an α, and not *μητραλαας* with an η.

were by the bye : Τα γὰρ ἀπο τῶν ὀργάνων βέλη, μέχρι τῆ βωμῆς καὶ τῆ νεῶς διὰ τὴν βίαν ὑπερφερμένα, τοῖς τε ἱερευσὶ καὶ τοῖς ἱερουργοῖς ἐνεπιπλεῖ καὶ πολλοὶ σπενσαντες ἀπο γῆς περὶ τὸν θιαυμον καὶ πασὶν ἀνθρώποις χάρον ἅγιον, πρὸ τῶν θυμάτων ἐπὶ αὐτοὶ, καὶ τὸν Ἑλλησι πασι καὶ βαρβάρους σέδασιον βωμον κατισπείσαν ἰδίῳ φονί. Νεκροὶς δὲ ἐπιχωρίοις ἀλλοφυλοὶ, καὶ ἱερευσὶ βέηλοι συνεφύροντο, καὶ παντοδαπῶν αἵμα πλωμάτων ἐν τοῖς θείοις περιβολοῖς ἐλιμναζέτο. For the darts were shot from the engines with such force that they reached the Altar, and even the Temple itself; and struck both the Priests and Sacrificers; so that many of those who had come thither from the extremities of the earth, out of regard to a place celebrated and esteemed holy among all mankind, did themselves fall before their sacrifices, and sprinkled with their own blood that altar which was revered by all, both Greeks and Barbarians. Then were the bodies of aliens mixed with those of Jews, and the bodies of the Priests with those of the profane, and the blood flowing from all kinds of carcasses stood in pools within the sacred precincts of the Temple."

ΜΙΚΡΟΣ, α, ον, Doric ΜΙΚΚΟΣ, from the Heb. קטן *to decay, grow poor or weak*; whence also the Latin *macies* leanness, and Eng. *emaciate*.

I. *Little, small*, in size or quantity. Luke xix. 3. 1 Cor. v. 6. Jam. iii. 5. Comp. Mat. xviii. 6, 10, 14.

II. *Little, short*, of time. Rev. vi. 11. Μικρον (χρονον *time* namely, which is expressed John vii. 33. xii. 45.), *A little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. ὅσος IV.—of distance, Μικρον, το, *A little, a little way*. Mat. xxvi. 39. Mark xiv. 35. Διαστημα *distance or space* is understood.

III. *Little, small*, in number. Luke xii. 32.

IV. *Little*, in dignity, *mean*, i. e. in appearance. Mat. x. 42. Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11.

V. *Little*, in age, *young*. Mark xv. 40. See *Vitringa* Observ. Sacr. lib. iii. cap. 3. § 17.

Μικροτερος, α, ον. Comparative of μικρος. *Less*, in size, dignity, or spiritual advantages. occ. Mat. xiii. 32. Mark iv. 31. Luke ix. 48. Mat. xi. 11. Luke vii. 28.

But observe, that in all these passages μικροτερος is used for the superlative μικροτατος *the least*. Comp. Μειζων I. and Ελεινος. On Mat. xi. 11, comp. Luke vii. 28. and see *Whitby*, *Wolffius*, and *Wetstein*.

ΜΙΛΙΟΝ, α, το,

A mile. occ. Mat. v. 41. It is a word formed from the Latin *mille a thousand*; for a Roman *mile* consisted *mille passuum* (see under Οργυια), of a *thousand* paces, each of which was nearly equal to five feet English. *Mille* may be probably derived from the Heb. מלא *to fill*. *Polybius*, as cited by *Strabo*, uses the same word *Μιλιον*. See *Raphelius* and *Wolffius*.

Μιμωμαι, εμαι, from μιμος *an imitator*, properly of the *scurrilous kind, a buffoon, a mimic*, so called perhaps from the Heb. מום *a blemish, a fault*; because the abilities of such persons are exerted chiefly in *mimicking* and exposing the *faults, foibles, and oddities* of men.

To imitate, follow, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John ver. 11.

Μιμητης, α, ο, from μιμηται, 3d pers. perf. of μιμωμαι.

An imitator, a follower. 1 Cor. iv. 16. Eph. v. 1, & al. In 1 Pet. iii. 13, ten MSS, two of which ancient, for μιμηται have ζηλωται, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and *Griesbach* marks it as perhaps the preferable reading.

Μιμησκω, from μιναω *to remind*, by prefixing the reduplicate syllable μι, and adding the termination σκω, as in διδασκω from δαω, γινωσκω from γνωω.

To cause to remember, to remind. Μιμνησκομαι, pass. *To be mindful, to remember*. occ. Heb. ii. 6. xiii. 2.

ΜΙΣΕΩ, ω, from the Heb. שנא *to reject, with disgust*, "ex odio reprobavit," *Mintert*, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Isa. xxxiii. 15. liv. 6.

I. *To hate*. Mat. v. 43, 44. Rom. vii. 15. Heb. i. 9, & al. But in Rev. ii. 15, observe that for ὁμισω the *Alexandrian* and another ancient MS, with many later ones, several ancient versions, and several printed editions, read ὁμισως, which read-

ing is approved by Grotius, Wetstein and Griesbach, the last of whom has received it into the text.

II. *To hate, comparatively, to postpone in love or esteem.* Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13, Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17.

Μισθόποδοσια, ας, ἡ, from μισθος a recompense, and αποδιδωμι to render.

A recompense, whether of reward, occ. Heb. x. 35. xi. 26.—or of punishment, occ. Heb. ii. 2.

Μισθόποδος, υ, ο, from μισθος a reward, and αποδιδωμι to render.

A recompenser, a rewarder. occ. Heb. xi. 6.

Μισθιος, υ, ο, from μισθος a reward, hire.

A hired servant, a hireling, whose condition was perhaps in many respects, worse than that of a household slave *. occ. Luke xv. 17, 19.

Μισθοομαι, εμαι, Mid. from μισθος hire.

To hire, to engage, to labour for wages. occ. Mat. xx. 1, 7.

ΜΙΣΘΟΣ, υ, ο, either from the Heb. חָבַל to incite, or from חָשַׁב to set, settle, appoint, with the formative מ prefixed, as denoting either what incites to labour, or what is an appointed price of it.

I. Properly, Hire, wages due for work done, Luke x. 7. 1 Tim. v. 18. Jam. v. 4.

II. A reward, recompense, in a good sense, though far exceeding the merit of the receiver. Mat. v. 12. x. 41. "It signifieth a reward of mere grace, as well as a hire or wages; and so the Apostle useth it plainly, Rom. iv. 4." Dr Fulk in Leigh's Crit. Sacr. In Jude ver. 11, construe μισθον with πλάνη—in the deception of Balaam's reward. Comp. 2 Pet. ii. 15, and see Wolfius.

III. A recompense of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See Blackwall's Sacred Classics, vol. i. p. 176.

Μισθωμα, αλος, το, from μεμισθαμαι, 1 pers. perf. pass. of μισθω to let out to hire.

A hired house. occ. Acts xxviii. 30. So Philo, cited by Wetstein, EN ΜΙΣΘΩΜΑΤΙ οικειν.

Μισθωτος, υ, ο, from μεμισθωμαι, 3 pers. perf. pass. of μισθω to let for hire.

A hired servant, a hireling. occ. Mark i. 20. John x. 12, 13.

* See Dr Powell's Disc. xiv. p. 231.

MNAA, μνα. Gen. μναας, μνας, ἡ.

The LXX use this word several times for the Heb. מָנַח maneh, whence it is evidently derived, and which, from Ezek. xlv. 12, seems in money to have been equal to sixty shekels, of which see under Αργυριον II. Luke xix. 13, 16, & al.

Μναομαι, μνωμαι, from the active μνω, ω, to remind, cause to remember, bring into another's memory, as the V. is used in Homer, II. xv. lin. 31. Odyss. iii. lin. 101, & al. which may not improbably be derived from the V. μνω to remain, which see; or from the Heb. מָנַח to withhold, retain, keep, keep still, as our Translators render it, Job xx. 13; whence also the old Latin meno to remember, whence memini, memor, memoro, &c. and Eng. memory, remember, and their derivatives.

I. To remember, retain or keep in mind or memory. Luke i. 4. 1 Cor. xi. 2. 2 Tim. i. 4. Also in a passive sense, To be remembered. Acts x. 31.

II. To recollect, call to mind. Mat. v. 23. xxvi. 75. John ii. 22. xii. 16, & al. In a passive sense, To be recollected, to be brought or come into remembrance. Rev. xvi. 19.

Μνηα, ας, ἡ, from μναομαι.

I. Remembrance. occ. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. Phil. i. 3. On the first text Wetstein cites from Isocrates the same phrase ΜΝΕΙΑΝ ΕΧΕΙΝ.

II. Mention. occ. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. ver. 4. In all which texts it is joined with the V. ποιεισθαι to make, as it often is in the same sense by the Greek writers. See Wetstein on Rom. i. 9.

Μνημα, αλος, το, from μεμνημαι, 1 pers. perf. of μναομαι.

A monument in memory of the dead, a tomb, a sepulchre. Luke xxiii. 53. On Mark v. 5. Luke viii. 27, see the following word.

Μνημειον, υ, το, from μνημα the same.

A monument, tomb, sepulchre. See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. The history of the Demoniacs in Mat. viii. 28, &c. is well illustrated by what we are told of the philosopher Democritus by Diogenes Laert. σημειων ενδιε και τοις ταφοις ενδιαιτων, that he frequented solitary places, and even lived some-

sometimes in *tombs*; and by *Lucian*, that καθεζομαι εαυτον εις ΜΝΗΜΑ, shutting himself up in a *tomb* without the gates (of the city) he there continued writing and composing both night and day." Philopseud. tom. ii. p. 495. See also *Wetstein* on Mat. viii. 28.

Μνημη, ης, η, from μνημαι, perf. of μναομαι.

I. *Remembrance, memory*. Thus used in the Greek writers. See *Scapula*.

II. *Mention*. occ. 2 Pet. i. 15, Την τωων μνημην ποιεισθαι, to make mention of these things; for thus the phrase τινος μνημην ποιεισθαι is used in the Greek writers, particularly *Herodotus*; nor can I find that it is ever applied in any other sense. See *Raphelius* and *Wetstein*. To these passages they have produced, I add from *Herodotus*, lib. i. cap. 15. ΑΡΔΥΟΣ — ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ, I will make mention of *Ardys*;" lib. ii. cap. 102. ΤΟΥΤΟΥ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ; and from *Lucian*, *Pseudomant.* tom. i. p. 859. Ἡμεῖς μὲν πολὺ ὠμότερον λεγόμεν ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ. We will make mention or speak of a much more horrid robber."

Μνημονευω, from μνημων mindful, which from μνημη.

It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember*. John xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Tim. ii. 8. On this last text *Wetstein* remarks, that both in *Demosthenes* and *Isocrates* the V. governs an accusative.

II. *To be mindful of*. Heb. xi. 15.

III. *To recollect*. John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention*. Heb. xi. 22. It is used in this sense also by the profane writers. See *Scapula's* *Lexicon*.

Μνημοσυνον, υς, το, from μνημων mindful, which from μνημη.

A memorial, "somewhat to preserve memory." occ. Mat. xxvi. 13. Mark xiv. 9. Acts x. 4. In which last passage there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16, where the LXX use the word μνημοσυνον for the Heb. זִכָּרוֹן a memorial, which denotes a

part of the bread-offering, including all the frankincense, which was ordered to be burnt on the altar, to be an offering made by fire for a sweet savour unto the Lord.

Μνησενω, from μναομαι to court for a wife, as the V. is frequently used by *Homer* (see *Odyss.* i. lin. 248, and *Odyss.* vi. lin. 34, 284.), which from μναομαι to remember, have in mind.

To court for a wife, nuptias ambio, sum proci. Pass. Μνησενομαι, To be courted, as the woman. Also, To be betrothed, or contracted in consequence of being courted. occ. Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Jud. xiv. 7. 8, it appears, that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. שָׂדָה to betroth, which see in *Kircher's* *Concordance*.

Μογιλαλος, υς, ο, η, from μογισ scarcely, hardly, with difficulty, and λαλος speaking. Speaking with difficulty, having an impediment in his speech, a stammerer. occ. Mark vii. 32, where see *Wolfius* and *Wetstein*.

Μογισ, Adv. from μογος labour, toil, which may be derived either from the Heb. יָבַד to grieve, or rather from יָבַד to labour, the formative מ being prefixed, and the י being changed into ו, as usual, q. d. מוֹבַד or מוֹבֵד.

Scarcely, hardly. occ. Luke ix. 39.

ΜΟΔΙΟΣ, υς, ο, from the Heb. מִדָּה to measure, and as Ns. מִדָּה and מִדָּה a measure; whence also Eng. *mete*, Latin *modus*, *moderor*, &c. and Eng. *mode*, *moderate*, &c. A measure of capacity, a bushel, or rather a peck; for the Roman *modius* did not much exceed this latter quantity. Some have supposed that this word is formed from the Latin *modius*; but *Grotius* observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for *Dinarchus*, says he, uses it. So *Scapula* and *Wetstein* in Mat. v. 15, cite χίλιοι μῶδιοι from *Dinarchus* in *Demosthen.* Comp. also *Kypke*, who observes that the word came from the Greeks to the Latins.

For proof that the ancients used sometimes to hide their burning lamps under bushels, or the like, see *Wolfius* and *Wetstein*.

Μοιχαλῖς, ἰδος, ἡ, from μοιχαομαι.

I. *An adulteress, a woman who commits adultery or whoredom.* occ. Rom. vii. 3. 2 Pet. ii. 14, *Having eyes μετὰ μοιχαλίδος full of adultery*, say our Translators, but literally *full of an adulteress*. So Plato, *Αυγὴς ΕΧΟΝΤΑ ΤΑ ΟΜΜΑΤΑ ΜΕΣΤΑ*, *Having his eyes full of light*; and *Σκοτὴς ΑΝΑΠΛΕΩΣ ΣΚΟΙΗι τὴς οφθαλμοῦς*, *should have his eyes full of darkness*; and Moschus, coming still nearer to the expression of the Apostle, *Idyll. ii. lin. 18*, where he is speaking of *Europa*, who had seen two women so plainly in her sleep, that when awake

—Αμφοτέραις δὲ

Εἰσὶτι πεπλημενοῖσιν ἐν ὀφθαλμοῖσιν εἶχε γυναῖκας.

Still had she both the women in her eyes.

Thus *Elsner*, whom see. *Doddridge* remarks, that “there is a prodigious strength in the expression of St Peter; it properly signifies, says he, their having an adulteress continually before their eyes.” Yea, I think, it imports their having their eyes so taken up with or full of her, that they could see nothing else. Thus *Æcumenius*, *Οὗτοι γὰρ οφθαλμοῦς ἔχοντες ὁδὸν ἄλλο βλέπουσιν ἢ μοιχαλίδας*, *For, though these men have eyes, yet they see nothing but adulteresses*. Comp. *Kypke*.

II. *An adulteress, in a spiritual sense, a woman who transfers her best affections from God to the world.* occ. Jam. iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called *γενεὰ μοιχαλῖς an adulterous generation*. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. *Doddridge* interprets *γενεὰ μοιχαλῖς* “a spurious race degenerated from the piety of their ancestors;” but I find no proof that *μοιχαλῖς* ever signifies *spurious*. See *Swicer Thesaur.* under *Γενεὰ* IV.

Μοιχαομαι, ωμαι, from μοιχος.

I. *To commit adultery, strictly and properly so called.* occ. Mat. v. 32, twice. (comp. Lev. xx. 10.) Mat. xix. 9, (latter part.) Mark x. 11, 12.

II. *To be guilty of adultery, by causing another to commit it.* Mat. xix. 9, (former part.) Mark x. 11. The former text runs thus, *But I say unto you, that whosoever*

shall put away his wife, unless for whoredom, and marry ἄλλην another woman, μοιχᾷται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a second wife, while the first was living; for *polygamy* was, without doubt, permitted to the *Israelites*, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of *Elkanah*, 1 Sam. i. and of *King Joash*, 2 Chron. xxiv. 1—3. Comp. 2 K. xii. 2. Yea, the Mosaic Law actually provides for cases of a supposed *polygamy*, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and according to a case which must have often happened, even enjoins it, Deut. xxv. 5—10. How then was the man mentioned Mat. xix. 9, *guilty of adultery*? I answer, *by causing his former wife to commit it*; as our Saviour had explained himself, Mat. v. 32. So *Clemens Alexandrinus*, Strom. xi. interprets the former μοιχᾷται in Mat. xix. 9, by ἀναγκαζέει μοιχευθῆναι *forces to commit adultery*; and indeed two Greek MSS, referred to by *Wetstein*, for this μοιχᾷται read ποιεῖ αὐτὴν μοιχευθῆναι, *makes her commit adultery*; but this I take to be a gloss from Mat. v. 32.

Mark x. 11, *And he saith unto them, Whosoever shall put away his wife, and marry another woman, μοιχᾷται is guilty of adultery ἐπ’ αὐτήν.* This text is to be interpreted in the same manner as Mat. xix. 9; though it must be owned, that the concluding words ἐπ’ αὐτήν render it more difficult and embarrassing. But since we meet with no such words either in Mat. xix. 9, or Luke xvi. 18, there is some cause to suspect their genuineness in Mark, and accordingly they are omitted in three of the later Greek MSS cited by *Wetstein*; and what is more material, the ancient *Syriac* version, whose authority is at least equal to that of any one Greek MS now extant, has entirely dropt them. If however it be thought proper to retain them, they must, I think, be rendered, *in respect of her, i. e. of the former wife; namely, as in Mat. by causing her to commit adultery.* And to confirm

confirm this interpretation, it may be observed, that in the *Alexandrian* MS, edit. *Woide*, there is a *point* or *stop* between *μοιχαται* and *ἐπ' αὐτήν*; as if the sense were indeed complete with the former word, but the latter were added by way of explanation, or limitation.

Μοιχεία, ας, ἡ, from *μοιχος*.

Adultery. occ. Mat. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19.

The whole story of the *woman taken in adultery*, ἐν μοιχείᾳ, from John vii. 53, to viii. 11, inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS, or not in this part of St John's Gospel, or it is noted as dubious. *Wetstein* accordingly marks it as what ought to be expunged, and *Griesbach*, as probably to be omitted. On the other hand, much the greater number of MSS retain the passage. *Mill* thought it authentic, and Bp. *Pearce* in his Notes defends it against the objections of *Wetstein*. And to the authors here mentioned, together with *Wolfius* and *Campbell* in his Note on John viii. 1—11, I refer the reader for further satisfaction.

Μοιχεύω, from *μοιχος*.

I. *To commit adultery*. Mat. v. 27. xix. 18, & al.

II. Transitively with an accusative, *To commit adultery with, to debauch*, a woman. occ. Mat. v. 28. So *Lysias*, p. 4. edit. *Taylor*, 4to. ΕΜΟΙΧΕΥΕΝ—ΓΥΝΑΙΚΑ ΤΗΝ ΕΜΗΝ; and *Lucian* De Merc. Cond. tom. i. p. 506. ΜΟΙΧΕΥΩΝ τὴν ἀδελφῆς τὴν ΓΥΝΑΙΚΑ, *Committing adultery with his brother's wife.*"

Μοιχεύομαι, Pass. *To be debauched, commit adultery*, as a woman, *mœchari*. occ. John viii. 4; where *Wetstein* cites from *Plutarch*, τὴν μητέρα ΜΟΙΧΕΥΟΜΕΝΗΝ ΕΠ' ΑΥΤΟΦΩΡΩ; ΚΑΤΑΛΑΒΩΝ; and from *Ælian*, ΜΟΙΧΕΥΟΜΕΝΗΝ ΓΥΝΑΙΚΑ ΕΠ' ΑΥΤΟΦΩΡΩ; λαβών.

III. *To be guilty of adultery, by causing another to commit it*. Luke xvi. 18, former part. Comp. under *Μοιχεύομαι* II. *To commit spiritual adultery*, i. e. *be guilty of idolatry*, occ. Rev. ii. 22.

ΜΟΙΧΟΣ, ος, ὁ, from the Heb. *למכר* *to press, compress*. See Ezek. xxiii. 3, in the Heb.

I. *An adulterer*. occ. Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4.

II. *An adulterer*, in a spiritual sense. occ. Jam. iv. 4. Comp. *Μοιχαλὶς* II.

Μολις, Adv. from *μολος* *labour*, which may be by transposition from the Heb. *למכר* *to labour, toil*.

Scarcely, hardly, with difficulty. Acts xiv. 18. xxvii. 16. 1 Pet. iv. 18, & al.

ΜΟΛΟΧ, ὁ, Heb.

Moloch Heb. *מלך* *THE King*; for which the LXX use *Μολοχ*, 2 K. xxiii. 10. Amos v. 26; *Μολοχ* *Βασιλεῖ*, *Moloch the King*, Jer. xxxiii. 35; and *Αρχοντι*, *the Ruler*, Lev. xviii. 21. xx. 2, 3, 4. occ. Acts vii. 43. It is the name of an idol worshipped by the *Ammonites*, 1 K. xi. 7, and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 K. xxiii. 10, who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of *brass*, sitting upon a *throne* of the same metal, adorned with a *royal crown*, having the head of a *calf* (or *steer*), and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate, that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." *Calmet*. "It appears from the substance of this idol, which was * *brass* or *copper*, from its having the head of a *calf* or *steer*, the *animal* emblem of *fire*, from its being divided into *seven partitions* (or according to others † having *seven* chapels before it) answering to the

* Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

† See *Hyde's Religio Veterum Persarum*, cap. v. p. 134. edit. 1700.

seven planetary spheres or orbits, and from the horrid rites performed to it, that it was intended as a representative of the *Solar Fire*. This is further confirmed by its name *Ἥλιος King*; for as a *King*, in his political capacity, acteth where he is not, by means of others, so the *Solar Fire* in this system doth, in some sense, act where it is not, by means of the *light* which it is continually sending forth, and putting in motion. Add to this, that the *apparent spring* of physical action is in the *Fire* *."

With regard to that horrid, but *general* custom among the Heathen, of offering *human sacrifices*, and particularly *children*, to *Moloch*, *Κρόνος* or *Saturn*, the reader may, among some curious particulars, find enough to make his blood run cold in the † authors cited in the note. He would also do well to consult at first hand, *Porphyry De Abstinentiâ*, lib. ii. cap. 53, & seqt. and *Eusebius's Præparat. Evangel.* lib. iv. cap. 16, 17. The last mentioned author quotes from *Diodorus Siculus*, lib. xx. a passage so remarkable to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by *Agathocles*, Tyrant of Sicily: They imputed this calamity, says *Diodorus*, to *Cronus* or *Saturn's* fighting against them; for whereas they used in former times to *sacrifice the best of their own children* to this god, they had lately offered such chil-

dren as they had privately purchased and brought up; and an enquiry being made, some of those who had been sacrificed were found to have been supposititious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the god: In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons who were accused of irreligion gave up themselves willingly (*ἐκασίως ἑαυτὰς ἑδοσαν*), to the number of no less than three hundred. *Ἦν δὲ παρ' αὐτοῖς ἀνδρείας Κρόνου χαλκῆς, ἐκείλακος τὰς χεῖρας ὑπὲρ [ἐκείλαμενας] ἐπὶ τῆς γῆς, ὥστε τὸν συνίθνητα (read ἐπὶ ἰθνητα) τῶν παιδῶν ἀποκωλυεσθαι (read ἀποκωλυεσθαι) καὶ πίπτειν εἰς τὴν χάσμα πληρὴν πυρός.* For they had a brazen statue of *Saturn* stretching out his hands towards the ground, in such a manner that the child placed within them tumbled down into a pit full of fire." Thus *Diodorus*, whose description of the idol, and of the manner of these infernal sacrifices, it may be remarked, differs somewhat from the Rabbinical account above cited. And indeed what can be more probable than that, at different places and times, there should be some variations in both those respects?

ΜΟΛΥΝΩ, perhaps from the Heb. *לִמְוֶה* polluted, defiled. (*Ezek. xxxvi. 23.*) which from the V. *לִמְוֶה* to pollute, &c.

To pollute, defile. occ. 1 Cor. viii. 7. Rev. iii. 4. xiv. 4.

Μολυσμος, ε, ο, from *μολυσμαι*, 1 pers. perf. pass. Attic of *μολυναι*.

Pollution, defilement. occ. 2 Cor. vii. 1.

Μομφη, ης, ῆ, from *μυμομφα*, perf. mid. of *μυμοφμαι*, to blame, complain.

Complaint, cause of complaint, quarrel. occ. Col. iii. 13. The phrase *μομφὴν εἶχειν* is used by *Euripides* and other Greek writers in the same sense. See *Welstein*.

Μονη, ης, ῆ, from *μειμονα*, perf. mid. of *μεινω* to remain, dwell, or immediately from the Heb. *מִוֶּנֶה* or *מִוֶּנֶה* a dwelling, habitation.

A mansion, habitation, abode. occ. John xiv. 2, 23; where *Kypke* cites the phrase *ΜΟΝΗΝ ΠΟΙΕΙΣΘΑΙ* for remaining, dwelling, from *Thucydides* and *Josephus*.

More-

* Heb. and Eng. Lexicon in *Ἥλιος*.

† *Plutarch De Superstit.* towards the end. *Parker's Bibliotheca Biblica* on *Leviticus*, p. 286, & seqt. *Jenkin's Reasonableness of Christianity*, vol. i. p. 339. 3d edit. Dr *H. More's* Explanation of Grand Mystery, book iii. cap. 14, &c. *Cæsar's Comment.* lib. vi. § 15. and *Cluverius's* and *Montanus's* Notes: *Rollin's Account* of the Carthaginian Religion in his *Ancient History*, vol. ii. *Universal History*, vol. xvii. p. 257, 262, 266, 268, 292. *Picart's Ceremonies and Religious Customs*, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. *Leland's Advantage and Necessity of Christian Revelation*, part i. ch. 7. p. 181 of the 4to. and p. 167, &c. of the 8vo. edit. *Millar's Hist. of Propagation of Christianity*, vol. i. p. 181, &c. 257, 262. vol. ii. p. 211, 214, 217, 220. *Mallet's Northern Antiquities*, vol. i. p. 132, &c. Capt. *Cook's Voyage to Pacific Ocean*, Introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

Μονογενής, εὖς, ὅς, ἡ, from *μονος* only, and *γενω* or *γενω* to beget.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage *Isaac* is called *Abraham's only-begotten son*, in respect of his issue by *Sarah*. Comp. Gen. xxii. 2.

II. It is applied to *Jesus Christ*, the *only-begotten Son of God*. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously* some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in *Christ*, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35. (יְהוָה בֶּרֶךְ Son of the ALEIM, Dan. iii. 25. Comp. John x. 36); and as *no other man* was thus *begotten*, was the *only-begotten Son of God* †. And, according to John i. 18, though *no one* (ὁὐδὲς) *had seen God at any time*, yet *this only-begotten Son, who is in the bosom of the Father*, i. e. “not only the special object of the Father’s love, but who is admitted to his most secret counsels ‡,” *he hath declared him*.

Μονον, Neut. of *μονος*, applied adverbially. *Only*. Mat. v. 47. viii. 8. It is used in elliptical expressions, Gal. ii. 10. v. 13, as *Raphelius* shews it is likewise by *Polybius* and *Arrian*. Comp. *Wolfius*. Οὐ μόνον δὲ, *And not only*, followed by *ἀλλὰ καὶ* but *also*, implies an amplification of what precedes, and may frequently be rendered as in our Translation, *And not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So *Hoogeveen* on *Vigerus*, De Idiotism. cap. viii. sect. 8. reg. 23. cites from *Cebes's Picture*. “That fortune is wont δαυχι πολλαπλασια αὐθις δὲ ἀφελισθαι, αἱ δὲ δίδωκεν· ΟΥ ΜΟΝΟΝ ΔΕ, ΑΛΛΑ ΚΑΙ τὰ προὔπαρχοντα, to give men many things, and again to

* Bp Bull Jud. Eccles. Cathol. cap. v. p. 313—317. edit. Grabe. Dr Waterland, Importance of Doctrine of the Trinity, p. 241, &c. 2d edit.

† Bp Pearce on John i. 14, explains the *only-begotten of the Father*, by “the *only-begotten Son of the Father*, ch. iii. 18.” Adding, “No man was ever born into the world as *Jesus* was, according to Mat. i. 20, and Luke i. 35.

‡ Campbell, in Note on John iii. 13.

take them away, and not only these, but also what they before had.” Kypke on Rom. v. 3, renders the whole phrase Οὐ μόνον δὲ, ἀλλὰ καὶ—by *Quin imo, quod majus est—Yea, what is more*, and produces *Philo* and *Lucian* thus applying it.

Μονος, η, ον, from *μεινονα* perf. mid. of *μεινω* to remain.

I. *Alone, only, single*. Mat. iv. 4, 10. Luke xxiv. 18. Σὺ μόνος (not μόνον) παροικῶν ἐν Ἱερουσαλὴμ, καὶ ἐκ ἐγνώης—; *Art thou alone a stranger, or, Art thou the only stranger, in Jerusalem, and knowest not, &c.?* So *Wetstein* (whom see) cites from *Dio*, Σὺ ἀρὰ, εἶπε, ΜΟΝΟΣ ἀνηκοὸς ἐστὼν, αἱ πάντες ἰσασιν: *Are you, pray tell me, the only person who never heard of what all the world knows?*”

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. So of things, Luke xxiv. 12, κείμενα μόνα, *lying by themselves*.

Μονοφθαλμος, α, ὁ, from *μονος* single, and *οφθαλμος* an eye.

Having but one eye. occ. Mat. xviii. 9. Mark ix. 47.

Μονω, ω, from *μονος*.

To leave alone. Μονομαι, αμαι, pass. *To be left alone, to be destitute*. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See *Wetstein* and *Kypke*.

ΜΟΡΦΗ, ης, ἡ, perhaps from the Heb. מוֹרֵמָה appearance, and מַצֵּה aspect.

Outward appearance, form, which last word is from the Latin *forma*, and this, by transposition, from the Doric *μορφα* for *μορφη*. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7, where the 6th verse refers not, I apprehend, to *Christ's being real and essential God*, or *JEHOVAH* (though that *HE IS SO is the Foundation of Christianity*), but to *His glorious appearance, as God*, before, and under, the *Mosaic dispensation*. See *Whitby* and *Doddridge*, and comp. *Isos* III.

The LXX use it Isa. xlv. 13, for the Heb. הַבְּנִית *fashion, form*, and Job iv. 16, for מוֹרֵמָה *a delineation, similitude*.

Μορφω, ω, from *μορφη*.

To form. occ. Gal. iv. 19.

Μορφωσις, ιος, att. εως, ἡ, from *μορφα*.

I. *A form, delineation, sketch, draught, summary*. occ. Rom. ii. 20, where see *Whitby* and *Doddridge*.

II. 4

II. *A form, outward appearance.* occ. 2 Tim. iii. 5, where some understand the words in Sense I. See *Wolffius* on both texts, and *Suicer* Thesaur. in *Μορφωσις*.

Μοσχοποιω, ω, from *μοσχος* a calf, and *ποιω* to make.

To make a calf. occ. Acts vii. 41.

ΜΟΣΧΟΣ, υ, ο. *Homer* uses this word as an adjective, Il. xi. lin. 105, *ΜΟΣΧΟΙΣΙ* λυγροῖσι with *tender, flexible* twigs; and this seems its primary meaning; whence it afterwards came to denote *young, tender* animals of the beeve kind. *Μοσχος*, as applied to a *twig* or *shoot*, seems very naturally deducible from the Heb. *יָצַח* to draw out in length, protract.

A calf, a steer, a young bullock. Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.)

Μουσικος, υ, ο,

A musician, a player on a musical instrument. occ. Rev. xviii. 22. This word is, no doubt, derived from *Μυσα* a *Muse*. Of these, according to the Greek mythology, there were *nine*, the tutelar goddesses of all polite and useful arts; hence some deduce their name from the Heb. *מוֹסֵר* discipline, instruction: But * *Abbé Pluche* with more probability brings these fabulous deities from *Egypt*, and observes, that the *nine* emblematical figures which were exhibited among the Egyptians to denote the *nine* months during which that country was freed from the inundation, had each some instrument or symbol peculiar to the business of the month, as a pair of compasses, a flute, a mask, a trumpet, or &c.; that all these images were designed to point out to the people what they were to do; and to ascertain their use they were called *Muses*, *Μυσαι*, i. e. drawn out or delivered from the waters or inundation, from the Heb. *יָצַח* to draw out, which word is in this view applied to *Moses*, who received his name from it, Exod. ii. 10; that the Greeks, who adopted this group of emblems, as so many goddesses, either thought they were already furnished with the peculiar marks of each of the fine arts, or took care to furnish them therewith, and then gave them Greek names agreeable to their own idle fancies about them, and thus threw a new disguise over the truth.

* See Hist. du Ciel, tom. i. p. 312, &c. and *Boyse's Pantheon*, p. 67, 2d edit.

Μοχθος, υ, ο, from *μογος* labour, toil. See under *Μογισ*.

Toil, travel, afflictive or wearisome labour. It is more than *κοπος*, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8.

ΜΥΕΛΟΣ, υ, ο.

The marrow. occ. Heb. iv. 12, where, as the learned † *Dr Smith* has justly remarked, "we are to understand not *medulla ossium, the marrow of the bones*, but *medulla spinalis, the marrow of the back, or spinal marrow*; for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those *nervous fibres* whereof the muscles and tendons, which direct the motions of the joints, are ‡ principally composed. *Scapula* observes, that *Sophocles* and the tragic poets use *μυελον λευκον* for the *brain* (of which the *spinal marrow* is the continuation), that the *medical writers* call the *brain* *μυελος εγκεφαλιτης*, and the *spinal marrow* *μυελος ραχιτης*. The Etymologist derives *μυελος* from *μυω* to hide; but it may perhaps be from the Heb. *מָלַא* filling, because it fills the bony cavities wherein it is contained; so the Latin *medulla* is so called *quod in ossibus media sit*, because it is in the middle of the bones.

Μυω, ω, *Eustathius* deduces it from *μυω* to shut, namely, the *mouth*, because the initiated were *μυειν το σωμα, και μη εμφανειν α μεμνηται*, to shut their mouths, and not discover what they were taught in the mysteries. Comp. *Καμνω*,

To initiate into sacred mysteries. occ. Phil. iv. 12, where the Apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term *μυω* peculiarly relates. See the passages cited by *Wetstein* on the place.

Μυθος, υ, ο, from *μυω* to instruct.

I. *A word, a speech.* Thus used in the profane writers.

† *King Solomon's Portraiture of Old Age*, p. 29, 3d edit.

‡ See *Boerhaave's Institut. Medic.* § 393—399, edit. 3tia.

II. In

II. In the N. T. *A tale, a fable, a fiction.*

1 Tim. iv. 7. 2 Pet. i. 16, & al. *Wetstein* on 2 Pet. i. 16, cites from *Galen* πιθανοις—ΗΚΟΛΟΥΘΗΣΑΝ ΛΟΓΟΙΣ, they have followed plausible accounts," and from *Josephus*, *Procem.* in *Ant.* § 4. the very phrase τοις ΜΥΘΟΙΣ ΕΞΑΚΟΛΟΥΘΗΣΑΝΤΕΣ.

ΜΥΚΑΟΜΑΙ, *ωμαι.*

Properly, *To low, or bellow, as a beeve.* It is plainly formed from the sound, like the Latin *mugio*, and the Eng. *to moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beeves*; whence *Quintilian* calls it *mugientum literam*, the *mooing or bellowing letter*. But *μυκαομαι* in the only passage of the N. T. wherein it occurs, namely, *Rev.* x. 3, is used for the roaring of a lion; and *Plutarch*, *De Solert. Animal.* tom. ii. p. 972. D. speaking of young lions hunting for prey, says, *Καν λαβωσιν οτιαν ανακαλεσθαι, ΜΟΣΧΟΥ ΜΥΧΗΜΑΤΙ το βρυχημα ποιωντες ομοιον.* If they catch any thing they call (the old lions) by making a roar like the bleating of a calf." *Theocritus*, *Idyll.* xxvi. lin. 21, has ΜΥΚΗΜΑ ΛΕΑΙΝΗΣ for the roar of a lioness. And *Oppian*, *Cyneget.* lib. iv. seems to confound *μυχασθαι* with *βρυχασθαι*, which latter properly denotes a lion's roaring, when he says,

ΜΥΚΑΤΑΙ ΒΡΥΧΗΜΑ *πικρῶτερον* ———

A horrid roar he bellows. ———

See more in *Bochart*, vol. ii. 287, and 732.

Μυκλιζειω, from *μυκλιη* the nose, nostril; which from *μυσσω* to blow, clear from *mucus* by blowing, *mungo*, *emungo*, and this from the Heb. *מצץ* to press, squeeze, (see *Prov.* xxx. 33, in Heb.), whence also the French *moucher*. Or else perhaps *μυκλιη* may be from the Heb. *מוק* a mocking, *Ps.* xxxv. 16, where the LXX render *מוק מוקי מוקי* mockers, or makers of mock, by *εξεμυκλισταυ μυκλισταυμον*. From Heb. *מוק* may also be derived the Greek *μωκος*, *μωκω*, &c. which signify derision, *MOCK*.

To mock, properly *to sneer*, *to shew contempt by looks*, and particularly by contracting the nose or nostrils; for, as is observed by *Quintilian*, lib. xi. cap. 3, § 4,

edit. Rollin, "*Naribus derisus, contemptus, fastidium significari solet.* By the nostrils we are apt to shew scorn, contempt, disgust." Hence *Horace* drolly expresses sneering by *naso suspendere adunco*, lib. i. sat. 6. lin. 5. (*Comp.* lib. i. sat. 3. lin. 29, 30.) So *Persius*, sat. i. lin. 40.—*Rides—et nimis uncis Naribus indulges.* (*Comp.* sat. v. lin. 91.) So we speak of turning up the nose at a thing; in the same sense. *Μυκλιζεομαι*, pass. *To be mocked, eluded.* occ. *Gal.* vi. 7.

Μυλικος, η, ον, from *μυλος*.

Belonging to a mill. occ. *Mark* ix. 42.

ΜΥΛΟΣ, η, ο, from *μυλη* a mill, or immediately from the Heb. *מל* or *מול* to cut off or to pieces; whence also the Latin *mola*, and Eng. *mill*, *meal*.

A mill-stone. occ. *Mat.* xviii. 6. *Luke* xvii. 2. *Rev.* xviii. 21, 22, where *comp.* *Jer.* xxv. 10, and observe that "in the East they [usually] grind their corn at break of day; and that when one goes out in a morning, one hears every where the noise of the mill." See more in *Harmer's Observations*, vol. i. p. 250, &c.

Μυλων, ωτος, ο, from *μυλη*. See under *Μυλος*.

A place where corn is ground with a hand-mill. occ. *Mat.* xxiv. 41.

Μυριας, αδος, η, from *μυριοι*.

I. *A myriad*, i. e. ten thousand. *Acts* xix. 19. *Comp.* ch. xxi. 20.

II. *A vast or indefinitely great multitude.* *Luke* xii. 1. *Comp.* Heb. xii. 22. *Jude* ver. 14, with his holy myriads, of angels namely, as in the preceding text.

Μυριζω, from *μυρον*.

To anoint with aromatic or odoriferous ointment. occ. *Mark* xiv. 8. This V. is used both by *Aristophanes*, and *Athenæus*. See *Wetstein*.

Μυριοι, αι, α. It is derived from *μυριος*, which, with the difference only of a grammatical accent, signifies *infinite*, *immense*, *innumerable*, and may be deduced from *μυρω* to divide, since such a multitude may be divided into numerous parts. *Ten thousand.* occ. *Mat.* xviii. 24. 1 *Cor.* iv. 15. xiv. 19. On 1 *Cor.* iv. 15, *Wetstein* and *Kypke* shew that the word is, by the Greek writers, used like the Latin *sexcenti*, six hundred, for an indefinitely large number. *Wetstein* cites from *Philo*, ΜΥΡΙΟΙ ΔΙΔΑΣΚΑΛΟΙ.

ΜΥΡΟΝ

MYPON, μ, το.

An aromatic, odoriferous ointment. Galen, cited by Wetstein on Luke vii. 46, says μυρον is properly oil, in which any aromatic is mixed. The name seems to be from the Heb. מִרְרָה myrrh, which was a principal ingredient in such compositions. Mat. xxvi. 7, & al. Comp. under Αλαδωστρον, and see Campbell on Mat.

Μυστηριον, μ, το, either from μυστης a person initiated in sacred mysteries, which from μωω to initiate, or immediately from the Heb. מְסֻמֵּר hidden, from the V. סָתַר to hide.

A mystery.

I. It denotes in general somewhat hidden, or not fully manifest. Thus 2 Thess. ii. 7, we read of το μυστηριον της ανομιας, the mystery of iniquity, which began to work in secret, but was not then completely disclosed or manifested. Josephus has a similar phrase. ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ a mystery of wickedness, which he applies to Antipater's crafty conduct to ensnare and ruin his brother Alexander. De Bel. lib. i. cap. 24. § 1. Menander, p. 274. lin. 671, edit. Cleric. uses μυστηριον for a secret. ΜΥΣΤΗΡΙΟΝ ος μη καταιπης το φιλον, Tell not your secret to a friend."

II. * "Some sacred thing hidden or secret, which is naturally unknown to human reason, and is only known by the revelation of God." Thus 1 Tim. iii. 16, Great is the mystery of godliness: God was manifest in the flesh, justified by the spirit, &c. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the Apostle—Particulars indeed, which it would never have entered into the heart of man to conceive (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus manifested are intelligible, as facts, to the meanest understanding. When the Apostle styles this mystery of godliness *μυστηριον* great, he seems plainly to allude to the famous Eleusinian mysteries †, which were dis-

* "Rem occultam seu arcanam sacram, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione & patefactione Dei." Suicer Thesaur. in Μυστηριον II. 2.

† For a good account of the heathen mysteries, and particularly of the Eleusinian, see Leland's

tinguished into μικρα και μεγαλα, small and great, the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer Thesaur. in Μυστηριον II. 2. a. b. In like manner the term μυστηριον, Rom. xi. 25. 1 Cor. xv. 51, denotes what was hidden or unknown till revealed; and thus the Apostle speaks, 1 Cor. xiii. 2, of a man's understanding all mysteries, i. e. all the revealed truths of the Christian religion, which is elsewhere called the mystery of faith, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to speak mysteries, 1 Cor. xiv. 2, it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he thereby edified himself, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6, we read of the wisdom of God in a mystery, even the hidden wisdom, which (ver. 8.) none of the princes of this world knew, yet, says the Apostle, we speak or declare this wisdom; and (ver. 10) he observes, that God had revealed the particulars whereof it consisted to them by his Spirit. So when the Apostles are called Stewards of the Mysteries of God, 1 Cor. iv. 1, these mysteries could not mean what was unknown to them; because to them it was given to know the mysteries of the kingdom of God. Mat. xiii. 11: Yea the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful Stewards they were to dispense or make them known to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2, St Paul mentions his praying for his converts that their hearts might be comforted, εις επιγνωσιν το μυστηριου το Θεου, και Πατρος και το Χριστου, to the knowledge of the mystery of God, even of the Father and of Christ: for thus I think the passage should be translated (comp. επιγνωσις): But if with our Translators we render επιγνωσιν acknowledge-ment, still the word μυστηριον can by no means exclude knowledge; for this is life eter-

Advantage and Necessity of the Christian Revelation, part i. ch. 8, and 9, and Macknight's Pref. to Ephesians, sect. 7.

nal, saith our Lord, John xviii. 3, *that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* And lastly, whatever be the precise meaning of the *mystery of God*, mentioned Rev. x. 7, yet it was something he had declared *ἐνεγγλίσαι*, to his servants the *Prophets*. Comp. Amos iii. 7.

III. The word *μυστήριον* is sometimes in the writings of St Paul applied in a peculiar sense to the *calling of the Gentiles*, which, Eph. iii. 3—9, he styles *the mystery*, and *the mystery of Christ*, which in other generations was not made known to the sons of men, as it is now revealed to his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body (with the Jews namely), and partakers of his promise in Christ, by the gospel. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes a *spiritual truth couched under an external representation or similitude*, and concealed or hidden thereby, unless some explanation be given. Thus Rev. i. 20, *the mystery*, i. e. the spiritual meaning, of the seven stars—*The seven stars are the Angels of the seven churches.* So Rev. xviii. 5, *And upon her forehead a name written, Mystery, Babylon the Great.* i. e. *Babylon* in a spiritual sense, *the mother of idolatry and abominations*; and ver. 7. *I will tell thee the mystery or spiritual signification of the woman.* Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32, and their respective contexts. I think proper to observe, that I have above carefully taken notice of all the passages of the N. T. in which the term *μυστήριον* mystery occurs; and this I have the rather done, because a *most unscriptural and dangerous* sense is but too often put upon this word, as if it meant somewhat *absolutely unintelligible*, and *incomprehensible*. A strange mistake! since in almost every text wherein *μυστήριον* is used, it is mentioned as something which *is revealed, declared, shewn, spoken, or which may be known or understood.* Theodotion uses this word, Dan. ii. 18, 19, 27—30, 47. iv. 9, for the Chald. *ἔκρυπτον*, which denotes not a thing *unintelligible*, but a *secret*. In the same sense it is applied in the Apocryphal Books. See Tobit. xii. 7. Judith. ii. 2. Ecclus. xxii. 22. xxvii. 16, 17. 21. 2

Mac. xiii. 21; and is also used for *sacred or divine mysteries*, Wisd. ii. 22. vi. 22; and for the *mysterious rites or ceremonies* of false religion, Wisd. xiv. 15, 23.

The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T. or in the Apocrypha *.

Μυωπαζω, from *μυειν* τὰς ὀφθαλμούς, *shutting the eyes*. See *Μυεω* and *Καμμυω*.

To shut, wink, or close the eyes against the light. Thus the word is explained by the learned Bochart, vol. ii. 31, 32, where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μωλωψ, ὀψος, ὅ, from *μωλος* a battle, fighting, and ὀψ an appearance. *Μωλος* is from *μολος* labour, particularly of a military kind, fighting, which see under *Μολις*.

A wound made in war, also a wale, welt, or welk, i. e. the mark left on the body by the stripe of a scourge. So the Etymologist, *Μωλωψ*—ἡ ἐκ πολέμου γενομένη πληγή—κυρίως γὰρ μωλωπες λεῖπονται τοῖς ἐκ βοείων λαβρῶν πληγαῖς. In the latter sense it is plainly used Ecclus. xxviii. 17, *Πληγὴ μαστιγῆς ποιεῖ μωλωπας*, "*The stroke of the whip maketh marks in the flesh.*" Eng. Translat. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24.

Μωμεομαι, ἔμασι, from *μαμεος*.

To blame, find fault with. occ. 2 Cor. vi. 3. viii. 20.

ΜΩΜΟΣ, σ, ὅ, from the Heb. *מִמָּה* a spot, for which the LXX have frequently used this Greek word.

A spot, blemish, disgrace. occ. 2 Pet. ii. 13.

Μωρζινω, from *μωρος* insipid, foolish, which see.

I. *Μωρζινομαι*, Pass. spoken of salt, *To lose its savour, to become insipid.* occ. Mat. v. 13, (where see Wetstein). Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the salt's losing its savour, is well illustrated by Mr Maundrell †, who

* Long since the above was written, in the first edition, I saw Dr Campbell's comment on this word, in his Prelim. Dissertat. ix. part i, which the reader may do well to consult.

† Journey to the Euphrates.

tells us, that in the *Valley of Salt* near *Gebul*, and about four hours journey from *Aleppo*, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie : I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had *perfectly lost its savour*, as in *Mat. v.* The innermost, which had been connected with the rock, retained its savour, as I found by proof." *Machnight's* Note on *Mat. v. 13.* Dr *Shaw*, *Travels*, p. 148, takes notice of a similar circumstance in *Barbary*. "*Jibbel Had-deffa*, says he, is an entire mountain of salt, situated near the eastern extremity of the *Lake of Marks*. The salt of it is of a quite different quality and appearance from that of the *Salinæ*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the *parent rock-salt*; it may very properly be said *to have lost*, if not all, yet a great deal at least, *of its original savour*."

II. *To make foolish, infatuate.* occ. *Rom. i. 22.* *1 Cor. i. 20.*

Μωρία, ας, ή, from μωρος.

Foolishness, folly. occ. *1 Cor. i. 18, 21, 23. ii. 24. iii. 19.*

Μωρολογία, ας, ή, from μωρος *foolish*, and λογος *a word, speech*.

Foolish talking. occ. *Eph. v. 4.*

Μωρος, ς, ο, ή, from μη *not*, and ορω *to excite*, which from *Heb. 77* the same.

I. *Not exciting the sensation of taste, tasteless, insipid.* Thus it is used by *Hippocrates*, lib. ii. *De Diæt. cap. 27*, 'Οκοσα υἱσιν φουσιν εχαι, και ψυχρον, και ΜΩΡΗΝ, —Such as are of a moist, cold, and *insipid* nature."—So *Dioscorides*. lib. iv. 'Ριζαι γευσσμενων ΜΩΡΑΙ, *Roots insipid to the taste.*"

III. By an obvious and easy transition from the bodily taste to the mind, *Foolish, silly, stupid, insulus.* See *Mat. vii. 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9. Μωρον, το, Foolishness, folly. 1 Cor. i. 25.*

III. It denotes *A wicked, graceless abandoned wretch*. This is agreeable to the style of the *Old Testament*, where *fools* frequently mean *wicked, profligate persons*. See *2 Sam. iii. 33. xiii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. Mat. xxiii. 17, 19.* And observe, that in these latter passages our blessed Saviour spake in his *prophetic* character (*comp. ver. 14, 15.*); and therefore, in whatever sense we take the word μωροι, he was guilty of no violation of the former precept, which was levelled against bitter expressions of *causeless anger* in our *ordinary conversation*.

N.

N

N, ν, *Nu.* The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numerical character, ν is used for the fifth decade, or *fifty*. In the old *Cadméan* alphabet it answered to the *Hebrew* and *Phenician Nun* in name, order, and

N A Z

power; but in both its forms, N and ν, it rather resembles the *Phenician* than the *Hebrew* letter, though indeed not very like either.

Ναζωραιος, ς, ο.

I. *A Nazarene*, i. e. a native or inhabitant of the town of *Nazareth*, and also, *A Nazarite*.

Nazarite. Both these senses of the word are, I apprehend, referred to in that famous passage of St Mat. ch. ii. 23, *And he (Joseph) came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He (Christ) shall be called, i. e. * he shall not only be esteemed and called, but he shall really be, Ναζωραῖος.* Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant* of *Nazareth*, and it was expressly predicted that he should be *born* at *Bethlehem*: But as *Nathanael* objected, John i. 47, *Can any good thing come out of Nazareth?* (comp. John vii. 41, 42, 52), so we find the Jews calling our Saviour *Ναζωραῖος* or *Nazarene* in contempt, John xviii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion from our Lord's abode at *Nazareth*, to apply the epithet of *Ναζωραῖος* to him in this *opprobrious* sense, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a *contemptuous* and *reproachful* manner †: But this is not all; for by the observation in St Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt* and *reproach*. And accordingly in the greater number of passages wherein the title *Ναζωραῖος* or *Ναζαρενός* is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders *Ναζωραῖος* in Mat. ii. 23, by *Nazaræus*, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Lam. iv. 7. of that version; and the Greek word answering to the Heb. נָזִיר, and to the Eng. *Nazarites*, is spelt with an *ω*, *Ναζωραῖος*, in *Theodotion's* version of Amos ii. 12, as in Mat.

The *Nazarite*, the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and ‡ many of the qualifications ascribed

to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite*. It was then in effect foretold, not by *one*, but by the *Prophets* in general (δια τῶν Προφητῶν, as St Matthew says), that Christ should not only be *despised* and *rejected* of men, but also that, notwithstanding this contempt and ill-treatment, he should be the § real *Nazarite*, the great *Anti-type* of that emblematic character. “|| So that whilst the Jews and Romans were calling him in contempt *Ναζωραῖος* and *Ναζαρενός*, the *Nazaræan* and *Nazarene*, the providence of God was at the same time pointing him out as the *true Nazarite*, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or the City of *THE Nazarite*: Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, ὁ *Ναζωραῖος*, the expected *King of the Jews*, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20.”

Dr Clarke, on the Gospels, thus paraphrases Mat. ii. 23. “And there (i. e. in *Galilee*) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite*: As the Prophets had foretold that he should *be*, in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of *Samson*, as a type of Christ: *He shall be a Nazarite from the womb.*” On which text of Judges the Doctor subjoins this Note: “This place, though scarce taken notice of by Commentators, seems to be more immediately respected by the Evangelist than those where only the word נָזִיר or נָזִיר is used in different senses.” Thus Dr Clarke. *Diodati*, however, not to mention others, had, in his Italian Translation, taken very particular notice of Judg. xiii. 5; and on the expression, *by the Prophets*, Mat. ii. 23, has the following Annotation, which I submit to the reader's considera-

* Comp. Καλῶ IV.

† See *Whitby* on Mat.

‡ See an ingenious Treatise entitled, *The Creation, the Ground-work of Revelation*, &c. printed at *Edinburgh*, 1750, p. 60, & seqt.

§ See *Wetstein* on Mat. ii. 23, and the learned *Spearman's* Letters on the LXX, &c. Let. III. p. 257, & seqt.

|| See *Heb.* and *Eng. Lexicon* under נָזִיר II.

tion and judgment : " These words, says he, are not found any where else, except in Judg. xiii. 5, concerning *Samson* : who in many particulars of his life was a figure of Christ : and it is credible that the Prophets, in their teaching, taught that the true *Samson* of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient *Nazarites*, Num. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear its name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. *Ναζωραῖοι, οἱ*, *Nazarenes* or *Nazaræans*. A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenes* to this day. occ. Acts xxiv. 5.

NAI. An Adverb.

1. Of affirming, *Verily, indeed, yea*. Mat. v. 37. xi. 26. Luke xi. 51. xii. 5. 2 Cor. i. 18, 19, 20. & al.

2. Of assenting, *Yea, yes*. Mat. ix. 28. xiii. 51. Comp. John xi. 27. Rev. xxii. 20. In both the above senses *ναί* may be deduced from the Heb. *נָהִיָה* *it is, or is become or done*, which is the Niph. of *הָיָה* *to be*, from which verb, by the way, the Eng. *yea* appears to be derived, as *yes* from *יֵשׁ* *it is*.

3. Of beseeching, *I pray, or beseech thee*. Mat. xv. 27. Mark vii. 28. Philem. ver. 20. In this last sense *ναί* seems a plain derivative from the Heb. *נָא* of the same import ; and thus it is used in the purest Greek writers : " *Ναὶ πρὸς τῶν Θεῶν*, I entreat you *by our gods*, is both in *Euripides* and *Aristophanes*," says *Blackwall*, *Sacred Classics*, vol. i. p. 143.

Ναός, ο, ὁ, from *ναίω* *to dwell, inhabit*, which from Heb. *נֹדָה* the same. The Heb. N. *נֹדָה* is used for God's habitation, 2 Sam. xv. 25.

I. A temple, properly the building where God dwelt, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9. and *Campbell* there. Comp. 1 K. viii. 13. Ps. xxvi. 8. cxxxii. 14, and *Κατοικεῖω* III, and *Kypke* on Mat. xxvii. 5.

II. The silver *Nazoi* of Diana, mentioned Acts xix. 24, seem to have been a kind of *models* made in silver of her famous temple at Ephesus. See *Raphelius, Wolfius, Wetstein* and *Doddridge* on the place.

III. The body of Christ is called a Temple, not only because in it dwelt all the fulness of the Godhead *bodily* (Col. ii. 9.), but also because that *indwelling* of the divinity, and its blessed effects in reference to man, were *typified* by the furniture of the Jewish tabernacle and temple. See this latter point particularly proved in *Catcott's Sermons*, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Christ*. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. The church of Christ is termed a Temple, because a habitation of God through the Spirit. Eph. ii. 21. (comp. ver. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4, where see *Macknight*. So Christians are called the Temple of God, because the Spirit of God dwelleth in them, or because their body is the Temple of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

NΑΡΔΟΣ, ο, ὁ, from the Heb. * *נָרַד* the same for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14.

" *Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender : It puts forth a long small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*." Thus *Calmet*. And † *Brookes*, describing this aromatic as it comes to us, says, " *Indian spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron ; the taste is bitter, acrid, and aromatic, and the smell agreeable ‡." occ. Mark xiv. 3, (where see *Wetstein*.) John xii. 3.

Ναυάριον, ον, from *ναύς* a ship, and *αἶω* to break.

To suffer shipwreck. occ. 2 Cor. xi. 25.

* Comp. under *Κινάμωμον*.

† Nat. Hist. vol. vi. p. 16.

‡ For a further account of the *Nardus Indica*, or *Spice-nard*, which is a kind of aromatic grass, see Dr *Blanc* in *Philosophical Transactions*, vol. lxxx. part 2.

1 Tim.

1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus *Cebes* in his *Picture*, p. 33, edit. *Simpson*, says of foolish and wicked men, ΝΑΥΑΓΟΥΣΙΝ, ἐν τῷ βίῳ, *They suffer shipwreck in life.*" See other instances in *Wetstein* and *Kypke*.

Ναυκληρος, α, ὁ, from ναυς *a ship*, and κληρος *a lot*.

An owner of a ship. occ. Acts xxvii. 11. This word is common in the Greek writers. See *Wetstein*.

ΝΑΥΣ, αος, ἡ, accus. ναυν, either from the Heb. נִי or נִינִי *a ship* (to one or other of which words ναυς when used in the LXX constantly answers), or from Greek ναω *to move, swim*, which from Heb. נָע *to move, agitate*.

A ship. occ. Acts xxvii. 41.

Ναυτης, α, ὁ, from ναυς *a ship*.

A sailor, q. d. a ship-man. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίας, α, ὁ, from νεαν the same, which from νεος *new, young*.

A young man. occ. Acts vii. 58. xx. 9. xxiii. 17, 18, 22.

Νεανισκος, α, ὁ. See Νεανίας.

A young man, a youth. Mat. xix. 20, & al. Comp. Mark xvi. 5. In Mark xiv. 51. οἱ νεανισκοι probably means *the soldiers*, as *Campbell* renders it, and as the Greek word often signifies in *Polybius* and the correspondent *N. Juvenes* in the Latin writers. See *Raphelius* and *Leigh's Critica Sacra*. The LXX use οἱ νεανισκοι for the Heb. חַיְלֵי הַנְּעָרִים in the sense of *soldiers*, Gen. xiv. 24. But in Mark xiv. 51, three ancient MSS, with the Syriac, Vulg. and other ancient versions, omit οἱ νεανισκοι, *Mill* was inclined to think them a Scholion, and *Griesbach* has marked them as what ought probably to be omitted. *Michaelis*, however, *Introduct.* to N. T. vol. i. p. 311, edit. *Marsh*, defends their genuineness on account of the peculiar harshness of St Mark's usual style.

Νεκρος, α, ον, from νεκρς the same, which from the Heb. נָכַח, particip. Pahul, if used, of the V. נָכַח *to smite, kill*; or else νεκρος may be deduced immediately from Heb. נָכַח; whence also the Latin *neco* to kill, *noceo* to hurt, and Eng. *nocent, noxious, innocent, &c.*

I. *Dead, naturally.* Mat. x. 8. xi. 5, & al. freq. But observe, that in Mat. x. 8,

νεκρς εἰσέρχεται are wanting in very many MSS. so that *Wetstein* marks them as words that ought to be expunged, and *Griesbach* omits them in his text. "This part of Jesus's instructions to his twelve Apostles, says Bp. *Pearce*, is omitted in a multitude of Greek MSS, and probably it never came from *Matthæw's* pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15, where that Evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1, takes no notice of it. See also Mark xvi. 18, and Luke x. 19, 20."

On Luke xv. 24, see *Kypke*.

II. *Dead, spiritually, dead in sin, separated from the vivifying grace of God, or more distinctly, having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal.* Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead works*, i. e. such as are performed by those who are *dead in sin*. Heb. vi. 1. ix. 14.

III. Νεκρος τῇ ἀμαρτίᾳ, *Dead unto, or by, sin.* Rom. vi. 11. Comp. under Ἀποθνήσκω II.

IV. *A dead faith*, Jam. ii. 17, 20, 26, is a faith unaccompanied with good works, and therefore unprofitable, ver. 16, 17; and unable to justify, ver. 20, 21; and save, ver. 14.

V. Sin is said, Rom. vii. 8, to have been *dead*, without the law, i. e. *apparently dead and inoperative*.

Νεκρωω, ω, from νεκρος.

To make, as it were, dead, to mortify, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νεκρωσις, ιος, ἡ, from νεκρωω.

I. *A putting to death.* occ. 2 Cor. iv. 10, *Always carrying about in the body τῇ νεκρωσιν the putting to death of the Lord Jesus*, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11, and 1 Cor. xv. 31, and see *Suicer's Thesaur.* under Νεκρωσις II. 4.

II. *Deadness.* occ. Rom. ix. 19.

NEMΩ.

To distribute, assign, administer, regulate, govern. It may be deduced either from the Heb. נָעַם *to be pleasant, agreeable*, which is the consequence of regularity and order, or rather by transposition from נָתַן *to distribute, &c.* This V. however, occurs not in the N. T. but is inserted on account of its derivatives and compounds.

Νῆος, α, ον. The learned Damm, Lexic. col. 1577, derives it from the V. νῆω *to move, agitate*, which from Heb. נָע the same. Comp. Νεωω. So the Heb. נָעַר *a youth, a young man*, is from the V. נָעַר *to move, move briskly, agitate*, on account either of the activity and vigour, or of the unsettledness, of that age of life.

I. Young, in age. Tit. ii. 4. Homer often uses the word in this sense.

II. New, as wine. Mat. ix. 17. Mark ii. 22, & al.

III. The New Man, as opposed to the Old, Col. iii. 10, denotes that Christian temper and disposition which is the consequence of a man's being renewed in knowledge after the image of his Creator, and which is called by St Peter a divine nature, 2 Ep. i. 4. So a new mass, 1 Cor. v. 7, signifies a mass, i. e. a society of men, different from, and more excellent than, a former; and the new dispensation, Heb. xii. 24, means the Christian, in contradistinction from the old, Mosaic or Sinaitical one.

Νεοσσος, α, ο, from νῆος young.

A young bird, a chicken. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8, where δύο νοσσοὺς περιστερῶν answers to the Heb. שְׁנֵי בְנֵי יוֹנָה literally *two sons of a pigeon*.

Νεότης, ητος, η, from νῆος young.

Youth, age or time of youth. So Hesychius, ἡ τῶν νέων ἡλικία. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12, where see Wetstein.

Νεοφυτος, α, ο, from νῆος new, and φυτος planted, from φυω, which see.

Properly, Newly planted; hence in the N. T. it denotes one who is but lately converted from judaism or heathenism to christianity, and newly implanted in the church. Chrysostom explains it by νεοκαταχρητος newly instructed, i. e. in the Christian religion. occ. 1 Tim. iii. 6.

ΝΕΥΩ, from the Heb. נָוַה *to move, shake*.

To beckon, nod, to make a sign by moving the head or eyes. occ. John xiii. 24, (where see Doddridge.) Acts xxiv. 10.

Νεφέλη, ης, η, either from νεφος the same, or from the Heb. נָפַל *to fall*, because clouds fall down or descend in showers. A cloud. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude ver. 12. On Luke xii. 54, comp. 1 K. xviii. 41, &c. and see Harmer's Observations, vol. iii. p. 16, &c. On 2 Pet. ii. 17, observe that fifteen MSS, three of which ancient, for νεφελαι read και ομιχλαι and mists, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1, see below Σκηνοω III. and Heb. and Eng. Lexic. in נָבַח.

ΝΕΦΟΣ, εος, ες, το. The Greek Lexicon-writers derive it from νε not, and φως or φως light; which derivation Scapula observes, is confirmed by Plutarch: But may it not be better deduced from the Heb. נָפַח *to shake out, spread abroad*, as rain? See Ps. lxxviii. 9, or 10, in Heb. and Eng. Marg.

I. A cloud, properly so called.

II. A vast or infinite multitude or number. occ. Heb. xii. 1. Comp. Isa. lx. 8. So in Homer, Il. iv. lin. 274, (comp. Il. xvi. lin. 66, and Il. xxiii. lin. 133.) we have

— Ἄμα δὲ ΝΕΦΟΣ ἔπαιτο ΠΕΖΩΝ.

A cloud of heroes blacken'd all the ground.

POPE.

Which Virgil imitates as usual, Æn. vii. lin. 793,

Insequitur nimbus peditum.—

But Homer in the passage above cited pursues the comparison in a beautiful simile, which the reader may see in the original, or in lin. 314, &c. of Pope's Translation. So Herodotus, lib. viii. cap. 109, cited by Raphelius, ΝΕΦΟΣ τοσούτον ἀνθρώπων, so great a cloud, i. e. multitude of men. See more in Wetstein, Kypke and Suicer Thesaur. in Νεφος.

ΝΕΦΡΟΣ, α, ο.

A rein or kidney. The learned Damm, Lexic. col. 2556, derives it from νέω new, fresh, and φέρω to bring; because the kidneys are perpetually secreting fresh urine, and so bring it to the bladder. But perhaps it may be better deduced

duced from the Heb. נָחַשׁ to shake out, applied to rain, Ps. lxxviii. 9, or 10; because the kidneys, and particularly the *papillæ renales**, by a wonderful apparatus shake out or distil (exstillant, Boerhaave) into the renal pelves, the urine to be thence conveyed through the ureters to the bladder. And as experience shews that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the reins or kidneys, (see Ps. lxxviii. 21. Prov. xxiii. 16), so from their retired situation in the body, and their being hidden in fat, νεφροί is used in the N. T. for the most secret thoughts and affections of the soul. occ. Rev. ii. 23, where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9, or 10. xxvi. 2. Jer. xi. 20. xvii. 10.

Νεωκορος, α, ο, η, from νεως Attic for νεος, a temple, and κοριω to sweep clean, which perhaps from the Heb. כָּרַח to cut off, or כָּרַח to smooth.

Properly, A person dedicated to the service of some god or goddess, and whose peculiar business it was to sweep the temple and keep it clean, Ædituus, a kind of sexton; so that when the chancellor of Ephesus calls the whole city Νεωκορον of the great goddess Diana, he strongly expresses how devoted they were to her service, and how gladly they performed even the meanest offices that had relation to her worship. Comp. Ps. lxxxiv. 10. Raphaelius further observes, that not only the city of Ephesus, but other cities also, were by the Heathen actually entitled νεωκοροι of their gods or goddesses. Josephus in like manner tells his countrymen, that God delivered their fathers εὐνοτα ΝΕΩΚΟΡΟΥΣ, to take care of his temple." De Bel. lib. v. cap. 9. § 4. occ. Acts xix. 35. See also Doddridge and Wetstein on the text.

I add from *An Essay on Medals*, printed for Dodsley, and cited in the *Critical Review* for September 1784, p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, almost perpetual, of the title ΝΕΩΚΟΡΟΣ to the names of certain cities. The word is

* See Boerhaave Institut. Med. § 351—356. edit. 3tæ.

equivalent to the Latin Ædituus, and will, in spite of my reader's smile, bear the English interpretation of churchwarden. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power."

Νεωτερισκος, η, ον, from νεωτερος.

Youthful, incident to youth. occ. 2 Tim. ii. 22; where the Vulg. juvenilia youthful, and Syriac version, נַחְלִילֵי נַחְלִילֵי of youth. And though the Adj. νεωτερισκος be a word of rare occurrence in the Greek writers, yet Wetstein on the text cites Josephus applying it in the sense here assigned, Ant. lib. xvi. cap. 11, § 7, where he speaks of the αυθαδειας ΝΕΩΤΕΡΙΚΗΣ, και βασιλικης οησεως of the youthful insolence (juvenili arrogantia, Hudson) and royal pride" of Herod's sons, which occasioned his putting them to death. Comp. Suicer Thesaur. in επιθυμια, and Wolfius on 2 Tim. ii. 22, where "the Apostle, says Macknight, does not mean sensual lusts only, but ambition, pride, love of power, rashness and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid."

Νεωτερος, α, ον, Comparative of νεος young.

I. Younger. 1 Tim. v. 1, 2, 11. Comp. Luke xxii. 26.

II. Young, i. e. in comparison of the age of man. occ. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job xxiv. 5. Jer. i. 6, 7, & al. for the Heb. נָעַר a young man, a youth; and so Cebes in his Picture.

NH. An Adverb.

1. Of affirming or affirmative swearing, with an accusative following, By, per. occ. 1 Cor. xv. 31, where see Wetstein and Kypke, who remarks that in the Greek writers Νη is generally followed by Διαι Jupiter, or the name of some other of their gods. In this sense it may be derived from the Heb. הִנֵּה it is, or is done. Comp. Ναι.

1. Of denying, Not. It is thus used only in composition, and seems a corruption of the Heb. אֵין not.

Νητω, either from νηω, the same, which from

from *נח* to move, agitate, or immediately from the Heb. *נחש* to stretch out, extend. To spin. occ. Mat. vi. 28. Luke xii. 27.

Νηπιαζω, from *νηπιος*.

To be a child or infant. occ. 1 Cor. xiv. 20.

Νηπιος, *ε*, *ο*, from *νη* not, and *επω* to speak, just as the Latin *infans*, from *in* not, and *fans* speaking. It is used by *Homer* as an adjective in the expressions *νηπιος υιος*, *νηπιος παις*, an infant son; *νηπιος παεις* occurs also in the prose writers.

I. Properly, *An infant, a child not yet able to speak plain*. occ. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see *Macknight* on Heb. ii. 6.

II. *A child, a young person under age*, whom our law likewise calls an infant. occ. Gal. iv. 1. Comp. ver. 3.

III. *A child, a babe*, in ignorance and simplicity. occ. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Ps. xix. 7, or 8. cxvi. 6. cxix. 130, for the Heb. *יחיד* simple. So *Didymus's* Scholion in *Homer*, II. ii. lin. 31, explains *Νηπιος* by *αφρων*, *ανοητος*, unwise, foolish. Comp. *Kypke* on Mat.

IV. *A babe in Christ, a person weak in faith, and but a beginner in the divine life*. occ. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

Νησιον, *ε*, *το*. A diminutive from *νησος*. *A small island, an islet*. occ. Acts xxvii. 16.

Νησος, *ε*, *η*, from *ναιω* to swim, which from *נח* to move, agitate. To this etymology of *νησος* from *ναιω* *Dionysius* seems to allude in his *Periegesis*, lin. 7, 8, edit. *Wells*,

Εἰ δὲ πῶς τὸν παραφρενῆται ἐνὶ θαλάσῃ,
ἦντι ΝΗΧΟΜΕΝΟΝ κικλησκίται οὐνομα ΝΗΣΟΣ.
But if a small country appears swimming, as it were, in the sea, it is called *νησος*."

So the Latin name *insula* is derived from being in *salo*, in the sea.

An island. Acts xiii. 6. xxvii. 26, & al.

Νηστιας, *ας*, *ος*, from *νηστειω*.

I. *A fasting, an abstaining from food*. Mat. xvii. 21. 2 Cor. vi. 5. xi. 27. In 1 Cor. vii. 5. twelve MSS, six of which ancient, together with the Vulg. and several old versions omit the words *τη νηστία και*—which omission is approved by *Mill*, *Ben-gelius*, and *Bp Pearce*, and those words are by *Griesbach* rejected from the text.

II. *A solemn fast, a time of solemn fasting*.

occ. Acts xxvii. 9, where it seems to mean the *fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6, and see *Wolfius*, *Doddridge*, *Wetstein* and *Kypke* on Acts.

Νηστειω, from *νηστιας*.

To fast, abstain from food. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

Νηστιας, *ιος*, att. *ιας*, *ος*, *η*, from *νη* not, and *εσθιω* to eat.

Fasting. occ. Mat. xv. 32. Mark viii. 3.

Νηφαλιος, or *Νηφαλιος*, *ε*, *ος*, *η*; for in the several texts where the word occurs the MSS vary. See *Wetstein* and *Griesbach*, who prefers the former spelling. It is derived from *Νηφω*, which see.

Sober both in body and mind, *vigilant*. occ. 1 Tim. iii. 2, 11. Tit. ii. 2. *Hesychius* explains *νηφαλιος* by *νηφοντες*, *μη πιπρωκοτες*, *sober, not having drunk*.

Νηφω, from *νη* not, and *πιω* or *πωω* to drink.

I. *To be sober*, as opposed to drunkenness. occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with *γρηγορειω* to watch, so it sometimes signifies

II. *To be watchful, vigilant, attentive*; because as *sleep* is the usual companion of drunkenness, so is *vigilance* of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7.

ΝΙΚΑΩ, *ω*, from Heb. *נכח* to smite, which in the O. T. often implies *victory* in war.

I. *To conquer, overcome*, properly in an outward and temporal sense. See Luke xi. 22.

II. *To overcome, spiritually*. See John xvi. 33. Rom. xii. 21, where see *Kypke*. 1 John ii. 13. v. 5. Rev. ii. 7, 17. In Rev. ii. 26. iii. 12, 21, the nominative *ο νικων* is put *absolutely*, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See *Raphelius* and *Wolfius*. I add from *Plato's* *Apol. Socrat.* § 6, edit. *Forster*, *και διαλεγομενος αυτω εδοξε μοι ετις ο αναγ*—And talking with him, this man seemed to me—"Phædon, § 29, speaking of the soul, 'Ο ΑΦΙΚΟΜΕΝΗ, υπαρχει ΑΥΤΗ, Whither coming, it happens to her." See *Forster's* Index, under *NOMINATIVUS*.

III. To

III. *To overcome*, in a judicial sense, *to gain or carry one's cause*. occ. Rom. iii. 4. This application of the word is usual in the purest Greek writers. See *Wetstein*.

IV. *To prevail*. Rev. v. 5, where see *Vitranga*.

Νίκη, ης, ἡ, from νικᾶω.

Victory. occ. 1 John v. 4, where it signifies *the means or instrument of victory*.

Νίκος, εος, υς, το, from νικᾶω.

Victory. occ. Mat. xii. 20. 1 Cor. xv. 54. 55, 57.

Νίπλη, ης, ὁ, from νίπω *to wash*.

A large ewer or cistern for washing the feet. occ. John xiii. 5.

Νίπλω, and Mid. Νίπλομαι, from νιφω or νιφω *to wet*, which perhaps from Heb. נָפַץ *to shake out, spread abroad*, as rain, Ps. lxxviii. 9 or 10. Comp. Νιφός.

To wash. It is spoken of some part of the body, as of the hands, Mat. xv. 2. Mark vii. 3.—the feet, John xiii. 5, 6, 10, & al.—the face, Mat. vi. 17. (comp. Gen. xliii. 31, in LXX.)—the eyes, John ix. 7, (where comp. ver. 6, and see *Campbell*.) 11, 15. *Homer* applies this word to the hands, *Odyss.* ii. lin. 261, & al.—to the feet, *Odyss.* xix. lin. 356, 376, τῶ σε ποδάς νίψω.

Νοεω, ω, from νοος *the mind*.

I. *To agitate, revolve, or turn about in the mind, mente agito, to consider, ponder*. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14.

II. *To understand*. Mat. xv. 17. John xii. 40. Rom. i. 20.

III. *To think, conceive*. Eph. iii. 20.

Νοημα, ατος, τό, from νοεω.

I. *A thought, conception of the mind*. occ. 2 Cor. x. 5; where *Kypke*, however, understands it, according to sense II, of the *counsels or contrivances* of the enemies of the Gospel.

II. *A device, contrivance*. occ. 2 Cor. ii. 11.

III. *The understanding, the mind*. occ. 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

Νόθος, υς, ὁ, ἡ, perhaps from νη or νω *not*, and εθος *custom*; for though it was not any matter of reproach among the Greeks to have υἱες νόθους by their concubines, besides their children by the principal wife, yet this was *not very usual* among them, *a bastard, spurious, of illegitimate birth*. occ. Heb. xii. 8.

Νομεν, ης, ἡ, from νομα, perf. mid. of νομω, *to distribute, feed*, as a shepherd his flock.

I. *Pasture*, properly of cattle. occ. John x. 9, where it is spoken figuratively of the *sustenance of God's holy word and spirit*, by which the soul is *nourished* to everlasting life and happiness.

II. Νομεν εχειν, *To eat*, as a gangrene or mortification, literally *to have pasture or food*. occ. 2 Tim. ii. 17. *Raphelius* shews, that *Polybius* applies ΝΟΜΗΝ ποιεῖσθαι to *ulcers* in the same sense; and *Galen*, cited by *Wetstein*, says, that the Greek Physicians usually called σήπι-δονωδη ἕλκα gangrenous ulcers, ΝΟΜΑΣ. I add from *Josephus*, De Bel. lib. vi. cap. 2, § 9, speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the Temple: Καθαπερ σηπομενε σωματος, αποκοπτον τα προσελημενα μελη, φθανοντες την εις το προσω ΝΟΜΗΝ. They did, as it were, from a body now putrefying cut off the limbs which were first seized, to stop the *eating or spreading* of the mortification."

Νομιζω, from νομος *law*.

I. *To establish by law*.

II. Because what the legislator *thinks* right and fit *is established by law*, hence it signifies, *To think, be of opinion*. Mat. v. 17. xx. 10, & al. On 1 Tim. vi. 5, we may observe, that *Josephus* has a similar expression, De Bel. lib. ii. cap. 21, § 1. Αρετην ἡσμενος την απατην, *Thinking deceit virtue*. Νομιζομαι, *To be thought, supposed*. occ. Luke iii. 23, where see *Campbell*.

III. Since what is *established by law* soon becomes *customary*, hence Νομιζομαι, pass. *To be customary, or agreeable to custom*. occ. Acts xvi. 13, 'Ου νομιζετο προσευχειναι, where an oratory was accustomed to be, or rather where there was an oratory according to the custom, namely, of the Jews. The profane writers frequently use the V. in the sense of *being accustomed or usual*. See *Whitby*, *Elsner*, and *Wolffius*. But Bp. *Pearce* on Acts xvi. 13, says, "The word νομιζεσθαι often signifies, as it seems to do here, what the laws or magistrates of a country allow," and he accordingly renders the Greek words, "where an oratory was by law al-

lowed to be." For an instance of such allowance, see under Περσευχη II.

Νομικος, η, ον, from νομος.

I. Of, or concerning, the law, legal. occ. Tit. iii. 9.

II. Νομικος, υ, ο. A lawyer, a person who professed to be skilful in the law of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) Luke x. 25, & al. "Whether there be any difference between Lawyers and Scribes, or whether they are words perfectly synonymous, I cannot say: perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, book i. ch. 4, § 3. And that these two terms are not entirely coincident, Campbell Prelim. Dissertat. p. 697, whom see, appears very justly to infer from Luke xi. 45, 46.

III. In Tit. iii. 13, Macknight observes that Νομικος may mean a Roman Lawyer.

Νομιμως, Adv. from νομιμος lawful, which from νομος.

Lawfully, according to law. occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see Raphelius and Wetstein, who cite the same phrase ΝΟΜΙΜΩΣ ΑΘΛΕΙΝ from Arrian, Epictet. lib. iii. cap. 10.

Νομισμα, ατος, το, from νομισμαι perf. pass. of νομιζω to establish by law.

Money, coin, whose value is settled by law, q. d. lawful money. occ. Mat. xxii. 19.

Νομοδιδασκαλος, υ, ο, from νομος the law, and διδασκαλος a teacher.

A doctor or teacher of the law of Moses. occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7.

Νομοθεσια, ας, η, from νομος a law, and θις an appointing, establishing.

An appointment or ordaining of a law. occ. Rom. ix. 4; where Kypke remarks, that "all the prerogatives of the Jews, here enumerated by the Apostle, are universal, and extend to the Jews of all times, especially to those then living; and that therefore by Νομοθεσια is here to be understood, not so much the promulgation of the law, which belonged only to the Mosaic age, as the law itself, i. e. the whole system of his laws. And he shews that this is not an unusual sense of Νομοθεσια, which is so applied by Dionysius Halicarn. and Diodorus Sic. as we add it likewise is in 2 Mac. vi. 23.

Νομοθετω, ω, from νομος a law, and τιθημι to establish, ordain.

I. To make, establish, or ordain a law, to ordain by law. Thus Josephus applies the V. active, Cont. Apion. lib. i. § 31. Νομοθετοιμαι, υμαι, pass. To be established, as it were, by law. occ. Heb. viii. 6. So Lucian, Timon. tom. 1. p. 85. Ταυτα --ΝΕΝΟΜΟΘΗΤΗΣΘΩ, Let these things be fixed, as it were, by law."

II. Νομοθετοιμαι, υμαι, pass. To receive, or be instructed in, a law. occ. Heb. vii. 11.

Νομοθετης, υ, ο, from νομοθετω.

A legislator, lawgiver. occ. Jam. iv. 12.

Νομος, υ, ο, from νομομα perf. mid. of νομω, either in the sense of distributing, assigning, because the law assigns to every one his own; or in that of administering, because it administers all things either by commanding or forbidding.

I. A law in general. Rom. iv. 15. v. 13.

II. And most frequently, The divine law given by Moses, and that whether moral, ceremonial, or judicial. See inter al. Mat. v. 17, 18. vii. 12. xxiii. 23. Luke ii. 22. John vii. 51. viii. 5. Hence it sometimes signifies the Books of Moses or the Pentateuch containing that law, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3,) but sometimes the Old Testament in general, as John x. 34. (comp. Ps. lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isa. xxviii. 11.) Rom. iii. 19.

III. The gospel, or gospel method of justification, is called the law of faith, as opposed to the law of works, Rom. iii. 27; and the law of the spirit of life, in opposition to the law, i. e. power, dominion (comp. Sense IV.) of sin and death, Rom. viii. 2. The gospel is also styled by St James, ch. i. 25, the perfect law of liberty (comp. ch. ii. 12.), as opposed to the Mosaic law, which made nothing perfect (see Heb. vii. 19. ix. 9.); and as freeing Believers from the yoke of ceremonial observances, and from the slavery of sin. The same Apostle, ch. ii. 8, calls that divine command, thou shalt love thy neighbour as thyself, the royal law; "Not so much, says Whitby, because it is a law of Christ, our King, it being a law of the O. T. as because it is the law which, of all laws that concern our neighbour,

neighbour, is *most excellent*, and which *governs* and *moderates* other laws, especially the ceremonial and positive laws, which are to give place to that of *charity* and *mercy*." See *Kypke*, and comp. Gal. vi. 2. v. 14.

- IV. *A force or principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. *Theophylact* explains νόμος της αμαρτίας, Rom. vii. 23, 25, by την δύναμιν, την τυραννίδα της αμαρτίας, the power or tyranny of sin. See *Locke* on the above passages.

Νοος, ο, δ. See Νης.

Νοσιω, ω, from νοσος.

- I. *To be sick*, properly in body.

- II. *To be sick, sickly, infirm*, in mind, to dote. occ. 1 Tim. vi. 4, where Vulg. languens, sick. *Wetstein* cites from *Plato* ΝΟΣΕΙΝ ΠΕΡΙ λόγων ακοήν; and from *Plutarch* ΠΕΡΙ σφραγίδια—and ΠΕΡΙ δοξάν ΝΟΣΕΙΝ.

Νοσημα, ατος, το, from νοσιω.

A disease, sickness. occ. John v. 4.

- ΝΟΣΟΣ, ο, η. *Mintert* deduces it from νο for νε not, and σοος sound, well. But it may perhaps be better derived from the Heb. שָׁנַן to be very sick, either by transposing or dropping the initial נ.

A disease, distemper, properly of a more grievous kind, hence joined with μαλακία, which denotes a slighter infirmity. *Theophylact* on Mat. iv. explains νοσον by την χρονίαν κακοπαθειαν, a chronic disease; and Μαλακίαν by την προσωρινήν ανωμαλίαν τῆς σωματος, a temporary disorder of the body. So *Markland*, Append. to *Bowyer's Conject.* 'Νοσος is a disease of some standing, Μαλακία an indisposition or temporary disorder of the body, [Mat.] x. 1;—our version is not distinct enough." Mat. iv. 23, 24, & al.

- Νοσσία, ας, η, from νοσσος, by syncope νοσσος a chicken, which from νεος young. *A brood of young birds*. occ. Luke xiii. 34.

Νοστιον, ο, το. See Νοστια.

A chicken. Νοστια, τα, Chickens. occ. Mat. xxiii. 37.

- Νοσφιζω, from νοσφι apart, separated, seorsum, which perhaps from the Heb. הָרַם taken away, particip. Niph. of הָרַם to take away, which V. is applied in this sense, Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1.

- I. *To separate*. Thus used in the profane writers.

- II. Νοσφιζομαι, mid. *To secrete, purloin, steal*, interverto, clam subducta in commodum nostrum convertito, to embezzle, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10, where see *Wetstein*, who shews that the word is thus applied by the Greek writers, particularly to peculation or robbery of the public treasure. To the passages he has produced to this purpose *Kypke* on Acts v. 2, adds several others.

The LXX use the word in this latter sense, Josh. vii. 1, (comp. ver. 11.) and thus it is also applied, 2 Mac. iv. 32.

- ΝΟΤΟΣ, ο, δ, not improbably from the Heb. נָטַה to decline, because the sun declines from us towards the southern hemisphere.

- I. *The south, or south side*. occ. Rev. xxi. 13.

- II. *A southern country, or the southern part of the earth*. occ. Mat. xii. 42. Luke xi. 31. xiii. 29.

- III. *The south wind*. occ. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55, see *Harmer's Observations*, vol. i. p. 60, &c. I add from *Volney*, "In March appear [in Syria] the pernicious southerly winds with the same circumstances as in Egypt," that is to say, their heat "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie & en Egypte, tom. i. p. 297, comp. p. 55.

Νουθεσια, ας, η, from νη; the mind, and θεσις a putting, regulating.

- I. *A regulating of the mind, instruction, admonition*. occ. 1 Cor. x. 11. Eph. vi. 4.

- II. *An admonition, as implying reproof*. occ. Tit. iii. 10.

Νουθετω, ω, from νη; the mind, and τιθημι to put, regulate.

- I. *To regulate the mind, instruct, warn, admonish*. occ. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12.

- II. *To admonish, importing reproof, as it frequently, if not generally, does in the profane writers*. See *Wetstein* on Rom. xv. 14.

xv. 14, and *Kypke* on 1 Thess. v. 14. occ. 1 Thess. v. 14. 2 Thess. iii. 15.

Νουμηνία, ας, ἡ, q. νιομηνία, which is several times used in the LXX, from νεος *new*, and μην the *moon*, which see under Μην.

The new moon. occ. Col. ii. 16.

Νυμηνία is frequently used in the LXX for the Heb. שִׁדְּרָה the *first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11, &c. x. 10. Ps. lxxxii. 4, and *Heb. and Eng. Lexicon* under שִׁדְּרָה II.

Νουνεχως, Adv. from νανεχης *wise, discreet*, which from νεν a *mind*, and εχω to *have*. *Wisely, discreetly, sensibly.* occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by *Polybius*. See *Wetstein* and *Kypke*.

Νους, Gen. νοος, Dat. νοϊ, Acc. νεν, ο, from νοος, νας, α, ο, the same, which may be from the Heb. שָׁדַח to *view* or *observe attentively*.

I. *The mind, understanding.* Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that νεν εχειν is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9, and see *Vitranga* on this text.

II. *The mind, as including the affections and will.* Rom. vii. 25. (comp. ver. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15.

III. *The mind, intention, design, sentiments.* 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14, where ο νας μς seems to denote *the meaning of what I say or pray*, which not being understood is with respect to others unfruitful. See *Bp. Pearce* and *Macknight*.

IV. *Judgment, sentiment, opinion.* Rom. xiv. 5. Comp. 1 Cor. i. 10.

ΝΥΜΦΗ, ης, ἡ. *Eustathius* derives it from νεον *newly*, and φαειν or φαινεσθαι to *appear*, because τα πριν θαλαμεινομενη νεον φαίνεται, οτε το της ηλικιας εαρ αυτη επανθει, she who was before confined to her chamber *newly appears*, being now in the flower of her age." So νυμφη is, as it were, νιομφη.

I. *A bride, a woman lately married.* occ. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the *Church of Christ*. occ. Rev. xxi. 2, 9. xxii. 17. On Rev.

xxi. 2, the learned *Daubuz* writes thus :

"Νυμφη signifies properly a woman *betrothed* to a husband until such time as the marriage is *consummated*; and this is the title of *the Church* whilst the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called *his* (the Lamb's) *wife*, γυνη; so that the Holy Ghost speaks cautiously here, 'Ως νυμφην, *AS a bride*.—Among the Greeks the title of νυμφη was given to the *new-married woman* for some time, as appears by *Hesychius*, νυμφη, ἡ νωσι γαμηθεισα—But where it is set in contradistinction to γυνη *wife*, it shews a state antecedent to the full marriage; and as it is set in this place (ch. xxi. 2.), implies the very time when that marriage is just perfected, that is, *the wedding-day*."

II. *A son's wife, a daughter-in-law.* occ. Mat. x. 35. Luke xii. 53. This seems a *hellenistical* sense taken from the similar use of the Heb. כלה, which signifies both a *bride* and a *daughter-in-law*. Thus the LXX use νυμφη answering to כלה for a *daughter-in-law*, 1 Sam. iv. 19. 1 Chron. ii. 4.

Νυμφιος, α, ο, from νυμφη.

I. *A bridegroom.* occ. John ii. 9. Rev. xviii. 23. Comp. John iii. 29.

II. It denotes *Christ, the spiritual Bridegroom of his Church.* occ. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφων, ωνος, ο, from νυμφη.

A bridal chamber, thalamus. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34, 'Οι υιοι τε νυμφωνος, *The sons of the bride-chamber*, is a *hebraism*, and seems to denote the *friends* (comp. John iii. 29,) and *companions of the bridegroom*, who attended him during the nuptials, and had free access to the *bridal chamber*; such the מְרִיעִים *companions* of *Samson*, mentioned Jud. xiv. 11, appear to have been. But in the above cited passages of the N. T. the expression figuratively denotes the *disciples*, who were the *friends and companions* of *Christ*. Comp. Νυμφιος, and John iii. 29. Νυμφων is used in the same sense in *Tobit* vi. 13, 16.

ΝΥΝ. A particle, from the Heb. נָא *now*, to which νν answers in the LXX, Gen. xviii. 27. Isa. v. 5.

I. An

1. An Adv. of time.

1. *Now, at this present time.* Mat. xxvii. 42, 43. Mark x. 30, & al. freq. *Raphael* observes, that in Luke xi. 39, *νυν* implies somewhat of *admiration*, or rather of *indignation*, and that *Arrian Epictet.* applies it in the same manner. With the article prefixed it is used as an adjective. Thus, *Οἱ νυν ἄνθρωποι*, *The heavens that now are*, 2 Pet. iii. 7; *Ζωῆς τῆς νυν*, *The present life, or the life that now is*, 1 Tim. iv. 8; *Ἐν τῷ νυν καιρῷ*, *In or at the present time*, 2 Cor. viii. 14; so *Ἔως τῆς νυν, καιρῶς* being understood, *'Till the present time, or 'till now*, as we say, Mat. xxiv. 21; *Ἀπο τῆς νυν, καιρῶς* namely, *From the present time*, Luke xxii. 69. Acts xviii. 6; with the neut. article plur. *Τὰ νυν* for *κατὰ τὰ νυν, πρᾶγματα*, *Things, circumstances, or the like* being understood, *Now, according to, or in, the present circumstances.* Acts iv. 29. v. 38, & al. *Τὰ νυν* is often applied in the same manner by the Greek writers, as may be seen in *Elsner* and *Wetstein* on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8, where *Kypke* shews that *νυν* is used in this sense not only by *Josephus*, but by *Aristophanes*. To the passage produced by him may be added from *Josephus*, *Cont. Apion*, lib. ii. § 37, *ΝΥΝ μιν γὰρ τινα ἱερῖαν ἀπέκτειναν*, *For they (the Athenians) have now lately put to death a certain priestess."*

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the Eng. *now*, and French *or*.

Νυν δέ, *But now.* John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40.

Νυν, Attic for *νυν*.

Now. See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16.

ΝΥΞ, *νυκτός*, ἡ, from the Heb. *לַיְלָה* *to rest*, to which the *night* is plainly * destined by God for the benefit of man. From the same Heb. word are also derived the

* So *Socrates*, in *Xenophon Memor.* lib. iv. cap. 3, § 3, *ἀλλὰ καὶ ἀναπαύσεως γὰρ διομένοις ἡμῖν νυκτὶ παρὰ χροὶ καλλίστην ἀναπαύτην.* But when we want *rest*, they (the gods) bestow on us the *night* excellently suited for this purpose." See some good observations on this subject in *Nature Displayed*, vol. iv. Dialog. ii. p. 11, &c. small edit.

Latin *nox, noctis*, old French *nuict*, now *nuit*, Eng. *night*, &c.

I. *A, or The, night*, properly so called, wherein man and most kinds of animals take their rest. Mat. ii. 14. iv. 2. xxvi. 31, & al. freq.

II. It figuratively denotes *A time of ignorance and dissoluteness.* 1 Thess. v. 5. comp. ver. 7. See *Σκοτός* II.

III. It signifies, *The time of this present life*, as being a state of *darkness* and *ignorance* in comparison of the *clear light* and *knowledge* of which the saints shall be partakers in the eternal *day* of a better state. Rom. xiii. 12; where see *Wolfius* and *Doddridge*, and comp. Rev. xxi. 25. xxii. 5, and *Ἡμερα* III.

IV. It denotes *death.* John ix. 4. So *Horace*, Carm. Lib. i. Ode iv. lin. 16,

————— *Jam te premet Nox.*

Soon will the *night* o'ertake my friend.

And Ode xxviii. lin. 15,

————— *Omnes una manet Nox.*

One *night* remains for All.

Comp. under *Κοιμᾶω* III.

Νυσσᾶω, from *νυσσᾶω*, which in *Homer*, Il. xx. lin. 162. Odyss. xviii. lin. 153, 239, signifies *to nod*, as *the head*, from *νῦν* *to nod*.

I. *To slumber*, properly *to nod* with the head, as persons falling asleep. occ. Mat. xxv. 5. *Wetstein* shews, that the Greek writers use it in this sense. To the instances produced by him I add from *Plato*, *Apol. Socrat.* § xviii. p. 94, edit. *Forster*.—*Ἀχθομένοι, ὥσπερ οἱ ΝΥΣΤΑΖΟΝΤΕΣ ἐξιζομένοι*—Being displeased, like persons who when *nodding* are roused.

II. *To slumber, delay, linger.* occ. 2 Pet. ii. 3, where *Wetstein* cites from *Plato* *ΝΥΣΤΑΖΟΝΤΟΣ δίκαση*, while the judge *delays*.

ΝΥΤΤΩ, from the Heb. *נָטַח* *to plant, fix, infix.* See Eccles. xii. 11, in Heb.

To stab, pierce, as with a spear. occ. John xix. 34. *Homer* by this word often expresses the most grievous wounds; and our Eng. Poets apply the verb *plant* to weapons. Thus *Addison*, though in a figurative sense,

Passion unpitied and successful love
Plant daggers in my heart. —————

CATO.

Νυχθῆναι

Νυχθημερον, α, το, from νυξ, νυκλος, a night, and ημερα a day, the τ in νυκλος being changed into θ on account of the aspirate η following, and κ into χ because it precedes θ. See Grammar, sect. i. 17, 10. A day and a night, a nuchthemeron. occ. 2 Cor. xi. 25.

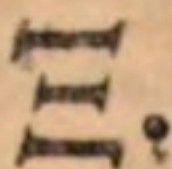
Νωθρος, α, ον, from νωθης the same, which from νω for νη not, and θω to run. Νωθης is used by Homer, Il. xi. lin. 558, Ονος νωθης, a sluggish ass.

I. Slothful, sluggish. occ. Heb. vi. 12. Comp. Eccus. iv. 29.

II. Slow or dull of hearing. occ. Heb. v. 11, where Wetstein (whom see) cites from Heliodorus, ΝΩΘΡΟΤΕΡΟΣ ὡν ΤΗΝ ΑΚΟΗΝ.

ΝΩΤΟΣ, α, ο.

The back of a man. occ. Rom. xi. 10. It seems derived from the Heb. נָטַח to incline, bend, bow (see Jud. xvi. 30), as the back is eminently formed for doing by means of the vertebral joints.



Ξ

Ξ Ε Ν

Ξ, Xi. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient, among which it answered in order to the Hebrew Samech ט: But whether in power or sound it approached nearer to that letter or to Shin ש may be doubted. In truth, Cadmus, or whoever it was that furnished the old Greeks with their alphabet, seems to have strangely confounded the names, forms, and powers of the four oriental sibilant letters, Zain, Samech, Jaddi, and Shin, with each other. Thus Zeta, as above observed under that letter, corresponds to the Hebrew or Phenician Zain in form, order, and power, but its Greek name is more like Jaddi or Zaddi; so ξ answers in order to Samech, but its name Xi by dropping the final n (as in the Greek Nu from Hebrew Nun) seems to be fairly deducible from the Heb. ש, to which letter the small ξ, if laid down on its side, is very similar in form; whilst, on the other hand, the Greek Sigma, which in the order of the alphabet corresponds to Shin, is in name, and in some of its forms, more like the Heb. Samech. Comp. under Σ.

Ξενια, ας, ή, from ξενος.

A lodging. occ. Acts xxviii. 23. Philem. ver. 22.

Ξενίζω, from ξενια or ξενος.

I. To receive a stranger into one's house, to lodge and entertain him. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. Ξενίζομαι, pass. or mid. To be lodged, or lodge in a neuter sense. occ. Acts x. 6, 18, 32. xxi. 16.

II. Ξενίζω, To be strange. occ. Acts xvii. 20. So Diodorus Siculus, Τῷ ΞΕΝΙΖΟΝΤΙ τῆς λεξέως ἐξέπληξε τὰς Ἀθηναίους. (Gorgias) by the strangeness of his speech astonished the Athenians." See more in Wetstein.

III. Ξενίζομαι, mid. To think strange, be amazed as at a strange thing. "Raphaelius (Annot. ex. Polyb. in loc.) and others have observed, that this word is very emphatical, and expresses a perfect amazement and consternation of mind." Doddridge. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in Polybius, lib. i. p. 32, ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν ὀργάνων ΚΑΤΑΣΚΕΥΑΙΣ, Astonished at the apparatus of engines." See Kypke on 1 Pet. iv. 4, and Wetstein on ver. 12.

Ξεινοδοχίω, ω, from ξένος a stranger, and δοχή a reception, entertainment, which from δεχομαι to receive, entertain.

To receive and entertain strangers. occ. 1 Tim. v. 10. So Herodotus uses the Ionic ξεινοδοκίω, lib. vi. cap. 127. ΞΕΙΝΟΔΟΚΕΩΝ πάντας ἀνθρώπους, *Receiving all men hospitably.*" See Raphelius, Wetstein, and Kypke.

ΞΕΝΟΣ, ο, ὁ, Æolic ΣΚΕΝΟΣ, from ἵκω to dwell.

I. Properly, *A person who belonging to one country dwells or sojourns in another, a stranger, foreigner.* occ. Acts xvii. 21. Comp. Heb. xi. 13.

II. In a more general sense, *A stranger, a person of another nation or religion.* occ. Mat. xxv. 35, 38, 43, 44. Comp. Mat. xxvii. 7. 3 John ver. 5.

III. It is applied to the Gentiles, who before their conversion to Christianity were *strangers from the covenants of promise.* occ. Eph. ii. 12. Comp. ver. 19.

IV. *A host, one who lodges and entertains a stranger.* Eustathius says it is plain from the ancients, that ὁ ποίων τὴν ξενίαν καὶ ὁ πασχών αὐτήν, ΞΕΝΟΣ ἀλλήλοις ἐλπίστοι, both he who entertained and he who was entertained were called ξένος, in respect of each other." Wetstein on Rom. xvi. 23, produces some instances of the former sense from the Greek writers. So the Latin hospes signifies both the *stranger* and the *person entertaining him.* Thus Ovid, Metam. lib. i. lin. 144,

——non hospes ab hospite tutus.

occ. Rom. xvi. 23.

V. As an adjective Ξένος, η, ον, *Strange, foreign.* occ. Acts xvii. 18, where comp. under Δαίμονιον II. and see Wetstein and Kypke, and Josephus Cont. Apion, lib. ii. cap. 37.

VI. *Strange, wonderful.* occ. 1 Pet. iv. 12. Thus applied also in the profane authors. See Wetstein on Acts xvii. 20.

Ξίσκος, ο, ὁ. Lat.

A kind of *pot.* occ. Mark vii. 4, 8; in which texts ξίσκων is from the singular ξίσκος, which Wetstein on Mark vii. 4, clearly proves from Galen and others to be a word formed from the Latin *Sextarius*, a measure of liquids equal to about one pint and a half.

ΞΕΩ.

To scrape, particularly as a carpenter does with a plane, to plane. Ξεω may be considered either as a word formed from the sound, or as a derivative from the Heb. קצץ to cut off the extremity, abrade, or קרס to scrape off. This V. occurs not in the N. T. but is here inserted on account of its derivatives.

Ξηραίνω, from ξηρος.

I. Ξηραίνομαι, Pass. To be dried up, as water. occ. Rev. xvi. 12.

II. To dry up, wither, as the grass. Jam. i. 11.

Ξηραίνομαι, Pass. To be dried up, withered, as a plant or tree. Mat. xiii. 6. xxi. 19. & al.

III. Ξηραίνομαι, Pass. To be dry, or ripe, as the corn-harvest. occ. Rev. xiv. 15.

IV. Ξηραίνομαι, Pass. To be withered, wasted away, as the hand. occ. Mark iii. 1, 3. —as a person. occ. Mark ix. 18. So Syriac version ܫܒܗ. Comp. Ξηρος III.

ΞΗΡΟΣ, α, ον, perhaps from the Heb. קרץ to be clear, bright; whence as a N. masc. plur. קריץ the noon-day, or meridian light.

I. Dry. occ. Luke xxiii. 31, where, however, the *dry tree* means the Jewish people destitute of God's Holy Spirit, and of the fruits of righteousness (comp. Ezek. xx. 37. Mat. xxi. 19, 20.), and by consequence are proper fuel for the divine vengeance, as *dry wood* is for the fire.

II. Ξηρα, ἡ, The dry land. It is properly an adjective agreeing with γη understood, and is sometimes used in this sense by the profane writers (see Casaubon, Wetstein, and Kypke on Mat. xxiii. 15.) as it often is by the LXX answering to the Heb. קרבה or יבשה, which are in like manner fem. adjectives, signifying dry, and agreeing with ארץ the earth, or קדמה the ground, understood. occ. Mat. xxiii. 15. Heb. xi. 29.

III. Withered, having some part of the body withered. occ. John v. 3. Applied particularly to the hand. occ. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 K. xiii. 4, in LXX.

Ξυλινός, η, ον, from ξύλον wood.

Wooden, made of wood. occ. 2 Tim. ii. 20. Rev. ix. 20.

Ξύλον, ο, το. Eustathius and the Etymologist derive it from ξεω to scrape (which from

Ξεω

ξῖω the same), because wood is a kind of substance very fit for *being scraped*, and we may add frequently wrought in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12, where *wood, hay, stubble*, seems to denote such weak or worthless persons, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under Πυρ V.

II. It denotes some thing made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24, where see *Elsner, Wolfius, and Doddridge*, to whom add *Valesius's* Notes on Ξυλῶ, &c. in *Eusebius's* Eccles. Hist. p. 174, 203, edit. *Reading*. *Aristophanes* uses ξυλον in the same sense. See *Wetstein*, who also cites from *Plutarch* ΤΟΥΣ ΠΟΔΑΣ ΕΝ ΤΩΙ ΞΥΛΩΙ δεδεμένοι.

III. Ξυλα, τα, *Staves* or rather *clubs*, for *Campbell* on Luke observes, that ῥαβδος signifies a *staff* for walking with, Ξυλον a *club* for offence or defence, and that these words are never in the Gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξυλον is thus applied by the Greek writers produced by *Wetstein*.

IV. *The cross* of Christ. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13, and Deut. xxi. 23, in LXX.

V. *A tree*. Though ξυλον often answers in the LXX to the Heb. γר when denoting a *tree*, yet this is not a merely *hellenistical* or *hebraical* application of the word; for *Aristotle* uses it in the same sense. See *Wolfius* on Rev. xxii. 2, and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14.

Ἰσχυρὸν ξυλόν, *The green tree*. in St Luke means Christ, considered as *watered* with the continual influence of God's Holy

Spirit, and *bringing forth the blessed fruit* of perfect holiness and righteousness. The Redeemer is described at large under the same image in the 1st Psalm. Comp. Ezek. xx. 47. xxi. 3, and see *Suicer Thesaur.* in Ξυλον I. 2.

In Rev. Ξυλον της ζωης, *The Tree of Life*, denotes Christ as being the *Author of eternal Life* to all that obey him. For the general promise of our Lord, Rev. ii. 7, *To him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the particular declaration made by Christ to the penitent thief: *This day shalt thou be with ME in Paradise*, Luke xxiii. 43. Comp. *Vitranga* on Rev. ii. 7. The phrase ξυλον της ζωης is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עֵץ חַיָּה. And when Adam and his wife, after their transgression, were removed from the Edenic Paradise, and thus from the outward emblematic tree, the *Cherubim* were set up, Gen. iii. 24. to preserve the way to the true *Tree of Life*, i. e. Christ, who not only in Rev. ii. 7, but also in Rev. xxii. 2, is described under this character by St John, in his delineation of the heavenly Jerusalem: *In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*. Comp. ver. 14.

Ξυραω, ω, from ξυρος a razor, which from ξυω to scrape, and this from ξιω the same, which see; or else ξυρος may be derived immediately from the Heb. קצר to cut off; *To shave*, as with a razor. occ. Acts xxi. 24. (where see *Doddridge*.) 1 Cor. xi. 5, 6.

O.

o

'o

O, o, Omicron, Ο μικρον, i. e. O small, or short, in sound namely, so called to distinguish it from Omega. O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phenician Oin: whence also its name O or Ov was probably taken, by dropping the n, as in the Greek names Nu and Xi from Nun and Shin. It is certain, that the old Greeks had but one character for their O, whether pronounced long or short. This appears from ancient inscriptions stillextant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phenicians pronounced their Oin, yet that it sometimes had the sound of the Greek O appears not only from this letter corresponding to it in the order of the Cadmean alphabet, but from the LXX Translators often substituting o or ω, for the Heb. ע in proper names, as in Οδολλαμ for עֲדֹלָאִם, 2 Chron. xi. 7; Ολα for אֱלִי, 1 Chron. vii. 39; Οζα for אֲזַי, 2 K. xxi. 26; Οδηδ for דָּדָה, 2 Chron. xv. 8; Ωγ for גַּי, Num. xxi. 3. As for the form O it is not so like to the Hebrew as to the Phenician Oin, which latter is a kind of irregular triangle, and is sometimes written almost circular.

Ο, Η, ΤΟ. The prepositive article of the Greeks*. Ο and Η seem plain derivatives from the Heb. הוּא he, and הִיא she, or their abbreviations ו and ה, and ΤΟ may be deduced from הוּא it, dropping the ה.

I. Definite, *The, that, this*. Mat. ii. 10, 11. xxi. 7, ΤΗΝ ονον και ΤΟΝ πωλον, the ass and the foal. John vi. 10, Εν ΤΩ

* See an ingenious and learned account of this prepositive article in *The Origin and Progress of Language*, part ii. book i. ch. 6.

τοπω, in the, or that, place. John vii. 40, ΤΟΝ λογον, this saying. Gal. v. 8, Η πεισμονη, this persuasion. Col. iv. 16, Η επισολη, this letter. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. ΤΗΣ οδου, Of this or that way, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. Acts xxii. 4. The neuter article ΤΟ is often applied in a similar sense. Luke xxii. 2, And the High Priests sought, ΤΟ, πως ανελωσιν αυτον, this, how (q. d. the how) they might destroy him. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 46. Εισηλθε δε διαλογισμος εν αυτοις, ΤΟ, τις αν ειη μειζων αυτων, A reasoning arose among them, (namely) this, who should be the greatest of them; where see Kypke, and comp. Luke i. 62. xxii. 24. Mark ix. 23, Ο δε Ιησους ειπεν αυτω ΤΟ, ε δυνασαι πιστευαι, κ. τ. λ. And Jesus said unto him this, or thus, if thou canst believe, &c. Majus quoted by Wolfius observes, that the neuter article is elegantly prefixed to answers, and produces an instance from Polyænus: Ιφικρατης υπολαβων εφη ΤΟ, τις αν ηλπισει ταυτο εσθαι; Iphicrates answered thus, Who could have hoped that this would happen? Comp. Mat. xix. 18, and Wetstein on Luke i. 62.

II. Emphatic, Η παρθενος, THE Virgin, Mat. i. 23. Ο υιος μου, Ο ασπλητος. My son, (even) THE beloved. Mat. iii. 17.

III. It is (like the Heb. ה emphatic) prefixed to the nominative, when used for the vocative case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23, υιοθεσιαν—ΤΗΝ απολυτρωσιν, κ. τ. λ. the adoption, that is to say, or even, the redemption of our body. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as le and la in French, as Ο Ιησους Jesus, Ο Ιωαννης John, ΤΗΣ Γαλιλαζιας Galilee.

See Mat. iii. 13; 14. So in the French *le Tasse, la Fosse, la France, l'Angleterre, &c.*

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as 'ο εσω, *The inner*; 'ο εξω, *The outer*; 'ο πλησιόν, *The, or a neighbour*; ΤΑ ανω, *The things above*. Comp. below XII. 1.

VII. Indefinite, *A* or *an*, i. e. *any one, some*.

Mat. xiii. 2, ΤΟ πλοιον, *A ship*. But Qu?

VIII. Before verbs it is frequently used in the nominative for *αυτος* *he*, as Mat. xiii. 28, 29, 'Ο δε εφη, *But he said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28, ΤΟΥ (for *αυτου*) γαρ και γενος εσμεν, *For we His offspring are*.

IX. Repeated with the particles *μεν* and *δε* subjoined, *ο μεν—ο δε* denote *the one—and the other*, and in the plur. *οι μεν—οι δε*, *some of the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.

'Οι δε, in the latter part of a distributive sentence answers to *οι μεν* in the former part. Rom. xiv. 2. So *Polybius*, cited by *Wolffius*, 'ΑΣ ΜΕΝ προσηφето ΤΑΣ ΔΕ κατεφρεφето των πολεων. *Of the cities he conciliated some, and destroyed others.*"

X. 'Οι δε is used absolutely for *some*, without *οι μεν* preceding. Mat. xxviii. 17, 'Οι δε εδισασαν, *But some doubted*. *Raphelius* on the place shows, that *Xenophon* applies *οι δε* in the same manner. See *Hutchinson's* Note 3, in *Cyri Exped.* lib. i. p. 82. 8vo. &c. and comp. Mat. xxvi. 67, John xix. 29; and for other instances of the like use of *οι δε* for *τινες δε* in *Strabo*, *Plutarch*, *Diogenes Laert.* and *Arrian*, see *Kypke* on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who, that, which*, and the participle as a V. Thus 1 John ii. 4. 'Ο λεγων, *he who saith*, i. e. *the (person) saying*, John i. 18, 'Ο ων, *who is or was*.

XII. It is used elliptically.

1. It often implies the participle *ων*, especially before a preposition or adverb, as Mat. vi. 9, 'Ο εν τοις θρανιοις, *who art in heaven*; Mat. v. 12, ΤΟΥΣ προ υμων (*οντας* namely) *who were before you*; Col. iii. 2, ΤΑ ανω (*οντα*) *the things which are above*; Acts xiii. 9.) *Σαυλος*, 'Ο και Παυλος (i. e. *ων* or *λεγομενος*)

Saul who (is, or is called) also Paul. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following it often denotes consanguinity or affinity. Mat. x. 3, Ιακωβος 'Ο τω Αλφαιω (*υιο*; namely) *James the son of Alphæus*; Mark xvi. 1, Μαρια 'Η τω Ιακωβω (*μητηρ*) *Mary the mother of James*; (comp. Mark xv. 40.) Acts vii. 16, Εμμορ ΤΟΥ (*πατρος*) Συχομ, *Emmor the father of Sychem*; John xix. 25, Μαρια 'Η τω Κλωπα (*γυνη*) *Mary the wife of Cleopas*; Mat. i. 6, ΤΗΣ τω Ουρια, *the wife of Uriah*. 'Υιος, πατηρ, μητηρ, γυνη, are in like manner dropt in the best Greek writers, the article implying them, as may be seen in *Bos Ellips.* under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as in Mat. xxii. 21, ΤΑ Καισαρος (*χερηματα* namely) *the things of Cæsar*; Rom. viii. 5, ΤΑ της σαρκος (i. e. *εξω*) *the works of the flesh*. Comp. Mat. xxi. 21. 1 Cor. vii. 32, 33, 34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers.

Luke ii. 49, Εν ΤΟΙΣ τω πατρος *At my Father's*, house namely, as the Syriac version *בית אבי*. So the LXX (*Alexand.*) Esth. vii. 9, have Εν ΤΟΙΣ Αμαν for Heb. *בבית חמן*. The Greek writers use the same elliptical expression. See more in *Doddridge*, *Wetstein*, *Bp Pearce* and *Campbell*.

The neuter article singular ΤΟ is used in several adverbial phrases, the preposition *κατα*, and the N. *πρασμα*, or the like, being understood, as Acts iv. 18, ΤΟ καθολα, *At all*, for *κατα το πρασμα* or *χερμα καθολα*. So Luke xi. 3, ΤΟ καθ' ημεραν for *κατα το καθ' ημεραν χερμα*, *According to our daily need*. Rom. ix. 5, ΤΟ κατα σαρκα for *κατα το κατα σαρκα χερμα*, *In respect of the flesh*.

Ογδοηκοσια, *οι, αι, τα*, Undeclined, from *ογδοος* *the eighth*, and *ηκοσια* *the decimal* termination. See under *Εβδομηκοσια*.

Eighty. occ. Luke ii. 37. xvi. 7.

Ογδοος, *η, ον*, from *οκτω* *eight*, the tenues *κ* and *τ* being changed into their mediæ *γ* and *δ*. Comp. *Εβδομος*.

The eighth. occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5,

where the expression *ογδοον* *Νωε*—*εφυλαξε*, *he preserved Noah* the eighth (person), meaning *with seven others*, is quite agreeable to the manner of using the ordinal numbers in the purest Greek authors, except that these latter generally, though not *always*, subjoin *αυτος* *he* or *himself* to the numeral noun. See *Raphelius*, *Wetstein* and *Kypke* on 2 Pet. ii. 5. and *Hoogeveen's* last Note on *Vigerus*, *De Idiotism.* cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St Peter is rendered in *Martin's French Translation.* *Mais a gardé Noé, lui huitième.* Comp. 1 Pet. iii. 20.

ΟΓΚΟΣ, *ο*, *δ*. It may be deduced either from the Heb. *קנע* *to encompass*, or from *קצ* *to compress*.

I. *A tumour, swelling.*

II. In the N. T. *A weight, an incumbering weight.* occ. Heb. xii. 1, where this seems the true sense of the word, because the Apostle is there speaking of our Christian course under the similitude of a race. So *Suidas* and others explain *ογκος* by *βαρος* *a weight*, in which sense the word is also used in the profane writers. See *Scapula Lexicon*, and *Suicer Thesaur.* in *Ογκος*, and *Wolffius* on Heb.

ὅδε, *ἡδε*, *τοδε*, from the prepositive article *ὁ*, and conjunction *δε*.

This, this here, he, she, it. See Luke x. 39. xvi. 25. Jam. iv. 13.

ὁδευω, from *ὁδος*, *a way*.

To journey, travel. occ. Luke x. 33.

ὁδησῶ, *ω*, from *ὁδῆσος*.

I. *To lead or guide in a way.* occ. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. *To lead, or guide, in a spiritual sense, to instruct.* occ. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39.

The LXX frequently use it, both in its proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in its figurative one, Ps. v. 9. xxiii. 3. xxv. 5, 9. lxxvii. 20, & al.

ὁδησος, *ο*, *δ*, from *ὁδος* *a way*, and *ἡγεομαι* or *αγω* *to lead*.

I. *A guide in a way, or to a place.* occ. Acts i. 16.

II. *A guide, an instructor.* occ. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19.

ὁδοιπορεω, *ω*, from *ὁδος* *a way*, and *παρεω* *to pass through*.

To pass through a way, to journey, travel. occ. Acts x. 9.

ὁδοιπορια, *ας*, *η*, from *ὁδοιπορεω*.

A journey, journeying or travelling. occ. John iv. 6. 2 Cor. xi. 26.

ὁδός, *ο*, *η*, either from the Heb. *דרכ* or Chald. *דרכ* *to pass, pass away*.

I. *A way, properly so called, a road in which one travels.* Mat. ii. 12. viii. 28, & al. freq. Comp. Mat. iv. 15. x. 5.

II. *A journey.* See Mark ii. 23. 1 Thess. iii. 11. Acts i. 12. Luke ii. 44. So *Herodotus*, cited by *Raphelius*, *ΗΜΕΡΗΣ* *ὁδον*; and *Lucian*, where he is imitating the style of that author, *ὁδον* *ΗΜΕΡΗΣ*, *De Syr. Dea*, tom. ii. p. 880. *Josephus* in like manner has *ὁδον* *τριων* *ΗΜΕΡΩΝ* *a journey of three days.* Ant. lib. xii. cap. 8, § 3, and lib. xv. cap. 8, § 5. *Μιας* *ὁδον* *ΗΜΕΡΑΣ*, *One day's journey.* And it is well known, that in the eastern countries they still reckon distances by hours and day's journeys.

III. *A way, manner of life or acting, custom.* See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude ver. 11.

IV. Particularly with a genitive following, *A way leading to, a method or manner of obtaining.* Rom. iii. 17. Acts xvi. 17. ii. 28. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called *the way of righteousness and truth*, not so much because it *leads to* righteousness and truth, as because it is itself a *discipline of* righteousness and truth.

V. *A way or manner of religion.* Acts xxiv. 14. See under *Ὁ* I. Comp. Acts ix, 2, (where see *Wolffius*.) xix. 9, 23. xxiv. 2.

VI. *The way of the Lord, or of God*, sometimes denotes *the revealed will of God*, as being shewn by God, and leading to him. See Mat. xxii. 16. Acts xiii. 10. xviii. 25, 26. But Rom. xi. 33, *The ways of the Lord* signify *the directions of his providence* (comp. Rev. xv. 3.); and *preparing the ways of the Lord*, imports *the removing of the impediments to his reception*, Mat. iii. 3. Mark i. 2, 3. Luke i. 76.

VII. Christ calls himself *The way*, John xiv. 6; because *no one cometh to the Father, or can approach the Divine Essence in a*

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future state of happiness, *but by him*. Comp. Heb. x. 19, 20, and see Suicer Thesaur. in ὀδός II. 1.

ὀδους, ὄντος, ὁ, q. ὀδους, from ὀδω to eat, which perhaps from the Chald. ערר to spoil, prey, and as נס. ערי and ערא a prey (see Castell. Lexic.); so the Latin dens a tooth, q. edens eating: Or else the Greek ὀδους may be derived from the Heb. שרש or שרש to beat to pieces, tear, rend*. A tooth. Mat. v. 38. & al.

ὀδυνομαι, ὀναι, from ὀδυνη, which see.

I. To be grieved, to grieve, sorrow. occ. Luke ii. 48. Acts xx. 38.

II. To be tormented. occ. Luke xvi. 24, 25, where observe, that ὀδυνασαι is the 2 pers. indic. according to the Doric and Attic dialect for ὀδυνη or ὀδυνα. Comp. under Καυχασμαι.

ὀδυνη, ης, ἡ.

Grief, sorrow. occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek Etymologists deduce it from ὀδω to eat, consume, (which see under ὀδους,) because it consumes both body and mind. So in Homer, Il. xxiv. lin. 128, 9, *Thetis* says to *Achilles*, when overwhelmed with sorrow and concern,

Τικνον εμον, πο μεχρὶς ὀδυρομενος καὶ αχαιων,
Σην ΕΔΕΑΙ κραδιην; —————

How long unhappy shall thy sorrows flow,
And thy heart waste with life-consuming woe?
POPE.

On the latter line *Pope* remarks from *Eustathius*, that “the expression in the original is very particular: Were it to be translated literally, it must be rendered, How long wilt thou eat, or prey upon, thy own heart by those sorrows? And it seems it was a common way of expressing a deep sorrow; and *Pythagoras* uses it in this sense, Μη εσθεις καρδιαν, that is, Grieve not excessively, let not sorrow make too great an impression upon thy heart.” Comp. Ecclus. xxx. 21—24. In like manner, *Odys.* ix. lin. 75, *Homer* describes persons in great anxiety and distress, as θυμον ΕΔΟΝΤΕΣ; and Il. vi. lin. 202, of a melancholy man he says, Ὀν θυμον ΚΑΤΕΔΩΝ, *He preys upon his own mind.*” So *Horace*, lib. i. epist. 2. lin. 38, 39, speaking of corroding pas-

sions, “*Si quid est animum*, literally, *If any thing eats (your) mind.*”

ὀδυμος, υ, ὁ, from ὀδυρομαι to lament, bewail, perhaps from ὀδυνη grief, and πω to speak, utter.

A lamentation, wailing. occ. Mat. ii. 18. 2 Cor. vii. 7.

ΟΖΩ.

To smell, emit an odour, good or bad; for though in John xi. 39, the only passage of the N. T. wherein it occurs, it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to sweet, as well as to disagreeable, odours: So that the most probable derivation of it seems to be from Heb. עץ a tree, on account of the many odoriferous kinds of them (see Cant. iv. 13—16. Ecclus. xxiv. 13—17.), which furnish the generality of perfumes.

ὄθεν, from the relative pronoun ὅς, and the syllabic adjection θεν denoting from or at a place.

I. As an Adverb,

1. Whence, from which place, Mat. xii. 44. Acts xiv. 26. Comp. Mat. xxv. 24, 26, where it signifies from the place in which.

2. Whence, from which fact or circumstance. 1 John ii. 18.

3. Where. Mat. xxv. 24. *Kypke* observes that *Homer* and *Theocritus* in like manner use εγθεν with the termination, usually denoting from a place, for near to; so that ὄθεν in Mat. is for ὅπου, as indeed the *Cambridge* and another MS. cited by *Mill* and *Wetstein* read.

II. As a conjunction, Where, wherefore, for which reason. Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17, & al.

ΟΘΟΝΗ, ης, ἡ, from Heb. יָטָן fine linen, or fine linen thread, which from יָטָן to spin. See Heb. and Eng. Lexic. in יָטָן. A piece of linen, linteum, a sheet, wrapper, or the like. occ. Acts x. 11. xi. 5.

ὀθουλον, υ, το, from ὀθονη,

A linen swathe or roller, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5, 6, 7.

οἶδα, Perf. Mid. of Εἶδω to know, which see.

ΟΙΚΕΙΟΣ, εια, ειον, from οἶκος a house, or household.

I. A person of, or belonging to, a certain household. occ. 1 Tim. v. 8.

II. A

* So the Turkish disch a tooth in Martini Lexic. Philol. under Dens.

I. *A Believer, one belonging to the Church, which is the household of God.* occ. Gal. vi. 10. Eph. ii. 19.

ΟΙΚΙΤΗΣ, *ς, ὁ*, from οἰκεῖν to dwell in a house. Domestic, belonging to a house, also, *A domestic or household slave.* occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18, where see Macknight.

ΟΙΚΕΩ, *ω*, from οἶκος.

I. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16.

II. Followed by *μετα* with, *To dwell with, cohabit*, as man and wife. occ. 1 Cor. vii. 12, 13.

The above are all the passages in the N. T. wherein the verb occurs.

III. ΟΙΚΕΜΕΝΗ. See below.

ΟΙΚΗΜΑ, *ατος, το*, from οἰκεῖν to dwell.

I. Properly, *A house, a dwelling.*

II. *A prison*, so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names. See under ΑΓΙΣΤΕΡΟΣ. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see Wetstein, Bp. Pearce, and Kypke.

ΟΙΚΗΤΗΡΙΟΝ, *ς, το*, from οἰκεῖν.

A habitation, dwelling, house. occ. 2 Cor. v. 2. Jude ver. 6.

ΟΙΚΙΑ, *ας, ἡ*, from οἶκος.

I. *A house.* Mat. ii. 11. vii. 24, 26, & al. freq.

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15.

III. *Goods, means, facultates.* Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under Κατεσθίω.

IV. St Paul applies the term to our mortal body, and to the glorious state of saints after death. 2 Cor. v. 1. Comp. John xiv. 2. Josephus, De Bel. lib. iii. cap. 7, § 5, says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy κλος μεν αιωνιον, ΟΙΚΟΙ δε και γενεαι βεβαιαι, eternal glory, houses, and ages of security—."

ΟΙΚΙΑΚΟΣ, *ς, ὁ*, from οἰκία.

A person belonging to a household, a domestic. occ. Mat. x. 25, 36.

ΟΙΚΟΔΕΣΠΟΤΕΩ, *ω*, from οἰκοδεσποτης.

To govern or manage a household, or the

domestic affairs of a family. occ. 1 Tim. v. 14.

ΟΙΚΟΔΕΣΠΟΤΗΣ, *ς, ὁ*, from οἶκος a house, and δεσποτης a lord, master.

The master of a house. See Mat. x. 25. xx. 1, 11. Mark xiv. 14.

ΟΙΚΟΔΟΜΕΩ, *ω*, from οἶκος a house, and δομειν to build, which from δεδομα perf. mid. of δεμω the same.

I. *To build*, as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20, comp. Bp. Pearce and Campbell; and on Mat. xxiii. 29, see Harmer's Observations, vol. iii. p. 424, &c.

II. *To build*, in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term οἰκοδομευεις builders is applied to the Priests, Scribes, and Pharisees, among the Jews, because they professed to be Teachers, and ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer.

III. *To profit spiritually, conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. xiv. 4, 17.

IV. ΟΙΚΟΔΟΜΕΙΣΤΕ, *μαι*, Pass. in a bad sense, *To be built up, emboldened, encouraged*, in an evil notion or practice. 1 Cor. viii. 10. See Blackwall's Sacred Classics, vol. ii. p. 104, 5, who remarks, that "Mons. Le Clerc has paralleled this passage with Mal. iii. 14, 15, where the Heb. נבני are built up, is well rendered by the Greek interpreters ανοικοδομουνται, namely, ποιουντες ανομια, in doing iniquity." So Plautus in Trinum. I. ii. 95. Qui ædificaret, or exædificaret, suam inchoatam ignaviam, Who would build up his beginning worthlessness." See Wolfius and Wetstein.

ΟΙΚΟΔΟΜΗ, *ης, ἡ*, from the same as οἰκοδομεω.

I. Properly, *The act of building.* It is not, however, used in this sense in the N. T. but see LXX in 1 Chron. xxvi. 27.

II. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21.

III. *Edification, spiritual profit or advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. xiii. 10, & al. And so in 1 Tim. i. 4, Beza's or the Cambridge MS reads οἰκοδομη, which reading is

partly adopted by Griesbach. See also Mill and Wetstein.

Οικοδομία, ας, ἡ, from the same as οικοδομεω.

Edification, spiritual advancement. occ. according to some printed editions, 1 Tim. i. 4, where οικονομισαν, the reading of almost all the MSS, three of which ancient, seems the true one. See Mill, Wolfius, Wetstein and Griesbach. Comp. Οικοδομη III.

Οικονομεω, ω, from οικονομος.

To be a steward. occ. Luke xvi. 2.

Οικονομία, ας, ἡ, from οικονομος.

I. Properly, *A dispensation, administration, or management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4.

II. *A spiritual dispensation, management, or economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4. Οικονομιας Θεου, *The dispensation of God*, i. e. of divine grace or favour to man through Christ. On Eph. iii. 9, see under Κατανοειν II.

Οικονομος, ε, ο, from οikos a house, and νομω perf. mid. of νημιω to administer.

I. *A person who manages the domestic affairs of a family, a steward.* occ. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2, where it denotes those who manage the affairs of a minor.

II. Οικονομος της πολεις, *A steward, treasurer, cofferer, or chamberlain, of a city.* So Vulg. Arcarius. occ. Rom. xvi. 23. On which passage Elsnor produces an ancient inscription, where mention is in like manner made of the Οικονομος of the city of Smyrna.

III. It is applied in a spiritual sense, not only to the Apostles and Ministers of the Gospel, occ. 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to private Believers, who had received any miraculous gift of the Spirit. occ. 1 Pet. iv. 10.

ΟΙΚΟΣ, ε, ο, perhaps from the Heb. קרן to confine.

I. *A house, properly so called.* Mat. ix. 6, 7. xi. 8, & al. freq.

II. *A household, family dwelling in a house.* Luke xix. 9. Acts x. 2. 1 Cor. i. 16, & al. On Tit. i. 11, Kypke cites the phrase ΟΙΚΟΥΣ—ΑΝΑΤΡΕΠΕΣΘΑΙ from Josephus.

III. *A family, lineage.* Luke i. 27. ii. 4, where Doddridge, after Grotius, justly I

think, refers οίκω to the family, and πατρια to the household or descendants of David, according to the division of the Tribes into families and households. Comp. Num. i. 18, &c. Josh. vii. 17, 18, and see Doddridge on Luke ii. 4. In this view it is spoken of a whole nation sprung from a common progenitor. Mat. x. 6. xv. 24, & al.

IV. *The house of God* denotes either the material temple at Jerusalem, Mat. xxi. 13. Luke xi. 51. John ii. 17. (Comp. Mat. xxiii. 39.) because God dwelt therein, or was peculiarly present in it, as Mat. xxiii. 21.—or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17, which is the Temple or Habitation of God through the Spirit. Comp. Ναος IV.

Οικουμένη, ης, ἡ. Properly the participle, pass. pres. fem. contract. from οικω to inhabit.

I. Γη the earth being understood, *The inhabited or habitable earth or world.* Mat. xxiv. 14, (where see Doddridge's excellent Note) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the inhabitants of the world.

II. *The Roman Empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10.

The Roman Empire might well be called by the Evangelist Πασα or ὅλη, ἡ οικουμένη; since near two hundred years before their time Polybius had observed, lib. vi. c. 48. Ῥωμαῖοι ἐν ολίῳ χρόνῳ ΠΑΣΑΝ ὑφ' ἑαυτοὺς ἐποίησαν ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ. *The Romans in a short time subdued the whole inhabited world;* and Plutarch, Pompei p. 631, F. mentions Πολλὰ χωρία της ὑπο Ῥωμαίων ΟΙΚΟΥΜΕΝΗΣ, *Many countries of the Roman world.* See more in Wetstein on Mat. xxiv. 14, and Luke ii. 1; and on this latter text see Dr Campbell's excellent Note, and on Rev. iii. 10, Vitranga; and observe, that the LXX in like manner use ἡ οικουμένη ὅλη for the *Babylonish Empire*, Isa. xiii. 11. xiv. 17; and ἡ οικουμένη for the *Syrian*, Isa. xxiv. 4.

III. Οικουμένη ἡ μελλουσα, *The world to come.* Heb. ii. 5, seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which began at his first advent, and shall be completed at

at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* **מלכות עולם** *the world to come*, probably from that prophecy of Isaiah, ch. lxx. 17, where it is represented by *new heavens and a new earth*. It is observable that St Paul uses this phrase only in this passage of his Epistle to the *Hebrews* or *converted Jews*, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the Gentile converts. See *Whitby* and *Doddridge* on the place; and comp. Heb. vi. 5.

Οικουρος, α, δ, η , from **οικος** a house, and **αρος** a keeper, which see under **Κηπουρος**. *A keeper at home, to look after domestic affairs with prudence and care.* * *Elsner* has shewn in a learned note on this place, that the word **οικουρος** is used by several of the best authors to express both these ideas." *Hesychius* explains **οικουρος** by **ὁ φρονιζων τα τε οικια και φυλαττων**, *one who takes care of the things belonging to the house, and keeps them*. It is a pretty observation of *Leigh*, that our Eng. word *housewife* answers the Greek **οικουρος**. See also *Wetstein*. occ. Tit. ii. 5. where observe from *Wetstein* and *Griesbach*, that six ancient MSS read **οικουρας** *workers at home*.

Οικτιρω and **Οικτιρω** from **οικτος** compassion, and this perhaps from the Heb. **חַסַּד** *compression, oppression, affliction*. Comp. under **Ελεος**.

To compassionate, have compassion upon, tenderly pity. It is more than **ελεω** *to pity*. occ. Rom. ix. 15, which is a citation from the LXX of Exod. xxxiii. 19, in which text, as in many others, this V. answers to the Heb. **חַסַּד**, which is likewise a very strong word properly denoting *to have one's bowels yearn*, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12, where **σπλαγχνια** *bowels*, and **οικτιρμοι** *mercies*, are joined together. See also Jam. v. 11.

Οικτιρμος, α, δ, η , from **οικτιρω**.

Mercy, tender mercy, compassion. occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

This word, when used in the LXX, almost constantly answers to the Heb.

חַסַּד *bowels of mercy, yearnings of the bowels from compassion.*

Οικτιρμων, σ, δ, η , from **οικτιρω**.

Merciful, tenderly merciful, compassionate. occ. Luke vi. 36. Jam. v. 11.

This word in the LXX most commonly answers to the Heb. **חַסַּד** properly *one whose bowels yearn with pity*. Comp. under **Οικτιρω**.

Οιμαι, by syncope from **οιουμαι**, which see under **Οιω**.

To think, suppose, judge. occ. John xxi. 25.

Οιναποτης, α, δ , from **οινος** wine, and **ποτης** a drinker, which from **πωω** *to drink*.

A drinker of wine, a wine-bibber. occ. Mat. xi. 19. Luke vii. 34.

In the LXX of Prov. xxiii. 20, it answers to the Heb. **יִין נֹבֵט** *a swiller of wine*.

ΟΙΝΟΣ, α, δ , from the Heb. **יִין** wine, which from **נָבַט** *to press, squeeze*, as being the expressed juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbric *uin*, Old German *uwin*, Danish *viin*, Dutch *wiin*, Saxon *pin*, and English *wine* and *vine* †.

I. Wine. Mat. ix. 17. 1 Tim. v. 23, & al.

II. From the intoxicating effects of wine, and the idolatrous abuse of it among the Heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) wine signifies communion in the intoxicating idolatries of the mystic Babylon. Rev. xiv. 8. Comp. Jer. li. 7.

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of medicated wine, to take away their senses (comp. under **Κεραω** II. and **Σμυρνιζω**), it denotes figuratively the dreadful judgments of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Isa. li. 17, 21, 22. Jer. xxv. 15.

Οινοφλυζια, α, δ, η , from **οινοφλυξ**, **υθος**, δ , a drunkard, a person habitually or frequently heated with wine, which from **οινος** wine, and **φλυω** or **φλυζω** *to be hot, boil*, which perhaps from the Heb. **רָדַף** *to tremble, have a tremulous motion*. Comp. under **Φλυαρος**.

† See *Junius's* Etymol. Anglican. in WINE.

A being heated, or a debauch, with wine, excess of wine. occ. 1 Pet. iv. 3.

The Greek writers often use this word in the same sense. See *Wetstein*.

ΟΙΟΜΑΙ. See under ΟΙΩ.

ΟΙΟΣ, α, ον, from ὡς as.

Such as, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19, ὅιον, το, used adverbially, *As if, as though.* occ. Rom. ix. 6; where see *Alberti* and *Wolffius*, and comp. *Bomyer* and *Vigerus* De Idiotism. cap. iii. sect. 8. reg. 11; but observe, that in the passages produced by these two last authors from the Greek writers, οὐχ' ὅιον is followed either by infinitives, or by ὅτι, which is used in Rom.

ΟΙΩ, 1 Fut. οἰσῶ, perhaps from Heb. יִיחַד (Hiph. of יָחַד) *to cause to be.*

I. *To bring, carry.* occ. John xxi. 18. Rev. xxi. 26. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οἰσῶ, οἰσεις, &c.

II. *To think, q. d. to carry or bear in mind.* It occurs not in the active form in the N. T. but frequently in the profane writers; but hence οἰομαι, mid. *To think, suppose.* occ. Phil. i. 16. Jam. i. 7.

ΟΚΝΕΩ, ω, from οκνος *sloth, idleness*, which the Greek Grammarians derive from κινεῖν, *not moving*; but which may, I think, be much better deduced from the Heb. יָגַע *to stay, tarry.*

To delay, be loth, think much, as we say. occ. Acts ix. 38, where see *Wetstein* and *Kypke*.

ΟΚΝΗΡΟΣ, α, ον, from οκνεω.

I. *Slothful, idle.* occ. Mat. xxv. 26. Rom. xii. 11.

II. *Tedious, troublesome.* occ. Phil. iii. 1. Οκτανήμερος, α, ο, η, from οκτώ *eight*, and ἡμέρα *a day.*

Of the eighth day, performed on the eighth day. occ. Phil. iii. 5.

ΟΚΤΩ, οι, αι, τα. Undeclined. *Martinius* ingeniously derives it from οχθα δυν *eminently two*, as being the cube of that number.

A noun of number, *Eight.* Luke ii. 21, & al.

ΟΛΙΘΡΟΣ, α, ο, from ολεω.

Destruction. occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. i. 9, where see *Macknight*.

ΟΛΕΩ, ω. An obsolete V. which may be

derived from the Heb. הָלַח or הָלַח *to slay, wound.*

To destroy. This V. is inserted on account of its derivatives.

ΟΛΙΣΟΠΙΣΤΟΣ, α, ο, from ολις *little*, and πιστις *faith.*

Of little faith, having but little faith. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, α, ον, from the Heb. * לָט, which as a N. denotes the *smallest* measure of capacity for liquids, with the π emphatic prefixed, q. d. לָטֵט.

I. *Small or little, in quantity.* 2 Cor. viii. 15. 1 Tim. v. 23. (where see *Wolffius*, *Wetstein*, and *Kypke*.) Jam. iii. 5. Comp. Acts xiv. 28. xix. 24. Ολιγον (χρονον namely) *A little time.* Mark vi. 31. So προς ολιγον for *a little or short time.* Jam. iv. 14. *Josephus*, Ant. lib. xii. cap. 10, § 5, uses the phrase in the same sense. Ολιγον (διαστημα) *A little, i. e. space or distance.* Mark i. 19. Luke v. 3.

II. Εν ολιγω, *Within a little, almost, well nigh, propemodum.* Acts xxvi. 28, 29. So *Chrysostom*, παρα μικρον; though I am well aware that in the Greek writers (see *Wetstein*) εν ολιγω generally signifies *in a little or short time*, χρονω, being understood: But its being opposed, in ver. 29, to εν πολλω, determines its meaning; and see *Raphelius*, *Wolffius* and *Doddridge* on Acts xxvi. 28, and *Plato* Apol. Socrat. § 7. p. 71 edit. *Forster*, where εν ολιγω may mean *almost, nearly*, as τοιςυτον τι following seems to shew. See *Forster's* Note. I add, that in ver. 29, the modern Greek version explains εν ολιγω by παρ' ολιγον.

Εν ολιγω, Eph. iii. 3, means the same as δια βραχυων *in few words, briefly.* So *Chrysostom*. See *Raphelius*, *Wolffius* and *Kypke*.

III. *Small, in quality or force.* Acts xii. 18. xv. 2. xxvii. 20.

IV. In plur. *Few, a few.* Mat. vii. 14. xv. 34. Luk exii. 48. Acts xvii. 4. Δι ολιγων, λογων namely, *By, or in, few words.* 1 Pet. v. 12. The Greek writers use δι' ολιγων both with and without λογων, in the same sense. See *Wetstein*.

Ολιγοψυχος α, ο, η,

Feeble-minded, weak-hearted.

* Comp. Heb. and Eng. Lexicon in לָט.

From

From ολις *small*, and ψυχη *the mind*; or perhaps this word should be deduced from ολις *small*, and ψυχη *breath*, and so may strictly denote one who *fetches his breath short and weakly*, as it is well known *low-spirited and sorrowful* persons do. Thus the LXX, Num. xxi. 4, have ολιςψυχησεν ο λαος for the Heb. רצקת נפשם, literally *the breath of the people was shortened*. So Jud. xvi. 17; and in the LXX of Exod. vi. 9, the N. ολιςψυχια answers to the Heb. רצקת נפש *shortness (weakness) of breath*, i. e. *low-spiritedness*; and in Isa. lvii. 15, the adjective ολιςψυχος to רצקת נפש *low, depressed in breath*. occ. 1 Thess. v. 14.

Ολιςοριω, ω, from ολις *little*, and οριω *to care*, which from ορα *care*, and this from οραω *to see, inspect*, or from Heb. רע *to excite*.

To neglect, despise. occ. Heb. xii. 5.

Ολοθρευτης, ς, ο, from ολοθρευω.

A destroyer. occ. 1 Cor. x. 10.

Ολοθρευω, from ολιθρος *destruction*.

To destroy. occ. Heb. xi. 28.

Ολοκουτωμα, ατος, το, from ολοκαυτω *to burn the whole*, spoken of *sacrifices* by *Xenophon and Plutarch (see Scapula), and this from ολος *all, the whole*, and καυται 3 pers. perf. pass. of καιω *to burn*. *A burnt-offering, the whole of which was burnt on the altar*, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. תלך *a burnt-offering*, so called from the V. תלך *to ascend*, because it *ascended* in flame and smoke towards heaven.

Ολοκληρια, ας, η, from ολοκληρος.

Perfect soundness, as opposed to *lame-ness* or *bodily weakness*. occ. Acts iii. 16. Comp. ver. 2, and ch. iv. 9.

In the LXX of Is. i. 6, this word is used in nearly the same sense, for the Heb. כחם.

Ολοκληρος, ς, ο, η, from ολος *all, the whole*, and κληρος *a part, share*.

Whole, having all its parts, sound, perfect, integer. Neut. used as a substantive,

Ολοκληρον υμων, *Your whole, composition, frame, constitution or person name-*

* ΟΛΟΚΑΤΤΩΣΑΝ τους τανους—ΟΛΟΚΑΤΤΩΣΑΝ τους ιππους. Xenophon, Cyropæd. lib. viii. p. 464, edit. Hutchinson, 8vo.

ly, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23, where see *Whitby, Wetstein, Doddridge, and Macknight*. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4, the only other text of the N. T., wherein it occurs, is applied spiritually, but not without allusion to that *bodily soundness and perfection* which was required by the Mosaic law in the typical priests of God.

ΟΛΟΛΥΖΩ, either from the Heb. לל, in Hiph. ללל *to howl, yell*, to which this word when used in the LXX generally answers; or else it may be, like the Hebrew, formed immediately from the sound. *To howl, yell*. occ. Jam. v. 1, where see *Wolffius* and *Wetstein*.

ΟΛΟΣ, η, ον, from the Heb. כל *all, every*, the aspirate breathing being substituted for כ, which in sound it resembles when pronounced *gutturally* after the oriental manner.

All, the WHOLE. Mat. iv. 23, 24. ix. 26, & al. freq. On John vii. 23, *Wetstein* very pertinently cites from *Hippocrates*, ΟΛΟΣ ΑΝΘΡΩΠΟΣ εκ γενετης νοσος εστι, *The whole, or entire man is a disease* (i. e. a heap of diseases) from his birth; and from *Aretæus*, Το κακον—ενδοθεν τε ΟΛΩΙ ΤΩΙ ΑΝΘΡΩΠΩΙ ενοικει, και ΟΛΟΝ εξωθεν αμπεχει. Within, the malady resides in the *whole man*, and without *wholely* surrounds him." "Circumcision, says Jesus, is a *painful thing*, and concerns a *part* of the man: I have restored a man to *ease*, and a *whole* man." *Markland* in *Bowyer's Conject.* Ολην την ημεραν, *All the day*. Rom. viii. 36. This seems a *hellenistical* phrase; it is used by the LXX, Ps. xlv. 22, where as in Rom. it answers to the Heb. כל יומי, and denotes *always*.

This word in the LXX generally answers to the Heb. כל.

Ολοκληρης, εος, ς, ο, η, και το—ες, from ολος *all, the whole*, and τελειω *to complete*.

All, or the whole, completely or entirely. occ. 1 Thess. v. 23.

Ολυνθος, ς, ο, from ολλυμαι *to be destroyed; perish*.

An early fig, which in the warmer climates is very apt to *fail*. occ. Rev. vi. 13, where see *Wetstein*, and comp. Isa. xxxiv. 4.

The word is used in the same sense by the LXX in Cant. ii. 13, for the Heb. פני which is in like manner derived from פל to *fall*. Accordingly the Vulgate hath grossos both in Cant. and Rev. which, says the old Dictionary quoted by Martinus (Lex. Philol. in Grossus), are properly * *the first figs, which easily fall off by the wind*. Comp. Heb. and Eng. Lexicon in פל III.

Ὀλως, Adv. from ὅλος.

1. *At all*, omnino. occ. 1 Cor. xv. 29. Mat. v. 34, where "the person who signs himself R in *Bowyer's Conjectures* [i. e. the late learned *Markland*, whom see], proposes to reject the colon after ὁλως, for which we might substitute a comma.—According to this arrangement the passage would be, *But I command you by no means to swear, either by heaven, &c.*—The command of Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." *Michaelis*, *Introduct. to N.T.* by *Marsh*, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18, and Bp. *Pearce* on Mat. v. 34.
2. Affirmative, *Indeed, by all means*, sanè. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see *Elsner* and *Wetstein* on 1 Cor. v. 1.

Ὀμβρος, ε, ὁ, from ὄμειν *flowing together*. So the Etymologist, Ὀμβρος, ὁ ὈΜΟΥ ΠΕΩΝ καὶ κατερχόμενος, ὁ βαρέως φερόμενος. Ὀμβρος, what *flows together* and comes down, what falls heavily."

A heavy shower, a storm of rain, imber. occ. Luke xii. 54.

Ὀμιλεω, ω, from ὄμιλος *a multitude*.

- I. Properly, *To be in a multitude or an assembly of people*.
- II. *To be in company with any one, be conversant with*.
- III. *To converse, talk with*, colloquor. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26.

Ὀμιλία, ας, ἡ, from ὄμιλος.

Communication, conversation, discourse. occ. 1 Cor. xv. 33. Hence Eng. *Homily*.

Ὀμιλος, ε, ὁ, from ὄμειν *together*, or ὄμειν εἰλίσσθαι *being crowded together*, or per-

* "Grossi sunt ficus immaturæ, inhabiles ad comedendum & propriè primitivæ, quæ ad pulsum ventri facillè cadunt. *Vet. Dict.*"

haps from the Heb. דלה or דלה a *talking*, with ד emphatic prefixed. See Jer. xi. 16. Ezek. i. 24, in Heb.

A multitude, company, crowd. occ. Rev. xviii. 17; where for the words ἐπὶ τῶν πλοίων ὁ ὄμιλος, the *Alexandrian* and another ancient MS, with fourteen later ones, have ὁ ἐπὶ τοπὸν πλοίων *who saileth to the place*, and this reading is embraced by *Wetstein*, and by *Griesbach*, who receives it into the text.

Ὀμμα, ατος, το, from ὁρμαιναι, 1 pers. perf. pass. of the V. ὁρμαιναι *to see*.

An eye. occ. Mark viii. 23.

ὈΜΝΥΩ, "from the Heb. ימין† *the right hand*, used when oaths were taken," says *Leigh*: But rather, I apprehend, from ימין *to be firm, stable, true*, and in Hiph. *to trust, depend upon*. See Heb. vi. 16. *To swear*. Mat. xxiii. 20, 21, & al. Ὀμνυειν κατὰ τινος, *To swear by one*. Heb. vi. 13. This phrase is applied in the same sense by the profane writers, as may be seen in *Wetstein*; so ὁμνυειν or ὁμοειν with an accusative following, governed by νη understood, as in Jam. v. 12, is used by *Isocrates* ad *Demon*. § 12.—μηδὲνα ΘΕ-
ΟΝ ΟΜΟΣΗΣ: (comp. ὀρκίζω II.) But ὁμνυειν ἐν τινι, Mat. v. 34, 36, &c. seems a *hellenistical* expression; it is used by the LXX, Ps. lxxiii. 11. Jer. v. 7, for the Heb. כִּשְׁבָה בִּי.

Ὀμοθυμαδον, Adv. from ὁμοθυμος *unanimous*, which from ὁμος *alike*, and θυμος *mind*.

- I. *With one mind, with unanimous affection, unanimously*. Acts i. 14. ii. 1, 46.
- II. *With one accord*. Acts iv. 24. vii. 57. xix. 29.

This word is also used by the purest of the Greek writers. See *Wetstein* on Rom. xv. 6.

Ὀμοιαζω, from ὁμοιος.

To be like. occ. Mark xiv. 70.

Ὀμοιοπαθης, εος, ες, ὁ, ἡ, from ὁμοιος *like*, and πάθος *a being affected*.

Liable to be affected in a like manner, of like infirmities, subject to like infirmities. occ. Acts xiv. 15. Jam. v. 17. See *Wetstein* on Acts, and *Campbell's* Prelim. Dissertat. p. 131, &c.

Ὀμοιος, α, ον, from ὁμος.

Like, similar, in whatever respect. Mat. xi. 16. Gal. v. 21, & al. freq.

† Comp. under Μαργαρι.

Ὀμοιοτης,

*Ομοιοτης, τητος, ή, from ὁμοιος.

Likeness, resemblance. occ. Heb. iv. 15. vii. 15.

*Ομοιω, ω, from ὁμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11, where observe that it was an ancient opinion among the Gentiles, (derived, no doubt, from the real appearances of Jehovah under the Old Testament. see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Jud. xiii. 6, 22.) that their gods used to visit the earth under a *human form*. See *Alberti* on the place, *Homer*, *Odyss.* xvii. lin. 485, 6; and *Duport's* *Gnomologia* on that passage, and the authors by him cited.

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30, & al.

*Ομοιωμα, ατος, το, from ὁμοιωμαι perf. pass. of ὁμοιω.

A likeness, resemblance. occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7.

*Ομοιως, Adv. from ὁμοιος.

Likewise, in like manner. Mat. xxii. 26. xxvi. 35, & al.

*Ομοιωσις, ιος, att. ιως, ή, from ὁμοιω.

A likeness, resemblance. occ. Jam. iii. 9. Comp. Gen. i. 26, where the LXX have used καθ' ὁμοιωσιν for the Heb. כדמותנו *according to our likeness*.

*Ομολογειν, ω, from ὅμω together with, or ὅμος like, and λος a word, speech.

I. *To assent, consent.* Thus used in the profane writers.

II. *To promise, q. d. to speak the same with, or consent to the desire of, another.* occ. Mat. xiv. 7. *Plutarch* uses the word in the same manner. See *Wetstein*.

III. *To confess, i. e. to speak agreeably to fact and truth.* See John i. 20. ix. 22. xii. 42. Acts xxiii. 8. Heb. xi. 13. 1 John i. 9.

IV. *To confess, celebrate with public praises.* Heb. xiii. 15.

V. *To confess, profess.* Mat. vii. 23. Tit. i. 16.

VI. *Ομολογειν εν τινι, *To confess, or publicly acknowledge any one.* Mat. x. 32. Luke xii. 8. It seems a *hellenistical* phrase. The LXX use ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΩ ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ, *We will confess to thy name*, Ps. xliv. 8.

Ομολογια, ας, ή, from the same as ὁμολογειν.

A confession, profession. occ. 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23. 2 Cor.

ix. 13, Επι τη ὑποταγῇ της ὁμολογιας ὑμων εις το ευαγγελιον, *For the obedience of your confession to the gospel, i. e. for your obedient confession or profession of the gospel.*

*Ομολογμενος, Adv. from ὁμολογμενος particip. pres. pass. contract. of ὁμολογειν. *Confessedly, by the confession of all.* occ. 1 Tim. iii. 16. *Xenophon* and *Plutarch* apply the word in the same sense. See *Raphelius* and *Wetstein*.

*ΟΜΟΣ, η, ον, from the Heb. כדמות, *like as.* *Like, similar.* This word is used by the profane writers, though not in the N. T. but is inserted on account of its derivatives.

*Ομοτεχνος, ος, ο, ή, from ὅμος like, and τεχνη art, trade.

Of the same trade or handicraft. occ. Acts xviii. 3. This word is used in the same sense by *Herodotus*, lib. ii. cap. 89.

So *Prometheus* in *Lucian*, tom. i. p. 108, calls Mercury ΟΜΟΤΕΧΝΩ, *of the same trade with himself, as being likewise a thief*; and *Demonax*, Id. p. 1007, says to a pretended conjuror, και γαρ αυτος ΟΜΟΤΕΧΝΟΣ εμι σοι, *for I myself am of the same trade as you.*

*ὅμω, Adv. Either immediately from the Heb. כדמות with, together with; or the genitive of ὅμος like, q. d. ἐφ' ὅμω τοπω or χρόνω, *upon or at the like place or time. Together, whether of place or time.* occ. John iv. 36. xx. 4. xxi. 2, where *Kypke* cites *Xenophon*, *Cyropæd.* lib. iii. using ὅμω ειναι, *in like manner, for being gathered together.*

*Ὁμοφρων, ονος, ο, ή, from ὅμος like, and φρων mind.

Of like mind, unanimous. occ. 1 Pet. iii. 8.

ΟΜΩ, ω, from the Heb. כדמות to support, sustain, as εμενω from נמנ to be firm, true. *To swear.* An obsolete V. whence in the N. T. we have the 1 aor. ὤμωσα, Heb. iii. 11. & al. Subjunct. 2d and 3d pers. ὀμωσῃς and ὀμωσῃ, Mat. v. 36. xxiii. 16. Infin. ὀμωσαι, Mat. v. 34. Heb. vi. 13. Particip. ὀμωσας, Mat. xxiii. 20, 21.

*Ὁμως, Adv. from ὅμος.

1. *Yet, i. e. in the same circumstances, or at the same time,* which latter English phrase is often applied in an *adversative* sense. occ. John xii. 42.

2. *In like manner, so also, so likewise,* occ. 1 Cor. xiv. 7, where see *Alberti*, *Wolsius*, *Wetstein*,

Wetstein, Var. Lect. and Kypke; and observe, that *Hesychius* explains ὁμῶς by πλὴν ὁμῶς by ὁμοίως *likewise*, and so the French translation renders it, *de même*. Comp. Gal. iii. 15, and see *Homer*, Il. i. lin. 196. Il. v. lin. 535. Il. ix. lin. 312, and *Dammi Lex.* col. 1702.

3. ὁμῶς μὲντοι, *Yet, or though, indeed, nevertheless*, attamen. John xii. 42, where *Wetstein* cites *Herodotus*, lib. i. cap. 129. applying ὁμῶς μὲντοι in the same sense.

ΟΝΑΡ, το, Undeclined, from the Heb. נָעַר either in the sense of *answering, corresponding*, according to that of *Ecclus.* xxxiv. 3, *The vision of dreams is the resemblance of one thing to another* (τοῦτο κατὰ τοῦτου *one thing answering another*) *even as the likeness of a face to a face*: or in that of *affecting*, according to *Eccles.* v. 2, or 3, *A dream cometh through multitude* נָעַר of business or care *.

A dream. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19, in all which texts we have the phrase κατ' οὐαρε, which, though condemned by *Phrynichus* as unusual, is however used by *Plutarch*, Parallel. tom. ii. p. 305, D. and 307, B. and by *Iamblichus*. See *Wetstein* and *Kypke*.

Οὐαριον, ο, το. A diminutive of οἶνος *an ass*. *A young ass, an ass's colt.* occ. John xii. 14.

Ονειδίζω, from ονειδος.

To upbraid, reproach, whether unjustly, as Mat. v. 11. xxvii. 44,—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44. almost all the MSS, ancient and later, after ονειδίζον read αὐτον, which is accordingly embraced by *Wetstein* and *Griesbach*. *Kypke* remarks, that ονειδίζειν τινα generally signifies *to upbraid or revile any one*, but ονειδίζειν τινι *to reproach one with something*. He further explains το δ' αὐτο adverbially for κατὰ το αὐτο, *in the sense or like manner, likewise*, and shews that τ' αὐτο, and το δ' αὐτο, are thus used by *Josephus*.

On Jam. i. 5, see *Wolfius* and *Wetstein*.

Ονειδισμος, ο, ὁ, from ονειδίζω.

A reproach, either which one casts on another, occ. Rom. xv. 3; or which one's self sustains, occ. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the *reproach of Christ* seems to denote *reproach borne on account of*

* See *Heb.* and *Eng. Lexicon* in pp III. under נָעַר.

Christ, and in the last ονειδισμον αὐτου moreover intimates, that by being *reproached* we are rendered *conformable* to him.

Ονειδος, εος, ος, το, from ονημι or ονιω *to reproach*, which from Heb. נָעַר *to afflict*. *Reproach, disgrace.* occ. Luke i. 25.

Ονημι, from obs. ονιω, the same, and this from Heb. נָעַר *to act upon, effect*, in a good, as well as in a bad, sense.

To help, profit, benefit. Pass. Ονημαι, or οναμαι, *To be helped, profited, benefited, to receive advantage, pleasure, or joy from.* occ. Philem. ver. 20; Εἰς σε οναιμην, *May I, or let me have joy of thee*. The phrase οναιμην τινος is used in the same view by the best Greek writers. See *Elsner* and *Wetstein*.

Ονικος, η, ον, from ονος *an ass*.

Belonging to an ass, asinarius. occ. Mat. xviii. 6. Luke xvii. 2, where μυλος ονικος means such a *mill-stone* as was turned about by an *ass*, being too large to be managed by the hand. That the Greeks and Romans used *asses* for the same purpose may be seen abundantly proved in *Bochart*, vol. ii. 188. See also *Wetstein*.

ΟΝΟΜΑ, ατος, το, q. ονομα, from ονημι, *to help*, because the name *helps* us to know the thing; or from νημω *to attribute*, because a peculiar name is *attributed* or given to every thing. Thus say the Greek Etymologists. But I should rather deduce the noun ονομα from the Heb. נָמַן *to declare*, with the נ emphatic prefixed; so the Gothic and Saxon nama, and Eng. name, are evidently from the same Heb. root. Comp. ονομαζω.

I. *A name.* See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name, character described by a name.* Mat. x. 41, 42. Comp. Mat. xxiv. 5, (where see *Campbell*.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation.* Mark vi. 14. Comp. Rev. iii. 1, and see *Wetstein* on Phil. ii. 9, and *Suicer Thesaur.* in Ονομα III.

IV. *Name, as implying authority, dignity,* Eph. i. 21. Phil. ii. 9. Ονομα is sometimes used in this view by the Greek writers. See *Wolfius*.

V. *As a name is the substitute or representative of a person*, hence ονομα is used for the *person himself*, whether divine, as Mat.

Mat. vi. 9. Rom. xv. 9. Heb. xiii. 15. John i. 12. ii. 23. iii. 18, & al. freq. comp. 3 John ver. 7.—or human, Acts i. 15. Rev. iii. 4. xi. 13. *Longinus* in like manner uses *ἐν ΟΝΟΜΑ* for one person, De Sublim. sect. xxiii. p. 138, edit. 3tiæ, *Pearce*. See *Raphelius*, and comp. Num. i. 2. xxvi. 30. Acts iv. 12. and *Kypke* there.

VI. As *יהוה* *ש*, *The name of Jehovah*, and *אלהים* *ש*, *The name of the Aleim*, are, in the O. T. used as titles of the *Second Person* of the Ever-blessed Trinity (see Deut. xii. 11. Ps. xx. 1. lxxv. 2. Isa. xxx. 27. and *Heb.* and *Eng.* Lexic. under *ש* IX.) so in the N. T. our Lord applies this title to himself, saying, John xii. 28, *Father, glorify thy Name*. Comp. John xvii. 1, 5. Thus *Chrysostom*, in *Catena*, explains *Δοξασον σου το ΟΝΟΜΑ* by *Α[σ]ε με λοιπον προς τον σταυρον*. Lead ME at length to the Cross." See *Suicer* Thesaur. under *Δοξαζω* II. 3.

VII. *ονομα* imports the *confession of a name*, or *the sake of the person so confessed*. Mat. x. 22. xix. 29. xxiv. 9, & al. Comp. Mat. xviii. 5. Mark ix. 37. Acts iv. 17. So to be baptized *εις το ονομα*, *ἐπι* or *ἐν τῷ ονοματι*, *into*, or *in the name*, is to be baptized *into the faith or confession*, or *in token of one's faith*, and *of one's openly confessing*. See Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48.

VIII. Since the *name* of God, or of some man invested with power, is used in acts of *authority*, hence it denotes *delegated power and authority*. Mat. vii. 22. Mark xvi. 17. Luke x. 17. Acts iii. 6, (comp. ver. 16.) iv. 7, 10, 12, & al. Comp. Eph. i. 21. Phil. ii. 9, and *Sense* IV. In Mark xi. 10, the words *ἐν ονοματι Κυρις* are wanting in three ancient, and three later MSS,—are unnoticed in the Syriac, Vulg. and several other ancient versions, and are by *Griesbach* rejected from the text. They may have been taken from the preceding verse.

Ονομαζω, from *ονομα*.

I. *To utter, declare*. Thus used by *Demosthenes*.

II. *To name, mention*. occ. 1 Cor. v. 1. Eph. i. 21. v. 3. Comp. Acts xix. 13. Rom. xv. 20. (where see *Kypke*.) 2 Tim. ii. 19. in which last text *to name the name*

of Christ denotes *professing his religion*. Comp. Isa. xxvi. 13, in the LXX, where the phrase *το ονομα ονομαζειν* is used in a similar sense for the Heb. *ש* *הזכיר* *to make mention of a name*. Observe, that in 1 Cor. v. 1, six ancient and two later MSS, as also the Vulg. and two other old versions, omit *ονομαζεται*, which is accordingly dropped by *Griesbach* in his edition; and to the Critics referred to by *Wetstein*, as rejecting this word, add *Ep. Pearce*.

II. *To name, impose a name, denominate*. occ. Luke vi. 13, 14. Comp. Eph. iii. 15.

IV. *To call*. occ. 1 Cor. v. 11.

ονος, *α*, *ο*, *η*, *An ass, he or she*. Mat. xxi. 2. Luke xiii. 15, & al. In Luke xiv. 5, very many MSS, six of which ancient, for *ονος* of the printed editions, read *υιος*; so both the Syriac versions; and this reading is approved by *Wetstein*.

Some derive *ονος* from *ονημι* *to help*; so Latin *jumentum a beast of burden*, properly *an ass* (*Mintert*), from *juvo* *to help, assist*, because it *helps or assists* man in his labours: Or else *ονος* may be from the Heb. *ינ* *strength*, for which this animal is so eminently remarkable: and thus perhaps the Eng. name is from the Heb. *ינ* *strength*.

οἷας, Adv. from *ων*, *οἷος*, *being*, particip. pres. of *εἰμι* *to be*.

Really, in reality, in truth, truly. Mark xi. 32. Luke xxiii. 47. John viii. 36, & al. In 2 Pet. ii. 18, the *Alexandrian, Vatican*, and three or four later MSS, for *οντως* read *ολιγως* *a little*, which reading is favoured by the Vulg. both the *Syriac*, and several other ancient versions, and received into the text by *Griesbach*.

Οξος, *εος*, *ας*, *το*, from *οξυς* *sharp*.

Vinegar, which Eng. word is in like manner from the French *vin aigre* *sharp wine*. Mat. xxvii. 34, 48, & al.

ΟΞΥΣ, *εια*, *υ*, perhaps from the Heb. *קץ* *to contract, compress*. Comp. under *Ακμη*.

I. *Sharp, having a piercing point or keen edge*. Rev. i. 16. xiv. 14, & al.

II. *Swift, nimble*. occ. Rom. iii. 15. The word is used in this latter sense also by the profane writers. See *Wetstein*.

Οπη, *ης*, *η*, from *οπινομαι* *to see*.

I. *A peep hole*. See *Aristoph.* *Plut.* lin. 714. So *a hole or cavern* is called in Hebrew *מַחְלָה*, from *מור* *the light* which it admits.

II. *A*

II. *A hole or cavern in the earth.* occ. Heb. xi. 38.

III. *A hole or opening whence a spring of water issues.* occ. Jam. iii. 11.

Οπισθεν, Adv. q. *οπισθεν*, from *οπισω* *behind*, and the syllabic adjection *θεν* denoting *from* or *at* a place.

Behind, after. Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6, & al. On Rev. v. 1, we may observe, that *Lucian*, Vit. Auct. tom. i. p. 366, in like manner mentions ΟΠΙΣΘΟΓΡΑΦΩΝ βιβλίων, *books written on the back or outer side.*" Comp. Ezek. ii. 10, or 14, and see *Wetstein* and *Vitranga* on Rev. and Heb. and Eng. Lexicon under *דפן* II. 1.

ΟΠΙΣΩ, Adv. perhaps from the Heb. *דפן*, which denotes the *extremity* or *end* of a thing. It is construed with a genitive.

I. Of place, *Behind.* Rev. i. 10. With the article prefixed it assumes the nature of a N. Thus Τα οπισω (*μερη* namely), *The parts or places which are behind*, Phil. iii. 13. Ες τα οπισω, *To the parts or places behind*, i. e. *back* or *backwards*, Mark xiii. 16. John xviii. 6. xx. 14.

2. *Back, backwards.* Mat. xxiv. 18. So *Herodotus*, lib. ii. cap. 103. ΕΠΙΣΤΡΕΨΑΣ ΟΠΙΣΩ.

3. *After, of place*, Mat. iii. 11. iv. 19.—*of time*, John i. 15, 27.

Οπλίζω, from *όπλον*, which see.

To arm. Οπλιζομαι, Mid. *To arm one's self*, in a figurative sense. occ. 1 Pet. iv.

1. So *Sophocles*, Electr. lin. 999, cited by *Wetstein*, Τειστον ΘΡΑΣΟΣ αυτη & ΟΠΑΙΖΗ.—*You both arm yourself with such courage.*" Comp. *Kypke*.

Οπλον, & το. The learned *Damm*, Lexic. Nov. Græc. deduces it from *όμεν* *together with*, and *πειλω* *to be* because it *is with* or *assists* a man in his works.

I. It denotes in general, any kind of *instrument*, Οπλα τα, *Instruments.* occ. Rom. vi. 13. Thus *Homer* uses *όπλα* for *Vulcan's tools*, Il. xviii. lin. 409; so lin. 412, 413, ΟΠΑΑ τε παντα—τοις επονετο, *all the tools with which he worked*;" —όπλον and όπλα, plur. for the *rope* or *tackling* of a ship, Odyss. xxi. lin. 390, Odyss. ii. lin. 389, 390, Παντα ΟΠΑΑ—τα νηε φορευσι, *all the tackling which ships carry.*"

II. Οπλα, τα, *Arms, armour*, whether offensive, occ. John xviii. 3. 2 Cor. x. 4;—or defensive, occ. Rom. xiii. 12. 2 Cor.

vi. 7. Thus generally used in the profane writers. See *Homer*, Il. xviii. lin. 613. Il. xix. lin. 21. In 2 Cor. vi. 7, it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right hand*, the latter in the *left*. See *Virgil*, Æn. ix. lin. 806, 7, and *Ælian* in *Wetstein*. Comp. also *Wolffius*.

Οποιος, α, ον, from *όπως* *how*, and *οιος* *of what sort*; unless the reader should be rather inclined to deduce it from the Heb. *מין*, which denotes, *of what sort* or *form*? Jud. viii. 18.

I. *Of what sort* or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. Jam. i. 24.

II. Τοιςτος όποιος και—*Such as*—Vulg. talis qualis et—occ. Acts xxvi. 29. So the profane writers use *και* for *as* after *κατα ταυτα* *in the same manner*, after *ισως* *equally*, and *ομοιως* *like*. See *Vigerus*, Idiotism. cap. viii. sect 7, reg. 8.

Οποτε, Adv. from *όπως* *how*, and *οτι* *when*. *When.* occ. Luke vi. 3.

Οπου, from *όπως* *how*, and *υ* *where*, or from the Heb. *אין* or *אן* *where*?

1. *Where, in which place.* Mat. vi. 19, 21. Rev. ii. 13.

2. *Whither, to what place.* Mat. viii. 19. John viii. 21, 22.

3. *When, whereas.* 1 Cor. iii. 2. 1 Pet. ii. 11. "The best Classics use it in the same sense; ΟΠΟΥ γαρ εξεσι εν υστερω—αφαινασθαι—*For when* (or *whereas*) hereafter there might be an opportunity of engaging. *Thucydides*, lib. viii. 482. 1. 18. *Xenophon*, Cyropæd. p. 519." *Blackwall's Sacred Classics*, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers.

4. Οπου, with *εαν* or *αν* following, *Wheresoever, whithersoever.* See Mat. viii. 19. xxiv. 28. Mark vi. 10, 56.

5. Οπου εαυ, *Where.* A Hebraism, used likewise in the LXX, Jud. xviii. 10. Ruth iii. 4, & al. for the correspondent Heb. phrase *שם—לשם*, literally, *which there*. Rev. xii. 14. Comp. Mark vi. 55.

Οπτανω, from *οψ* *the eye*. See under *Οψομαι*.

To see, behold, Οπτανομαι, Pass. *To be seen.* occ. Acts i. 3.

The LXX have used this V. in the passive for the Heb. *הנהיג*, 1 K. iii. 5.

Οπτασια,

Ὀπλᾶσια, ας, ἡ, from ὀπλᾶνω.

A vision. occ. Luke i. 22. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1.

Ὀπλομαι, Mid. and Pass. from the obsolete active ὀπλω, and this from ὀψ or ὠψ the eye, which from the Heb. עָזַע to move quickly, particularly as the eye, see Prov. xxiii. 5; whence as a N. masc. plur. עֵפְפַע denotes the eyelids. So the Æolic Dialect uses Ὀππα for Ὀμμα the eye.

I. To see. Mat. xxviii. 7. Mark xvi. 7. John xvi. 17, & al. freq. Comp. Mat. v. 8. 1 John iii. 2. Heb. xii. 14. Rom. xv. 21. But ὠφθην in the form of a 1st aor. pass. is used in a passive sense. To be seen, appear. Mat. xvii. 3. Luke i. 11. Acts ii. 3, & al.

II. To see to, look to, take care. Mat. xxvii. 4, 24. Acts xviii. 15. Grotius observes on Mat. xxvii. 4, that the phrase συ ὀψαι is taken from the Latin idiom: For the Romans, when they meant to cast off the care of any thing from themselves upon another, used to say Tu videris, See thou (to it), which the Greeks, says he, expressed by Σοι μελετω; And thus far may be true. But Stockius goes further, and positively * asserts, that the verb ὀπλομαι is never thus used by any prose Greek writer. But what then shall we say to the following passage in Arrian, Epictet. lib. iii. cap. 10, at the end? Οὐκ εἶδαι ἔγω μοι προστενεχθῆναι τὸν ἀδελφόν. Οὐ, ἀλλὰ τὰτο μὲν ἐκεῖνος ΟΨΕΤΑΙ. My brother ought not to have behaved to me in such a manner. True; but this he himself must look to;" and again, lib. iii. cap. 18, at the end: "Such a one blames you, αὐτὸς ΟΨΕΤΑΙ πῶς ποιεῖ τὸ ἴδιον ἔργον, he himself must see to it how he does his own business." Comp. also lib. iv. cap. v. p. 395, 7. cap. vii. p. 403, and cap. viii. p. 409, edit. Cantab. 1665.

III. To see, experience, be made a partaker of. John iii. 36. Comp. Ps. xxxiv. 13. Εἶδω III. and Θεωρεω III.

ΟΠΤΟΣ, η, ον, from the Heb. פָּזַע to bake, dress by fire.

Roasted, broiled, dressed by fire. occ. Luke xxiv. 42.

ΟΠΩΡΑ, ας, ἡ.

The autumn, or autumnal fruit. It occurs

* "Certè à nullo prosaica orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur."

in this latter sense, Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from ὀπος juice, and ὥρα time, season; since autumn is the season when fruits in general are full of juice, and when the juices of grapes, apples, &c. are pressed out for the use of man. But may not ὀπωρεα be better derived from Heb. פָּרַח to fructify, be fruitful, or from עֲבוֹר, which denotes the produce of land, Josh. v. 11, 12?

Ὀπως, from πῶς how.

I. An Adverb, How, in what manner, by what means. Mat. xxii. 15. Luke xxiv. 20.

II. A Conjunction,

1. Denoting the final cause, and construed with a subjunctive mood, That, to the end or intent that. Mat. ii. 8. vi. 2, 5. & al. freq.

2. Denoting the event. So that, and thus. Mat. viii. 17. xxiii. 35. Rom. iii. 4. (Comp. Ps. li. 4, in LXX.) Luke xvi. 26, & al. Comp. ἵνα 3.

3. Ὀπως αν, with a subjunctive, That, to the end that. Mat. vi. 5. Luke ii. 35. Acts xv. 17. iii. 19, where see Bowyer.

Ὀραμα, ατος, το, from ὁραμαι perf. pass. of ὁραω to see.

A sight, a vision, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3, —to a person in a trance or ecstasy (comp. Εκστασις II.), Acts x. 17, 19. xi. 5. Comp. Acts ix. 10, 12. xii. 9. —to a person asleep, occ. Acts xvi. 9, 10. xviii. 9.

Ὀρασις, ιος, att. εως, ἡ, from ὁραω.

I. A vision. occ. Acts ii. 17. Rev. ix. 17.

II. Appearance. occ. Rev. iv. 3, twice.

Ὀρατος, η, ον, from ὁραω.

Visible, to be seen. occ. Col. i. 16.

ὈΡΑΩ, ω, from the Heb. רָאָה or רָאָה the light, and רָאָה to see, or simply from רָאָה.

I. To see, behold. Mat. viii. 24. Luke ix. 36. xxiii. 49, & al.

II. To perceive, see mentally. Acts viii. 23. Comp. Heb. ii. 8. and Εἶδω II.

III. In the imperat. See, take heed, beware.

Mat. xvi. 6. xviii. 10. Mark viii. 15, Acts xxii. 26, & al. freq. Mat. viii. 4,

Ὀρεα (ὀπως being understood) μηδὲν εἰπῆς, See, or Take heed (that) thou tell no man. So Mat. ix. 30, and Mark i. 44. But Rev. xix. 10. xxii. 9, Ὀρεα μὴ (ποῖς namely) See (thou do it) not.

ΟΡΕΗ, ης, ἡ, from ὀρεσσομαι to desire eagerly or earnestly. Ορεσται γὰρ (says Theodoret,

yet, who gives this derivation) ὁ ορσιζο-
μενος ἀμυνασθαι τον ἐχθρον, for the angry
person *eagerly desires* to be revenged of
his enemy." So Aristotle, Rhet. lib. ii.
says ορση anger is ορεξις μετὰ λυπης, *vehe-*
ment desire accompanied with grief,"
and in the Stoical definitions it is defined
"a desire of punishing him who seems to
have hurt us in a manner he ought not."

I. Anger, wrath, of man, Eph. iv. 31. Col.
iii. 8. Jam. i. 19, 20.—or of God, Heb.
iii. 11. iv. 3. Comp. Mark iii. 5.

II. The effect of anger or wrath, that is,
punishment, from man, Rom. xiii. 4, 5 ;
—from God, Rom. ii. 5. iii. 5. Eph. v.
6. 1 Thess. i. 10. v. 9, & al.

Ορσιζω, from ορση.

To provoke to anger, irritate. Ορσιζομαι,
Pass. To be provoked to anger, to be
angry. Mat. v. 22. xviii. 34, & al.

Ορσιλος, ο, ὁ, ἡ, from ορση.

Prone to anger, passionate. occ. Tit. i.
7, where see Wetstein.

Ορσuia, ας, ἡ, from ορσω to extend (which
see), and γuia the limbs, which from
Heb. יד or תיד the body.

I. The clasp or grasp of a man, i. e. when
his two arms are stretched out to clasp as
much as possible. So the Etymologist,
Ορσuia σημαίνει την ἐκλασιν των χειρων, συν
τῷ πλατει τῇ στήθι. Ορσuia signifies the
extent of the hands, together with the
breadth of the breast." Josephus has used
the word in its primary and proper sense,
Ant. lib. xv. cap. 11, § 5, where speak-
ing of the pillars belonging to the royal
portico, which Herod built along the
southern front of the temple, he says,
Και πᾶχος ἡ ἐκάστη κίονος ὡς τρεῖς συναπτόν-
των ἀλλήλοις τὰς ΟΡΓΥΙΑΣ περιλαβόντων.
And the thickness or circumference of
each pillar was as much as the grasp of
three men laying hold of each other could
encompass."

II. A fathom, a measure of length of about
five feet English, being equal to a man's
grasp, or to the distance between the two
hands stretched out, including the breast.
So Grotius, "Spatium quantum passæ
manus patent;" whence, says he, is de-
rived the Roman passus, a pace. So Xe-
nophon, Memorab. lib. ii. cap. 3, § 19.
Χεῖρες μὲν,—εἰ δύοι αὐτὰς τὰ πλεον ΟΡ-
ΓΥΙΑΣ διεχονῆα ἀμα ποιῆσαι, ἕκ αν δύναιν-
τη ποδὶς δ' ἑδ' αν ἐπὶ τῷ ΟΡΓΥΙΑΝ διεχον-

τα ελθοῖεν ἀμα. The hands, if you should
want to employ them both together at a
greater distance than a fathom, would
not answer your purpose; and the feet
would not, at the same time, reach even
so far as a fathom." occ. Acts xxvii. 28.
twice, where see Wetstein.

ΟΡΕΓΩ, from the Heb. רָעַע to stretch out,
and in a mental sense to desire earnest-
ly, long after.

I. To stretch out, as the hands. Thus it is
frequently applied in the profane authors,
particularly in Homer.

II. Ορσφομαι, Mid. governing a genitive,
To stretch out one's self, or one's hands,
for, so to desire eagerly, long after. occ.
1 Tim. iii. 1. vi. 10. Heb. xi. 16. Ορσ-
φομαι in the same sense is construed with
a genitive in the Greek writers. See
Wetstein on 1 Tim.

Ορειγος, η, ον, from ορος a mountain.

Mountainous, hilly. Ορειγη (χωρα name-
ly) A mountainous or hilly country. occ.
Luke i. 39, 65. Raphelius remarks, that
in Polybius ορειγη is often thus used by
itself for a mountainous country.

Ορεξις, ιος, att. εως, ἡ, from ορσφομαι.

Lust, concupiscence. occ. Rom. i. 27.

Ορθοποδιω, ω, from ορθος right, and πους, ποδος,
a foot.

To walk uprightly. "Gr. Foot it aright,
or walk with a right foot." Leigh.

In the N. T. it is used in a figurative and
spiritual sense only. occ. Gal. ii. 14.

Ορθος, η, ον, from ορω, to excite, which from
Heb. נָצַח the same.

I. Upright in posture. occ. Acts xiv. 10.

II. Straight. occ. Heb. xii. 13.

Ορθοτομew, ω, from ορθος right, straight, and
τετομα perf. mid. of τεινω to cut.

To cut aright or straight. occ. 2 Tim.

ii. 15, Ορθοτομηνῶ τον λόγον της αληθείας.

No doubt the Vulgate has given in ge-
neral the true sense of this expression by
rendering it *rectè tractantem verbum ve-*
ritatis, rightly handling the word of
truth: But it is not so easy to determine
whence in particular the metaphorical
word ορθοτομηνῶ is taken. Some suppose it
alludes to the cutting up and dividing the
sacrifices by the Levitical priests, others
to the dividing and dispensing food at a
table, or to "the distribution made by a
steward in delivering out to each person
under his care such things as his office
and

and their necessities required." (*Doddridge.*) Comp. Luke xii. 42. *Pricæus* (*Price*) refers it to the *exact cutting or polishing* of stone or marble. *Chrysostom*, *Theophylact*, and *Æcumenius*, explain it of *cutting off* all superfluous and useless matter in preaching God's word, as *curriers* do in skins they are preparing for use, comp. ver. 16: But *Theodoret* thinks it a metaphor taken from husbandmen; Επαινεµεν και των γεωργων της ευθειας τας αυλακας ανατεµνοντας* ετω και διδασκαλος αξιευκαινος, ο τω κατ'οικον των θειων λογιων εποµενος. We commend even those husbandmen who *cut straight furrows*; so that preacher is worthy of praise, who *follows the rule of the divine oracles*." And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62, (comp. under Αρεσκειν); because St Paul had just before called Timothy Εφεσθιν, which, though applied to other workmen, properly signifies a * husbandman; and also because ορθοτοµειν in the LXX signifies *to cut or make straight* in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb ορθοτοµειν be ever in the Greek writers applied to husbandmen's ploughing, yet in *Theocritus*, Idyll. x. lin. 2, we have ΟΓΜΟΝ ΑΓΕΙΝ ΟΡΘΟΝ, *to draw or make a straight furrow*.

Ορθριζω, from ορθριος.

To rise early in the morning, to do any thing or to come to or be with any one, early in the morning, diluculare. occ. Luke xxi. 38, where see *Wolffius* and *Wetstein*. In the LXX it is often used for the Heb. וַיָּקִם *to rise in the morning*, and particularly in Gen. xix. 27, where it denotes *to come or go early to a place*.

Ορθριος, η, ον, from ορθρος.

Of or belonging to the morning, matutinus. occ. Rev. xxii. 16. But the true reading is ο πρωινος, which see, and comp. Rev. ii. 28. The LXX use ορθρι-

ος, Hos. vi. 4. xiii. 3, for the Heb. בֹּרֵךְ *forward, early*.

Ορθριος, α, ον, from ορθρος.

Early, doing any thing early in the morning. occ. Luke xxiv. 22.

ΟΡΘΡΟΣ, α, ο. The Greek Lexicographers derive it from ορθω *to erect, raise*, because the morning *raises* men to their work. The reader will consider whether it may not be as well deduced from the Heb. וַיָּאֶר *the light*, and וַיָּחַר *to turn*, as denoting *the return of the light*.

The day-break, or dawning of the day, the early morn, diluculum. occ. Luke xxiv. 1. John viii. 2. Acts v. 21.

Ορθως, Adv. from ορθος.

I. *Rightly, well*. occ. Luke vii. 43, x. 28. xx. 21. Ορθως λεγειν, *to speak rightly or justly*, is a phrase used both by *Herodotus* and *Polybius*. See *Raphelius* and *Wetstein* on Luke xx. 21.

II. Applied to utterance, *Rightly, properly, plainly*. occ. Mark vii. 35.

Οριζω, from ορος, α, ο, a bound, limit.

I. *To bound, limit*. In this sense it occurs not in the N. T. but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27, & al. for the Heb. גְּבוּל *a bound, limit*.

II. *To determine, decree, appoint, set*, because what is *determined or decreed* is, as it were, *limited and confined* by certain bounds. In this sense it is applied either to men, occ. Acts xi. 29;—or to God, occ. Luke xxii. 22. Acts ii. 23. x. 42, xvii. 26, 31. Heb. iv. 7; on which last text *Wetstein* shews, that ΗΜΕΡΑΝ ΟΡΙΖΕΙΝ is a phrase used likewise by the Greek writers.

III. *To mark out determinately*. occ. Rom. i. 4, where see *Elsner*, and comp. Acts xvii. 31. x. 42.

Ορειον, α, ον, from ορος, α, ο.

A coast, bound of a territory or country. Mat. ii. 16. iv. 13. Mark vii. 31, & al.

Ορκιζω, from ορκος.

I. *To adjure, cause to swear, to lay under the obligation of an oath*. Thus it is used by the LXX, for the Heb. וַיִּשְׁבַּע *to cause to swear*, Gen. xxiv. 37. l. 5, 25, & al. but not, I think, in the N. T. Comp. Εξορκιζω.

II. *To beseech in the name of God, to conjure, obsecro*. occ. Mark v. 7, where observe, that τοις Θεοις is put for ηις τοις Θεοις, by God.

* See the learned *Duport* on *Theophrastus*, Eth. Char. p. 269.

God, and that the correspondent words in Luke viii. 28, to ὀρκίζω σε τον Θεον are δειομαί σε, *I beseech thee*. See Grotius and Campbell on Mark v. 7.

III. *To charge solemnly*, as in the name of the Lord Jesus. occ. Acts xix. 13. 1 Thess. v. 27; in which texts Ἰησὺν and Κυρίον are governed by ἡ understood, as under Sense II.

Ὀρκος, ο, ὁ, from ἔρκω *a fence*, which from ἐκείω *to inclose, include*, and this from the Heb. קָרַח *to inclose, as in net- or lattice-work*, or else ὄρκος (according to Ainsworth and others) may be deduced immediately from the Heb. קִרְי *the thigh*, in allusion to that ancient patriarchal custom of putting the hand under the *thigh* in swearing. See Gen xxiv. 2, 9. xlvii. 29.

I. *An oath*, i. e. says Stockius, "*a religious assertion of a man, imprecating the divine vengeance on himself, if he speaks not the truth.*" occ. Mat. xiv. 7, 9. xxvi. 72, Mark vi. 26. Heb. vi. 16. Jam. v. 12.

II. *A thing promised with an oath*. occ. Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, *in condescension to our capacities, and to confirm our hopes* (see Heb. vi. 18, 19), is frequently in the O. T. represented as *swearing*, and who, *because he could swear by no greater, sware by himself*, Heb. vi. 13. occ. Luke i. 73, (where see *Elsner and Wolfius*.) Acts ii. 30. Heb. vi. 17.

Ὀρκωμοσία, ας, ἡ, q. ὄρκω ομίστις (from ὁμοῖω) *the swearing of an oath*. See Acts ii. 30.

An oath. occ. Heb. vii. 20, 21, twice, 28.

Ὀρμαω, ω, from ὄρμη.

To rush violently, or impetuously. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29.

Ὀρμη, ης, ἡ, from ὀρμαι perf. pass. of ὀρω *to excite*, which from Heb. עָרָא the same.

I. *An impetus, or impetuous motion*. Thus used by the profane writers.

II. *A violent attempt or assault*. occ. Acts xiv. 5, where see *Wetstein*, and comp. Ὀρμησαν, Acts vii. 57.

III. *Inclination, will*. occ. Jam. iii. 4.

Ὀρμημα, ατος, το, from ὀρμαω.

A violent or impetuous motion. occ. Rev. xviii. 21.

Ὀρνις, ος, το, from ὀρνις.

A bird, fowl. occ. Rev. xviii. 2. xix. 17, 21.

Ὀρνις, ἰδος, ὁ, και ἡ, from ὀρνυμι *to excite*, which from ὀρω or Heb. עָרָא the same (see under Ὀρμη), or perhaps from Heb. עָרָא compounded with קָרַח *to move swiftly to and fro*.

I. *A bird*, in general, so called from its *rapid motion*, as in Heb. עָרָא *a bird*, from עָרָא *to fly*. *Athenæus* and *Galen*, cited by *Wetstein* on Mat. xxiii. 37, observe, that ὀρνις is in the ancient Greek writers applied to any kind of *bird*, and that whether male or female.

II. Ὀρνις, ἡ, *A hen*, i. e. *the female of the house-cock*, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the latter Greek writers. See *Wetstein* on Mat. who quotes a Greek epigram beautifully descriptive of the *hen's* persevering affection for her brood, even to death:

Χιμυρίαις νιφάδισσι 'παλυνόμενα τίθας ΟΡΝΙΣ
ΤΕΚΝΟΙΣ ἰναίαις ἀμφιχείει ΠΤΕΡΥΓΑΣ·
Μισφα μιν θρανίας κρυός ὠλισσεν ἡ γὰρ ἐμμένει
Λιθρός θρανίων ἀντιπαλός νιφάων.

Behold the *Hen*, that, white with fallingsnows,
Around her brood her fost'ring pinions throws,
And combats in their aid the wint'ry skies,
Till, pierc'd by cold, she droops the head, and
dies.— MERRICK.

Ὀρθεσία, ας, ἡ, q. d. ὄρεθ θίσις, *a setting of a boundary or limit*.

A setting of a boundary, a bound set. occ. Acts xvii. 26.

ΟΡΟΣ, ος, ος, το, from the Heb. הָרַ the same.

A mountain, hill. Mat. v. 1, 14, & al. On Mat. iv. 8. see *Maundrell's Journey*, at March 29, and *Hasselquist's Voyages*, p. 128, and Note under Δεικνυμι I.

ὈΡΟΣ, ος, ὁ, either from ὄρος or Heb. הָרַ *a mountain*, with which countries are often bounded, or from Heb. עָרָא *to raise*, q. d. *a raised boundary*.

A bound, boundary, limit. This word occurs not in the N. T. but frequently in the profane writers, and is here inserted on account of its derivatives.

ΟΡΥΣΣΩ, or ΟΡΥΤΤΩ. Of these two verbs (which in Greek are supposed to coincide) the former may be derived from the Heb. עָרָא *to plough*, the latter from עָרָא *to engrave*, or rather by transposition from עָרָא *to dig through*, which the LXX render by ὀρυττω and its compounds διορυττω and κατορυττω.

To dig. occ. Mat. xxi. 33. xxv. 18.
Mark xii. 1.

ΟΡΦΑΝΟΣ, ο, ὁ. The Greek Lexicographers derive it from *ορφνός* *obscure, dark*, (which, like *Εσπῆρος*, &c. is from Heb. ערב *the evening*), "Because, says Mintert, the orphan is often little esteemed, and neglected; whence he is, as it were, forced to wander in *obscurity and darkness*." Did I embrace this derivation I should rather say, because he is *destitute of joy and comfort*, and often oppressed with **grief and mourning*; a state which is both in the sacred and profane writers denoted by words expressive of † *darkness*. But it seems better to deduce *ορφνός* from the Heb. קרף *to strip, despoil*; whence also the old Greek word *ορφός*, and the Latin *orbus, bereaved*, particularly of *parents or children*.

I. An orphan, a child bereaved of one or both parents, a fatherless child. occ. Jam. i. 27.

II. Desolate, destitute, like a helpless orphan. occ. John xiv. 18, where Campbell, whom see, "Orphans." Comp. 1 Thess. ii. 17, in the Greek. Lucian, in his account of the death of *Peregrinus*, tom. ii. p. 760; applies to him the expression ΟΡΦΑΝΟΥΣ ἡμᾶς καταλιπόν, "Leaving us orphans," in which he seems to be sneering the very text in St John.

ΟΡΧΕΟΜΑΙ, ὀρχομαι. Eustathius derives it from *ορῶ* *to stretch forth*, namely, the hands and feet; others of the Greek Grammarians, from *ερχομαι* *to go*, because *dancing* is a certain orderly manner of *going*.

I. Athenæus informs us (lib. i.), that *ορχίζω* and *ορχομαι* were used by the ancient Greeks for *moving*, or *being moved*. See Scapula.

II. To dance. occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32.

ὍΣ, ὅ, ὅς, ὅς seems plainly derived from the Heb. אשר, or its abridgement ש with ה emphatic prefixed; ὅ from דוּר, and ὅ from דוּר, or both from the Heb.

* See Homer's exquisitely moving description of an orphan's condition, Il. xxii. lin. 484, &c. of the original; and lin. 620, &c. of Pope's, and lin. 562, &c. of Cowper's excellent translations.

† Comp. Heb. and Eng. Lexicon in קרף II. and קרף II.

ה, which is often used instead of the † relative pronoun, *who, which*.

I. A relative pronoun, *Who, which*. freq. occ.

II. Repeated, ὅς μὲν—ὅς δέ, *one—and another*. 1 Cor. vii. 7. xi. 21. ὅς μὲν—ὅς δέ—ὅς δέ—ὅς δέ—*One—and another—and another*. Mat. xxi. 35. Comp. Mat. xxv. 15.

Ὅσακις, An Adv. from ὅσος *how great, how many*; and—κις the numeral termination, which see.

As often as. occ. 1 Cor. xi. 25, 26. Rev. xi. 6.

ὍΣΙΟΣ, ὁσῖος, ὁσῖος. It may be derived either from the Heb. קדוש *kind, bountiful*, (dropping the ק), to which Heb. word ὁσῖος generally answers in the LXX; or else from the Syriac קדוש *kind, good*, which in like manner drops the ק of Heb. קדוש.

Like the Heb. קדוש it seems to denote, *Abundantly kind or bountiful*, though in the six first cited of the following texts it is in our Translation rendered *holy*. occ.

Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. Heb. vii. 26. Rev. xv. 4. xvi. 5, Acts xiii. 34, where, as in the LXX of Isa. lv. 3, τὰ ὁσῖα answers to the Heb. יְדִידִים *mercies, kindnesses*. On 1 Tim. ii. 8, Wolfius cites from Demosthenes in *Midian*, the similar expression, Θεοῖς ἀλυμπίοις πάντες καὶ πάσαι ὍΣΙΑΣ ΔΕΞΙΑΣ ΚΑΙ ΑΡΙΣΤΕΡΑΣ ΑΝΙΣΧΟΝΤΕΣ.

Ὅσως, ὅπως, ὅ, from ὁσῖος.

Plety towards God; for as this N. occurs not in the LXX, the Evangelist and Apostle seem to use it in the like sense as the Greek writers. See Wetstein on both the following texts. occ. Luke i. 75. Eph. iv. 24.

Ὅσως, Adv. from ὁσῖος.

Kindly. occ. 1 Thess. ii. 10.

Ὅσμη, ὁσμη, ὁσμη, from ὀσμαι perf. pass. of ὀσῶ *to smell*.

I. Smell, odour. occ. John xii. 3. Eph. v. 2. Phil. iv. 18. On these two latter texts comp. Ευωδία.

II. Odour, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. comp. ver. 16. Elsner and others think, that the Apostle in this passage alludes to the *perfumes* which used to be censed during the triumphal processions of the Romans; Plutarch, on an occasion of this kind, describes the streets and temples as being

‡ See Noldius's particles under η 3. p. 224, edit. Jenæ, and Heb. and Eng. Lex. under η 5.

θυμιαμάτων πληρεις, *full of incense*, which might, as *Elsner* has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see *Whitby*): The latter they call רוּחַ חַיִּים, which they use for a *wholesome perfume* (see *Welstein* on 2 Cor. ii. 16.), the former they style רַעַח מוֹת, which denotes a *deadly poison*, Targ. *Jonathan* on Jer. xi. 19, and Targ. *Ben Uzziel* on Gen. xl. 1. Considering St Paul's rapid transitions, it may seem, that at the 14th verse he had in his view the incense fumed in the Roman triumphs; and that having there mentioned οσμη, he was reminded of the Jewish phrases οσμη θανάτου and οσμη ζωης, which he applies at verse 16. But comp. *Macknight*.

Ὅσος, η, ον, from ὅς doubled.

I. *As much as*. John vi. 11. Of time, *As long as*, Mark ii. 19. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. Ὅσῳ, Dative, used adverbially, *By how much*. Heb. i. 4. viii. 6. x. 25. Εφ' ὅσον, *In as much as*. Mat. xxv. 40, 45. Rom. xi. 13. Εφ' ὅσον, χρόνον being understood, *For as long (time) as, as long as*, Mat. ix. 15. (comp. Mark ii. 19.) 2 Pet. i. 13, Καθ' ὅσον, *By how much*. Heb. iii. 3. Also used for καθως, *As*. Heb. ix. 27, where *Kypke* confirms this sense by remarking that it answers to עַד כֵּן so, ver. 28.

II. In plur. Ὅσοι, ὅσαι, ὅσα, *As many as, who- or what-soever*. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12, & al. freq.

III. *How great, or how many*. Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27, & al.

IV. Μικρον ὅσον. *A little or small quantity*, is a phrase frequently met with in the Greek writers. Thus in *Lucian's Hermotimus*, tom. i. p. 591, we have ΜΙΚΡΟΝ ὍΣΟΝ; and p. 590 and 593, ΟΛΙΓΟΝ ὍΣΟΝ. So in *Theocritus*, Idyll. i. lin. 45, ΤΥΤΘΟΝ δ' ὍΣΣΟΝ ἀπὸθεν—*A small distance from hence*." But in Heb. x. 37, ὅσον is doubled; and we have μικρον ὅσον ὅσον for *a very little quantity*, namely, of time, *a very little while*. The LXX use the same expression, Isa. xxvi. 20, for the Heb. כְּמַעַט עָרָב, literally, *as it were the little space*

of an instant; and the repetition of ὅσον in this phrase has been by some supposed *hellenistical*, and to be taken from the Hebrew manner of doubling words in *emphatical* expressions. But *Aristophanes*, cited by *Wolffius* and *Wetstein*, repeats ὅσον in like manner, Vesp. lin. 213.

Τι καὶ ἀπικοιμηθῆμεν ὍΣΟΝ ὍΣΟΝ εἰλην;

Why should we not sleep a very little while?

Where the Scholiast explains ὅσον ὅσον εἰλην by ελαχιστον a very little.

ΟΣΤΕΟΝ, ην, ες, ε, το. This word, like the Latin *os a bone*, may be deduced from the Heb. כֹּחַ strength, or קָוָה firmness, or perhaps from עֶצֶם a bone, to which last it most commonly answers in the LXX. A bone. occ. Mat. xxiii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22.

Ὅστις, ἥτις, ὅτι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι.) It is a compound of ὅς the pron. relative, and τις who.

I. Relative, *who, which, what*. Mat. ii. 6. vii. 15, 24. Acts v. 16, & al. freq.

II. Universal, *Whosoever*. Mat. v. 39, 41. xiii. 12, & al. freq.

Ὅστρακινος, η, ον, from ὀστρακον a fish's shell, a pot made of earthen-ware, (as *Ecclus.* xxii. 7.) which from ὀστρεον a shell fish, an oyster, and this may be from the Heb. עָרַב to confine, namely, the fish. Of earthen-ware, earthen. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2, in LXX. In 2 Cor. it implies the frailty of our mortal nature, particularly of our earthly mortal bodies. See *Wolffius*, and comp. *Macknight* on both texts.

Ὁσφρησις, ιος, att. εως, ἡ, from 2 pers. perf. pass. of ὀσφραομαι to smell, which may not improbably be deduced from Heb. הָקַף to collect, draw in, and נָחַם the breath, as in smelling or sniffling. The smelling, the sense of smelling. occ. 1 Cor. xii. 17.

ΟΣΦΥΣ, υος, ἡ, perhaps from the Heb. עָרַב labour.

I. The loins of the human body, comprehending the five lower vertebræ of the back, so called perhaps from the labour they can and do sustain when a man exerts

exerts his strength. Comp. Heb. and Eng. Lexicon in מוֹתָן. occ. Mat. iii. 4. Mark i. 6.

II. The scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 K. viii. 19,) and this with physical propriety; since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed*: And hence καρπὸς τῆς σφύρος, *the fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under Καρπὸς II.

III. The garments of the ancients being loose, and flowing, it was necessary to *gird them about their loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up, the loins*, are expressions denoting *readiness for motion or action*, and are applied spiritually. Luke xii. 35. 1 Pet. i. 13. Comp. Ἀναζώννυμι. And because *being thus girded* was eminently the *military habit*, hence it is applied to the soldiers of Christ. Eph. vi. 14. Comp. Περιζώννυμι II.

The above cited are all the texts of the N. T. wherein σφύς occurs.

Ὅταν, A Conjunction, from ὅτε *when*, and the indefinite αν.

1. *Whensoever, when*. Mat. v. 11. vi. 2, 5, & al. freq.

2. *Whilst, as long as*. So Vulg. quamdiu. John ix. 5. Comp. 1 Cor. iii. 4.

Ὅτε, An Adv. of time, from the Heb. עַתָּה denoting *time, season*, or from עַתָּה *now*.

When. Mat. vii. 28. ix. 25, & al. freq.

Ὁ, τε, ἢ τε, το, τε. The prepositive article compounded with τε *and, also, both*. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. Ὁ, τε and το, τε are thus written with an intervening comma, to distinguish them from the adverbs ὅτε *when*, and τότε *then*.

Ὅτι, The neut. of ὅς *who, which, what*, used

I. As a Conjunction,

1. Causal, *For, because*. Mat. v. 3, 4, 5, & al. freq. But in Luke vii. 47, it is not strictly causal, but denotes an inference of the antecedent from the consequence: *Wherefore*, since she has shewn so great a

regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, ὅτι for, or because *she hath loved much*: Her great love to me is the *sign* (not the meritorious cause) of her many sins being forgiven. I am aware, that some learned men render ὅτι in this passage by *therefore*, and produce other texts of the N. T. to confirm this interpretation; but it does not appear to me, that ὅτι ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in Chemnitius's Harmonia Evangelica, cap. 57. See also Wetstein.

On Mat. vi. 13, observe, that several learned critics, among whom Wetstein and Griesbach, have not only doubted the genuineness of the doxology, ὅτι σὺ εἶ ὁ υἱ τοῦ πατρὸς ἀβραάμ, ἡραβ. but have even rejected it as spurious. But though omitted in the Cambridge, and two other Greek MSS, in the Vulg. version, and in the Complutensian edition (except the concluding word Ἀμήν), it is found in all the other Greek MSS, and in the ancient Syriac version. And as for the opinion advanced in the Complutensian Note, that the doxology was received from the Greek liturgies into the text, it is well remarked by Wolfius, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versa. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14, no fewer than eighty-seven MSS, six of which ancient, for ὅτι have τι *how*? So, besides several other old versions, the first Syriac has ܐܡܝܢ, and Vulg. quam? Τι is also the reading of several ancient editions, and is approved by Wetstein, and received into the text by Griesbach. Mill, however, Proleg. p. 41. prefers ὅτι.

2. *Because, seeing that, since*. Luke xxiii. 40. Acts i. 17.

II. As an Adverb.

1. Declarative, *That*. Mat. ii. 16, 22, & al. freq. It is often used pleonastically in reciting another's word, as Mat. ix. 18. Luke xix. 42. Acts v. 23. Comp. Mat. xxvi. 72. xxvii. 47. This is a pure Greek expression. For Raphaelius on Mat. ix. 18, shews, that Herodotus, Xenophon,

and *Arrian* apply *ὅτι* in the like pleonastic manner. Comp. also *Hutchinson's* Note (1) on *Xenophon*, *Cyropæd.* lib. v. p. 256, 8vo. and *Kypke* on *Mark* ii. 11. *ὅτι* is used thus pleonastically even before an infin. with an accusative case, *Acts* xxvii. 10, *Θεωρῶ, ὅτι—ΜΕΛΑΛΕΙΝ* εἰσεβαί τον πλυν. And the Greek writers use this construction also, as may be seen in *Raphelius* and *Wolffius* on *Acts*. The expression *ζῶ εἰς—ὅτι*, *Rom.* xiv. 11, is elliptical for “as surely as *I* live, so certain it is *that*—”

2. Interrogative, *Wherefore, why?* *Mark* ix. 11. 28, where it is evidently used for *διότι*: In which sense *Raphelius* shews it is frequently applied by *Herodotus*.

ὅτε. It is used in the Attic dialect for *ἐπὶ* the genitive of *ὅστις* *who, which*; hence *ἕως ὅτε* for *ἕως χρόνου ἐν ᾧ τινι* (there-lative *ὅτε* being put in the same case with the antecedent by an Atticism) *until or during the time in which*. It either excludes the time following, as *Mat.* v. 25. *Luke* xiii. 8. xv. 8. *John* ix. 18; or not, *Luke* xxii. 16, 18. Comp. *ἕως &*, under *ἕως* 1.

1. *Until*. occ. *Luke* xiii. 8. xv. 8. xxii. 16, 18. *John* ix. 18.
2. *Whilst*. occ. *Mat.* v. 25.

The above cited are all the passages of the N. T. wherein the phrase *ἕως ὅτε* occurs.

OY, An Adv. perhaps corrupted from the Heb. *יין* *not, no*. Before a consonant *y* is used, before a vowel with a smooth breathing *u*, before a vowel with a rough breathing *u*.

1. Negative, *Not*. *Mat.* i. 25. ii. 18. v. 14. xii. 43. With *μη* following the negation is made more intense, *Ου μη*, *In no wise, by no means*, *Mat.* v. 18, 20. *Heb.* xiii. 5. & al.
2. *No*. *John* i. 21. *Ου γαρ*, *Nay verily, no truly*, non sanè, minimè verò. *Acts* xvi. 37, where *Kypke* cites *Lucian* and *Athenæus* using these two particles in the same sense.
3. Prohibitive, *Not, ne*. *Mat.* v. 21, 27. xix. 18.
4. Interrogative, *Not?* *annon, nonne?* *Mat.* vi. 26, 30. vii. 3.
5. Pleonastic, after verbs of *denying*. *1 John* ii. 22. Comp. under *Μη* 2.
6. *Ου—αλλα*—used elliptically for *ου μο- νοι—αλλα*—*Not only—but*—See *John*

xii. 44. *Acts* v. 4. *Rom.* ii. 28, 29. *Eph.* vi. 12. 1 *Thess.* iv. 8. 1 *Pet.* iii. 21. Comp. *Exod.* xvi. 8. 1 *Sam.* viii. 7. *Jer.* vii. 22. in LXX, and see *Bp. Pearce's* Note on *John* xii. 44. Or, *Not so much—as*—1 *Cor.* i. 17, where also see *Bp. Pearce*.

OY, An Adv. of place, from *ὅθι* the same, which from the pron. relative *ὅς*, and the syllabic adjection *θι* denoting *in or at* a place; or rather *ς* is elliptical for *εφ' ὃ τοπος*, *in what place*. See *Bos* *Ellips*.

1. *Where, in what place*. *Mat.* xviii. 20. *Luke* iv. 16, 17. Comp. *Rom.* iv. 15. v. 20. *Heb.* iii. 9, where see *Wolffius*, and *Macknight*. *Ἐπάνω, &*, *Above* (the place) *where*, *Mat.* ii. 9.

2. *Whither*. *Luke* x. 1. xxii. 10. xxiv. 28.

3. *Ου εαν*, *Whithersoever*. 1 *Cor.* xvi. 6.

OYA, An Interjection, or natural exclamation of *derision* or *insult*.

Ah, ahq! occ. *Mark* xv. 29. In *Arrian* and *Dio*, it denotes *admiration* or *ap- plause*. See *Raphelius* and *Wetstein*.

OYAI, An Interjection of *grief* or *concern*. It is joined with a dative.

1. In denouncing misery or evil, *Woe, alas!* See *Mat.* xi. 21. xviii. 7. xxiv. 19. 1 *Cor.* ix. 16. *Luke* vi. 24, 25, 26, and *Camp- bell* on this last passage.

2. Used as a Noun, *A woe*. *Rev.* ix. 12. xi. 14, as it is also in the LXX of *Ezek.* ii. 10, for the Heb. particle of grief *יין*. In the LXX it generally answers either to *יין* a particle of *grief*, or to *יין* a par- ticle of *grieving* or *threatening*, from either of which *εαι* may be derived.

Ουδαμως, An Adv. from *ουδαμος* *not even one*, which from *ουδεις* *not even*, and the Ionic or Doric *αμος* *one*. See under *Μη- δαμως*.

By no means. occ. *Mat.* ii. 6.

Ουδε, A Conjunction, from *ου*, *not*, and *δε* a conjunction copulative.

1. *Neither, nor*, *Mat.* v. 15. vi. 15, 20, 26, & al.

2. *Not even*. *Mat.* vi. 29. viii. 10. *Gal.* ii. 3, 5.

3. Interrogative, *Not so much as?* *Mark* xii. 10. *Luke* vi. 3.

Ουδεις, *ουδεις*, *ουδεις*, from *ουδεις* *not even*, and *εις*, *μια*, *εν*, *one*.

1. *Not one, no one, none, nothing*. See *Mat.* v. 13. vi. 24. xvii. 8. *Mark* vi. 5, & al. freq. *Acts* xxi. 24, *ων καταχρηται περι*

οὐδὲν εἶναι, "So I point it: the construction I take to be this: Ὅτι οὐδὲν [τῶν] ὧν [for αἱ] κατηγορεῖται περὶ οὗ εἶναι: For what reason can be given why ὧν is in the genitive case, but that it is drawn into that case by the preceding word τῶν understood? *That none of those things which they have heard concerning thee, is, or exists, i. e. real or true.* The version is good sense, but the construction only can shew the reason of it. It may be so, or otherwise, Acts xxv. 11, because κατηγορεῖν governs a genitive, which κατηγορεῖσθαι does not." Markland in Bowyer's Conjectures.

II. Οὐδὲν, Neut. *Nothing, i. e. ineffectual, insignificant, of no worth.* Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. Εἰδωλον III. and 1 Cor. xiii. 2. οὐδὲν εἶμι is used in a like view by Arrian, Epictet. lib. iv. cap. 8. See Raphelius, Wolfius, and Wetstein.

Οὐδὲποτε, An Adv. from οὐδὲ not even, and ποτε ever.

Never. Mat. vii. 23. xxi. 16, & al. freq.

Οὐδὲπω, An Adv. from οὐδὲ not, and πω yet, which from Heb. פה or פה here.

Not yet, never yet. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2.

Οὐθὺς, οὐθὺς, οὐθὺς, from οὐτε not, not even, and εἷς, μί, ἐν, one.

I. *Not one, no one, nothing.*

II. οὐθὺς, Neut. *Nothing, of no value or worth.* Comp. Οὐθὺς II. occ. 1 Cor. xiii. 2, according to many MSS. and some printed editions. See Wetstein's Var. Lect.

Οὐκ. See under οὐ.

Οὐκέτι, An Adv. from οὐκ not, and ἔτι any more.

Not longer, no more. Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5, (where see Campbell.) Luke xv. 19, & al.

Οὐκὲν, from οὐκ not, and ἐν therefore.

Interrogatively, *Not therefore, therefore, then?* occ. John xviii. 37.

ΟὐΝ, A conjunction, denoting the answering or correspondency of one thing to another, from the Heb. ענה to answer, correspond; whence also the particles עני because, and ענה therefore.

2. Illative or argumentative, *Therefore, then.* Mat. iii. 8, 10. vii. 11, x. 16, & al. freq.

2. *Now, but.* Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *Then,* as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *Then, therefore.* Thus Eph. iv. 1, the Apostle resumes the exhortation which he had begun at the 1st verse of the preceding chapter; comp. also ver. 17. So Heb. iv. 6, comp. ver. 1; John xviii. 19, comp. ver. 15; Mark iii. 31, comp. ver. 21; 1 Cor. viii. 4, comp. ver. 1.

Οὐπω, An Adv. from οὐ not, and πω yet, which from Heb. פה, פה, or פה here.

I. *Not yet.* Mat. xv. 17. xxiv. 6, & al. freq.

II. Of time past, *Not then, not yet.* John ii. 24. vii. 30. 1 Cor. iii. 2.

Οὐρα, ας, η. The Greek Lexicographers derive it from ορος, ας, ος, a bound, extremity. So the Eng. * a tail, may be related to the Greek τέλος end, extremity. A, or, the, tail of an animal. occ. Rev. ix. 10, 19. xii. 4.

Οὐρανος, ας, ος, η, from οὐρανός.

Heavenly, of or belonging to heaven. occ. Mat. vi. 14, 26, 32. xv. 13. Luke ii. 13. Acts xxvi. 19. Comp. Οὐρανός.

Οὐρανοθεν, An Adv. of place, from οὐρανός heaven, andθεν denoting from a place.

From heaven. occ. Acts xiv. 17. xxvi. 13.

ΟΥΡΑΝΟΣ, ας, ος, Aristotle, De Mund. says Οὐρανόν εἰσὶν ὡς καλεῖται ἀπὸ τοῦ ΟΥΡΑΝΟΥ εἶναι τῶν ΑΝΩ. Οὐρανός is so called from being the boundary of things above." But the word may, I think, be much better deduced from the Heb. אור the light, or אור to flow, since the matter of the heavens is in a constant flux; or rather οὐρανός may be taken as a compound of אור to flow, a flux, or אור the light, and רע to vibrate briskly, as does the heavenly fluid. Comp. Heb. and Eng. Lexicon, under רע III.

I. *The heaven, † that immense aerial fluid* which, in its several conditions of fire, light, and gross air, is diffused through-

* See Junius Etymol. Anglican. in TAIL.

† So Suicer Thesaur. "Οὐρανός proprie notat Totum illud fluidum corpus à terra usque ad extrema mundi extensum."

out the created universe, and actually * fills every part of it which is not possessed by other matter. In this not only the birds fly (whence they are called *πετεινα τῶν ὀρανῶν*, the fowls of the air, Eng. Translat. Mat. vi. 26. viii. 20. xiii. 32. comp. Gen. i. 20, & al.); the clouds are supported, see Mat. xxiv. 30. xxvi. 64. Luke xii. 56; and the rain formed, Jam. v. 18; but also the sun, moon, and stars are placed in the same celestial expanse, Mark xiii. 25. Heb. xi. 12. Comp. Gen. i. 16, 17.

Ἐως τῶν ὀρανῶν ὑψωθῆναι, To be exalted to heaven, Mat. xi. 23, is a figurative description of great eminence and superior advantages. The Prophets use the like expressions, Isa. xiv. 13. Jer. li. 53. Lam. ii. 1.

The sins of Babylon are said, Rev. xviii. 5, to reach to heaven, to intimate their number and greatness. Comp. Jer. li. 9.

II. It is used for that heaven where is the peculiar residence of God, called by the Psalmist the holy heavens, or heavens of holiness, i. e. of separation, Ps. xx. 6; and by Solomon, 1 K. viii. 30, 39, 43, 49, God's dwelling or resting place—*מְכוֹן שְׁבֹת*, or—*מִכְנֵן שְׁבֹת*. Mat. v. 16, 45, 48; where the blessed Angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47.); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1, and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

III. As the material heavens are eminently what declare the glory of God, Ps. xix. 1, and as each of the three divine Persons and their economical acts are described to us in scripture by the three conditions of the heavens and their operations, so not only the Heb. *שָׁמַיִם* and Chald. *שְׁמַיָּא* the heavens are used as a name of God in the Old Testament, 2 Chron. xxxii. 20.

* That the ancient Greeks were well acquainted with this physical truth appears from the Orphic verses cited from Stobæus, edit. Eschenbach, p. 246,

—Οὐκ ἐστὶ τόπος

οὐ μὴ ᾗσιν ἈΗΡ.—

"There is no place where AIR is not."

(comp. 2 K. xix. 14, 15. Isa. xxxviii. 14, 15.) Dan. iv. 23 or 26, but *ὀρανοί* is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So *βασιλεία τῶν ὀρανῶν*, the kingdom of heaven, or of the heavens, is synonymous with *βασιλεία τοῦ Θεοῦ*, the kingdom of God. See under *Βασιλεία* III. The Thalmudists in like manner frequently use *Heaven* for *God*, and oppose *Heaven* in this view to *men*, as may be seen in *Wetstein* on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (*Alexandr.*) 19, 60. iv. 10.

IV. It may be further remarked, that the writers of the N. T. frequently use *ὀρανοί* the heavens, plur. in conformity, no doubt, to the Heb. where the name *שָׁמַיִם* is in like manner plural. So in the LXX the plur. *ὀρανοί* often answers to *שָׁמַיִם*. ΟΥΣ, ὡς, το, immediately from the old word *ουας*, *ουατος*, which from the Heb. *זֶן* the ear, (to which *ους* most commonly answers in the LXX) by dropping the final *ן*, as in *ἡδῶ* to please, from *זֶן* delight.

I. The ear, properly so called, the organ of hearing. Mark vii. 33. Luke xxii. 50, & al.

II. It denotes the ear of the mind, i. e. the faculty of understanding, and attentively considering. Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44, & al. See *Wetstein* on Mat. xi. 15.

III. Ears are in condescension to our capacities ascribed to God, and denote his attention both to the cries of the poor oppressed, Jam. v. 4, and to the prayers of the righteous, 1 Pet. iii. 12.

ουσα. The particip. pres. fem. of the V. *εἶμι* to be, which see.

ουσια, ας, ἡ, from the preceding *ουα*.

Substance, wealth, goods. occ. Luke xv. 12, 13.

Aristotle and Demosthenes use the word in the same sense. See *Wetstein*.

ουτε, A Conjunction, from *ου* not, and *τε* and.

Neither, nor. Mat. vi. 20. xii. 32, & al. freq.

Ουτος, αὐτη, τατο, from the prepositive article *ο* the, and *αυτος* he.

I. A Demonstrative Pronoun, This, the same, he. Mat. iii. 3. xiii. 19. xxvii. 47. Acts x. 32, 36, & al. freq.

Αυτη

Ἄυτη fem. in Mat. xxi. 42. Mark xii. 11, is, I apprehend, a mere *Hebraism* for the neut. *τὸ*, used, as likewise by the LXX, for Heb. pron. fem. *היא*, Ps. cxviii. 23.

In Mark iv. 18, the latter *ἐτοίμῃ* are words so plainly superfluous, and wanting in such a great number of MSS, that they are rejected by *Mill*, *Wetstein* and *Griesbach*, and, no doubt, ought to be omitted. *Δια τὸ* in John vii. 22, are by *Theophylact* joined with the preceding *Ὁ*. *Θαυμάζετε*, *Ye all wonder* because, or on account, of it: This construction is evidently preferable to the common one, and is accordingly embraced by *Beza*, *Doddridge*, *Worsley*, *Kypke*, *Griesbach*, *Campbell*, and other modern critics and translators. So *Martin's* French translation, *Et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.

II. *τὸ*, Neut. used adverbially, *κατὰ* being understood. Thus *τὸ μὲν*—and *τὸ δὲ* answer one another in *distribution* and may be rendered *partly—and partly*, Heb. x. 33. This use of *τὸ* is very common in the best Greek writers. See *Raphelius*, *Wetstein*, and *Kypke*.

III. *καὶ τὸ*, *And this, and especially*; so *Theodoret* on Rom. *καὶ μάλιστα*. See Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28.

IV. *καὶ ταῦτα*—*And that too, and that likewise, or even*. 1 Cor. vi. 8. Heb. xi. 12. “It is an elegant Atticism that adds *emphasis* to the discourse,” says *Bläckwall*, and then produces instances of its use from *Demosthenes* and *Aristophanes*. *Sacred Classics*, vol. ii. p. 56. See *Wetstein* on 1 Cor. vi. 8, and *Hoogeveen's* Note on *Vigerus De Idiotism*. cap. iv. reg. 16.

Ὅτω before a consonant, *ἐτως* before a vowel, an Adv. from *ἐτός*.

1. Declarative, *Thus, in this manner, so*. Mat. i. 18. ii. 5. iii. 15. v. 12, & al. freq.
2. Comparative, *So, in the same or like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6, where *ἐτως* is omitted in the *Alexandrian* and another Greek MS, and in the *Vulg.* version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, *ὁ κόσμος τῆς ἀδικίας*, and either read the Greek differently from the printed

editions, or has added explanatory words, for thus runs that version of the beginning of ver. 6, *And the tongue is a fire, and the world of iniquity is as a wood. And the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text.

3. *So, to such a degree*. Mark iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40, 1 Cor. vi. 5.

4. *So, in this, or the present state*. 1 Cor. vii. 26, 40.

5. *So, so then, therefore*. Rev. iii. 16.

6. *So, thus, accordingly*. Phil. iv. 1. John iv. 6, “*Accordingly, like a person so wearied.*” *Harmer's Observations*, vol. iii. p. 252, where see more. But *Kypke* observes, that it is usual with the Greek writers to use *ἐτως* after a participle, as in John, *pleonastically*, of which he produces instances from *Josephus*, *Pausanias* and *Plutarch*.

7. *Then, then at length, and so*, *ita demum, tum demum*. See Acts xx. 11. xxvii. 17, & al. *Raphelius* on Acts xx. 11, shews, that *Herodotus*, *Xenophon*, and *Polybius* use *ἐτως* in the same sense.

8. *καὶ ἐτως*, *And so, and then*. Acts xxviii. 14. 1 Cor. xi. 28. *Epictetus* applies these two particles in the same manner, *Enchirid.* cap. 35. “Consider what must go before, and what may follow, *καὶ ἐτως*, *and so, or and then*, attempt the business.” So in cap. 34. In 1 Cor. xiv. 25, *καὶ ἐτώ* at the beginning of the verse are omitted in ten MSS, four of which ancient, in the *Vulg.* and several other old versions, and is accordingly ejected from the text by *Griesbach*.

Οὐχ. See above in *ΟϚ*.

Οὐχι, An Attic Adv. from *οχ*.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47, & al. freq. but sometimes without, as John xiii. 10, 11.
2. *No, nay, not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27.

Οφειλῆς (for Οφειλῆταις), *ε, ο*, from *οφειλῆταις* 3 pers. perf. pass. of *οφειλω*, or *obol.* *οφειλω* to owe.

- I. *A debtor, one who is indebted to another*. occ. Mat. xviii. 24.

- II. *A debtor, one who is obliged to do something, &c.* occ. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27.

III. *An offender, a trespasser, one who is a debtor, or obliged either to reparation or punishment.* occ. Mat. vi. 12. (comp. ver. 14, 15. Luke xi. 4.) Lev. c. xiii. 4. (comp. ver. 2.) So in Dan. i. 10, *בִּיט* which properly signifies *to make a debtor*, is used for *making guilty, liable or obnoxious to punishment.* And in Mat. vi. 12, the ancient Syriac version for *οφειληματα* and *οφειλεις* uses *בִּיט* and *בִּיט* the former of which signifies both *debts* and *trespasses*, and the latter both *debtors* and *trespassers.* See *Castell*, and comp. *Heb. and Eng. Lexicon* in *בִּיט*.

Οφειλη, ης, η, from *οφιλω*.

I. *A debt.* occ. Mat. xviii. 32.

II. *A due.* occ. Rom. xiii. 7.

Οφειλημα, ατος, το, from *οφιλημαι* 1 pers. perf. pass. of *οφιλω* or obsol. *οφιλειω* *to owe.*

I. *A debt, somewhat strictly due.* occ. Rom. iv. 4. On which text *Wetstein* cites *Thucydides* opposing in like manner *χρειν* to *οφειλημα*.

II. *An offence, a trespass which obliges to reparation.* occ. Mat. vi. 22. Comp. *Οφειλετης* III.

ΟΦΕΙΑΩ. It may be derived from the Heb. *בִּיט* a pledge, pawn.

I. *To owe money, goods, &c. to be indebted.* Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8.

II. *To be obliged to do or suffer any thing, so that one ought, on some account or other, to do or suffer it.* See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18.

III. *To be indebted, i. e. bound to make reparation to another whom one has injured.* occ. Luke xi. 4. Comp. *Οφειλετης* III.

Οφελον.

I wish. It is properly the 2d aorist, according to the Ionic dialect, which drops the augment, of the V. *οφιλω* *to owe*; hence being declined *οφελον, ες, ε,* &c. and agreeing with a noun or pronoun in number and person, it is often used by *Homer* in *wishing*, either with the particles *ως* or *αιθε* prefixed, or not, as Il. iv. lin. 315, *Ως ΟΦΕΛΕΝ τις ανδρων αλλος εχειν*, literally, "How ought some other man to have it (your great age)!" i. e. *I wish some other man had it.* Il. iii. lin. 40, *Αιθ' ΟΦΕΛΕΣ αἶσνος τ'*

ειναι—Oh! thou oughtest to be unborn! or *I wish thou wert so.*" Il. xix. lin. 59.

Την ΟΦΕΛ' εν νηεσι κατακλαινεν Αρβιρις ιφ, Whom *Diana should* have killed, or whom *I wish* she had killed with an arrow at the ships." Many other instances of the like kind the reader may find in the learned *Damm's Lexicon*, col. 643, 644; and in this manner *οφελον* or *ωφελον* is in *Homer*, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. lin. 253, 4.) and joined with a V. infinitive. But the latter Greek writers*, probably in conformity with the vulgar language, frequently apply *οφελον* in the first person singular, or as it were adverbially, for *I wish*, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St Paul, 1 Cor. iv. 8, *Και οφελον γε βασιλευσατε*, *And truly I wish ye did reign*, which in *Homer's* style would be expressed *Και (ως or αιθ') οφειλετε, or ωφειλετε, γε βασιλευσαι.* Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12, the only remaining passage of the N. T. where *οφελον* occurs, we may perhaps with the learned *Elsner* explain *οφελον και αποκοψονηαι*, *I wish they were or may be even cut off* (*præciderentur*) or *deprived of* all further opportunity or capacity of disturbing you; for the word *αφερμεν* of the like may be understood (see 2 Cor. xi. 12.); and this accusative N. be construed, according to a very common idiom, with the V. of a passive signification, *αποκοψονηαι.* Comp. 1 Cor. ix. 17, and see more in *Elsner*.

But, after all, it may be doubted whether the Greek language will admit of *οφελον* being construed with a V. future. *Lucian* in his *Solæcista*†, and the ancient Grammarians cited by *Wetstein* on 1 Cor. iv. 8, give us reason to think that it will not; nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is further increased by the

* See *Vigerus De Idiotism.* cap. v. sect. ix. reg. 4, 5, 6.

† Tom. ii. p. 978. D. he produces this as a *Solæcism*, *επει ΟΦΕΛΑΝ ΚΑΙ νυν απολαθηςαι ΔΤΝΗΣΗ;* where he is perhaps sneering the very text in Gal. insertion

insertion of the particle *και* before *αποκοψονται*. Some therefore have proposed the placing of a point after *οφελον* to separate it from *και αποκοψονται*. *I wish—and they shall be cut off*. “Paul, says *Schwarzius* in *Wolffius*, had begun to wish, but dropping his wish he declares that destruction hung over those who disturbed the Galatians.” But *Bengelius* in *Gnomon*, “*Is then the scandal of the Cross taken away? I wish it was. And they shall be cut off that trouble you.*” Let the reader consider, and judge for himself.

Οφελος, *ιος*, *υς*, *το*, from *οφιλω* to *heap up, increase, profit*, and this from the Heb. *הָרַם* to be elevated, exalted.

Profit, advantage. occ. 1 Cor. xv. 32. Jam. ii. 14, 16. *Wetstein* on 1 Cor. xv. 32. shews, that the phrase, *Τι μοι το οφελος*; is agreeable to the style of the best Greek writers.

Οφθαλμοδουλια, *ας*, *η*, from *οφθαλμος* the eye, and *δουλια*, service.

Eye service, “It implieth a mere outward service only, to satisfy the eye of man.”

Leigh. occ. Eph. vi. 6. Col. iii. 22.

ΟΦΘΑΛΜΟΣ, *ς*, *ο*. The Greek Lexicon-writers derive it from *οπτομαι* to see: But this derivation seems defective. Perhaps as the Latin *oculus* the eye is derived from *occulo* to hide, because hidden by the eye-lids, so the Greek *οφθαλμος* may be from the Heb. *הָרַם* to move swiftly (whence *הָרַם* the eye-lids), and *חָלַם* to hide.

I. The eye, the organ of seeing. Mat. v. 38. ix. 29, 30, & al. freq.

On Mat. xxi. 42, *Elsner* shews that the Greek prose-writers apply *εν οφθαλμοις* in the same manner. To the instances produced by him, I add from *Herodotus*, lib. ix. cap. 119. *Τον δε παιδα εν οφθαλμοις τε Αρταυκτιω κατελευσαν*. And they stoned Artayctes’ son before his eyes.”

II. The eye of the mind, i. e. the intellectual faculty or understanding. Mat. vii. 3, 4, 5. xiii. 15. Eph. i. 18. So *Lucian*, Vit. Auct. tom. i. p. 373. *Τυφλος γαρ ει της ψυχης τον οφθαλμον*, For you are

“What an admirable fence these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their form and texture, was observed long ago by *Cicero* in the person of *Balbus* the Stoic, *De Nat. Deor.* lib. ii. § 57; and is further illustrated by *Dr Derham*, *Physico-Theol.* book iv. ch. 2.

blind in the eye of your soul;” and *Clement*, 1 Cor. § 19, has *ΟΜΜΑΣΙ ΤΗΣ ΨΥΧΗΣ*, *The eyes of the soul.*”

III. *Πονηρος οφθαλμος*, *An evil eye*. This is a hebraical or hellenistical expression. Thus in LXX of Deut. xv. 9, *και ΠΟΝΗΡΕΥΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ* answers to Heb. *תִּנְיֹן עֵינַי*. Comp. Tobit iv. 16. Eccclus. xiv. 8, 10. xxxi. 13, in which two last passages we have the very phrase *ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ*. See also Prov. xxiii. 6. xxviii. 22. It denotes an envious grudging eye, or that † malignant look, that “jealous leer malign,” as *Milton* calls it, which usually accompanies envy or grudging; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34, I think with *Doddridge*, that it means a bad distempered eye, i. e. an eye overgrown with a film or speck. So *Theophylact* explains *οφθαλμος πονηρος* in Mat. vi. by *οφθαλμος νοσωδης*, a distempered eye. Comp. *Απλοος* II. and *Wolffius* and *Kypke* in Mat. vi. 23.

IV. The eyes of God denote his exact and intimate knowledge in general, Heb. iv. 13; and particularly his knowing, and attending to the concerns of the righteous, 1 Pet. iii. 12.

Οφεις, *ιος*, att. *ιος*, *ο*, from *οπτομαι* to see; so the Greek *δρακων* a species of serpent, from *δρακω* to behold, and Heb. *שָׂרָפ* a serpent, from the V. *שָׁרַף* to eye, view acutely. Serpents in general are so remarkable for their acutely eyeing of objects, that a † serpent’s eye became a proverb among the Greeks and Romans, who applied it to those who viewed things sharply and acutely §.

I. A natural serpent. Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9.

II. An artificial serpent. John iii. 14.

III. The devil, who deceived our first parents in the form of a serpent; hence called that old serpent, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19, comp. Ps. xci. 13, and see *Doddridge*. *Οφεις και σκορπιος, οι των δαι-*

† See *Spectator*, No. 19.

‡ “*Serpentis Oculi*, *Οφιος ομμα*.”

De his dici consuevit qui acerbis & intentis intuentur oculis. Ab animante sumpta metaphorā.

ERASMI Adag.

§ Comp. Heb. and Eng. Lexicon in *שָׁרַף* IV.

μοναι

μενων Φαλαγγες—the armies of Demons,” says *Theophylact*.

IV. Our Saviour calls the Scribes and Pharisees, *serpents*, on account of their *cunning, insidious, malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. Εχιδνα II. Αλωπηξ II. and Λυκος II.

ΟΦΡΥΣ, υος, η.

I. Properly, *The brow* of the human forehead, “*the arch of hair over the eye*.” *Johnson*. Thus sometimes used in the profane writers. It may be derived either from οφ the eye, and ρυω to preserve; or perhaps from Heb. פרע hair growing freely; whence also Eng. brow.

II. *A brow or projection* of a hill. occ. Luke iv. 29, where *Wetstein* and *Kypke* shew, that the Greek writers apply it in this sense also.—“We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On its top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it.” *Hasselquist's Voyages* p.159. Comp. *Maundrell's Journey* at April 18, 19.

Οχλειω, ω, from οχλος.

To disturb, trouble, vex, harass, infest. occ. Luke vi. 18. Acts v. 16. See *Wetstein* on Luke.

Οχλοποιω, ω, from οχλος a multitude, and ποιω to make.

To make or raise a mob. occ. Acts xvii. 5.

ΟΧΛΟΣ, ο, ο, from the Heb. עֵדָה an assembly, congregation, with the π emphatic prefixed.

A multitude, a company or throng of people. Mat. iv. 25. Luke viii. 45. Acts i. 15, & al. freq.

Οχυρωμα, ατος, το, from οχυρωμαι perf. pass. of οχυρωω to fortify. which from οχυρος strong, fortified, and this from οχυρος the same, which from οχω to hold fast.

A strong hold, a fortification. In the LXX it is frequently used in its proper sense for the Heb. מְצָדָה the same. (See especially Prov. xxi. 22, and 1 Mac. v. 65.) But in 2 Cor. x. 4, the only pas-

sage of the N. T. wherein it occurs, it denotes *spiritual strong holds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

Οψαριον, ο, το. A diminutive from οψον, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards, as * *Plutarch*, *Athenæus*, and *Eustathius* remark, came to be applied particularly to *fish*. So the LXX use οψον (al. οψος) Num. xi. 22, for the Heb. יַדְיָה. The word may be derived either from οπιαω to roast, or broil, or from εψω to boil, both which Greek verbs may very probably be deduced from the Heb. נָפַח to dress with fire. Comp. Οπίος.

A little fish. occ. John vi. 9, 11. xxi. 9, 10, 13. That οψαρια in these passages means *fishes* is evident, because what St John expresses by this word, ch. vi. 9, 11, St Matthew calls ιχθυας, ch. xiv. 17, 19. So St Mark, ch. vi. 38, 41, and St Luke, ch. ix. 13, 16; and what St John styles οψαριον, ch. xxi. 10, are in the next verse called ιχθυων μεσालων, *great fishes*, which latter passage especially proves, that οψαριον is not always to be confined to a diminutive sense. See under Βιβλιον I.

Athenæus, lib. ix. cap. 8, shews that *Plato*, *Pherecrates*, *Philemon*, and *Menander*, use οψαριον for a fish; and in *Athenæus* it is particularly spoken of a great fish, ιχθυος μεσਾਲα. See *Suicer Thesaur.* in Οψαριον, and *Wetstein* on John vi. 9.

Οψε, An Adv. from επω, 1 fut. εψω, to follow, which see under Συνεπομαι.

I. In *Homer* it signifies *After some time, late, at length*. See *Dammi Lexicon*.

II. In the N. T. absolutely, *In the evening*. occ. Mark xiii. 35. With a genitive following. occ. Mat. xxviii. 1, Οψε δε Σαββατων, *In the evening of the Sabbath*. Comp. Επιφωσκω II.

III. It is used as a noun. occ. Mark xi. 19, ‘Οτε οψε εβεντο, *When the evening was come, when it was evening*.

Οψιμας, ο, ο, η, from οψε late.

Late, latter. occ. Jam. v. 7, where it is spoken of the latter rain, which falls in *Judea*, and the neighbouring countries,

* See *Wetstein* on John vi. 9, and *Xenophon Memor. Socrat.* lib. iii. cap. 14.

sometimes

sometimes in the middle, sometimes towards the end, of *April* *. The LXX apply the word in the same sense for the Heb. *וּקְרָא* the rain which prepares the fruits for *gathering*, from *קָרַח* to *gather*. Deut. xi. 14, & al.

Οψιος, α, ον, from οψε.

Of or belonging to the evening. Mark xi. 11; where οψιας is joined with ωρας *time*; so ωρας being understood, οψιας by itself is often used for *the evening*, as Mat. viii. 16. Mark i. 32. John xx. 19. & al. freq.

Οψις, ιος, att. ους, η, from οψαι 2 pers. perf. of οπλομαι to see.

I. *An appearance*. occ. John vii. 24.

II. *A countenance, face*. occ. John xi. 44. Rev. i. 10.

Οψωνιον, ο, το, from οψον, which see under Οψαριον.

* *Shaw's Travels*, p. 335, 2d edit.

I. Properly, *Any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*, hence it is used for the military *pay* or *wages* by the Greek writers, as by *Josephus*, Ant. lib. xii. cap. 2, § 3, and by *Polybius* (lib. vi. cap. 6. p. 484. A. edit. Paris, 1616.), who gives a particular account of the pay and *corn* distributed to the Roman soldiery. occ. Luke iii. 14, (where see *Wetstein*.) Comp. 1 Cor. ix. 7. Whence

III. *Wages*, or *reward*, in general. occ. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τα οψωνια της αμαρτιας are the *wages paid by Sin*, considered as a person, and so are opposed to το χαρισμα της Θεου, *what is given by God*. See *Locke* on the place.

Π.

Π Α Γ

Π Α Γ

Π, Γ, π, ϖ, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *Pe* in name, order, and power; but its forms may be better referred to the Hebrew than to the Phenician character. Thus the ancient form Γ has a manifest resemblance to the Hebrew *ק* final, or rather is that very letter turned to the right hand. The forms Π and π seem variations from Γ, as ϖ is from π.

Πασιδευω, from πασις, ιδος, η.

To *insnare*, applied figuratively. occ. Mat. xxii. 15.

Πασις, ιδος, η, either from πασον, 2 aor. of πασσω, or of the old V, πασω to *fix*, or from the Heb. *פֶּסֶל* a *net*, or *snare*, to which πασις in the LXX most frequently answers.

I. Properly, *A net*, or *snare*, in which birds or wild beasts are taken. occ. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccclus. ix. 12. So Eccclus. xxvii. 20.

II. *A snare*, in a figurative sense, *what insnares or intangles one to destruction*. occ. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26.

Πατος, ο, ο, from πασον 2 aor. of πασσω, or of the obsol. πασω to *fix*, *compinge*.

I. *A hill*, which is usually composed of very *fixed* or *solid* materials.

II. Αρειος, Πατος, *Arcopagus* *, or *Mars' hill*.

* It may not be amiss, especially for the sake of public readers, to observe with Dr *Clarke* on *Homer*, Il. iv. lin. 185, that the syllable *πα* in πασον, whence πατος a *hill* is derived, is *short*, and consequently that the last syllable but one in *Arcopagus* is *short* likewise.

This

This hill was situated in the midst of the city of Athens, opposite the citadel. So *Herodotus*, lib. viii. cap. 52, speaking of the time of *Xerxes*' invasion mentions Τὸν καταλίων τῆς Ἀρεοπόλεως ὄχλον, τὸν Ἀθηναῖοι καλεῖσσι APHION PATON. Here the famous Senate, or court of the *Areopagites*, instituted by *Cecrops*, the founder of that city, used * anciently to assemble. Both the place and tribunal were † probably called by this name from a famous judgment there passed on APHΩ, a *Thessalian* prince, whom these Judges acquitted from punishment, though he had killed *Hallirothius*, son of *Neptune*, a neighbouring prince; because he did this in revenge for the latter's having violated his daughter *Alcippe*. The learned reader will not be surprised to find a prince of the *Thessalians*, a very *warlike* nation, called by the name of his god. Several ancient instances of the like kind may be easily recollected. It will suffice just to mention *Belus* from *Bel*, *Adrammelech*, the appellation both of an *Idol* and a *Prince* (comp. 2 K. xvii. 31. xix. 37.) and the *Titan* princes so famous under the names of *Saturn*, *Jupiter*, *Neptune*, *Pluto*, &c. Though this tribunal did indeed take cognisance of religious matters, yet, as *Doddridge* well observes, it does not appear that St Paul was carried to the place of their assembling in order to undergo a formal trial, but only to satisfy the curiosity of those who wanted to inquire what was that strange doctrine he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous Court, see *Wetstein's* Note on Acts xvii. 19. Archbp. *Potter's* Antiquities of Greece, book i. ch. 19, and *Goguet's* Origin of Laws, pt. ii. book i. ch. 4, art. 1, vol. ii. p. 21, edit. *Edinburgh*.

Παθμα, ατος, το, from the old V. παθω to suffer, which from παθω, which see.

I. A suffering, affliction. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which

* According to Mons. *Goguet* and the French Academicians the tribunal of the *Areopagus* was afterwards removed to a part of *Athens* called the *King's Portico*. Origin of Laws, &c. vol. ii. p. 22, edit. *Edinburgh*.

† So *Pausanias* in Atticis, cap. xxviii. p. 68, cited by *Wolffius*, Εστὶ δὲ ΑΡΕΙΟΣ ΠΑΘΩ καλεῖσθαι, ἀπὸ πρώτης ΑΡΗΩ ὑπάρχοντος ἐκείνου.

last text the sufferings of Saints are called the sufferings of Christ, because they are endured for the sake of Christ, and in conformity to his suffering. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10.

II. A passion, an affection. Rom. vii. 5. Gal. v. 24; in which latter text παθημα-τα denotes the irascible and malignant passions, επιθυμια, the concupiscible.

Παθητας, η, ο, from παθω. See Πηθω.

I. Passible, that can suffer.

II. That should suffer, or having suffered. occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27.

Παθος, ιος, υς, το, from παθω, 2 aor. of παθω.

A passion, affection, lust. occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5.

Παιδα[ω]ρος, η, ο, from παις, παιδες, a child, and α[ω]ρος a leader, which from α[ω] to lead.

Rendered in our Translation, *Instructor*, *school-master*, but among the Greeks properly signified a servant, whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (α[ω]ν) him to and from school and the place of exercise. These Παιδα[ω]ροι were generally slaves, imperious and severe †, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by St Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25, where see *Elsner* and *Wolffius*; and observe, that *Xenophon* (cited by *Wetstein* on 1 Cor.) and *Plutarch* De Lib. Educ. tom. ii. p. 4. A. B. expressly distinguish between Παιδα[ω]ρος and Διδασκαλος Teachers.

Παιδαριον, η, το. A diminutive from παις, παιδες, a boy.

A little boy, a child. occ. Mat. xi. 16. John vi. 9. But in Mat. *Wetstein* and *Griesbach*, on the authority of very many MSS, six of which ancient, read παιδιος.

Παιδευ, ας, η, from παιδευω.

I. Institution, discipline, instruction, particularly of children. occ. Eph. vi. 4. 2 Tim. iii. 16.

II. Discipline, correction, chastisement. occ. Heb. xii. 5, 7, 8, 11.

Παιδευτας, η, ο, from παιδευω.

I. An instructor. occ. Rom. ii. 20.

II. A corrector, chastiser. occ. Heb. xii. 9.

Παιδευω, from παις, παιδες, a child.

† Comp. *Sueton.* in Claud. cap. 2.

I. To

I. To instruct, particularly a child or youth.

Acts vii. 22. xxii. 3. 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See *Wetstein* on Acts vii. 22. On Acts xxii. 3, *Kypke* remarks, after *Alberti*, that ἀνατιθεμηνος relates to the bringing up, strictly so called, and παπαιδευμενος to the instruction. This he confirms by a very similar passage from *Appian*, Bel. Civ. lib. iv. p. 1008, where *Cassius*, who had been bred up at Rhodes, complains of the Rhodians that “assistance was denied to him ὑπο τῶν ΠΑΙΔΕΥΖΑΝΤΩΝ καὶ ΘΡΕΨΑΝΤΩΝ, by those who had instructed and brought him up;” and that to him they preferred Dolabella, “ὃν οὐκ ΕΠΑΙΔΕΥΣΑΝ οὐδὲ ΑΝΕΘΡΕΨΑΝ, whom they had neither instructed nor brought up.”

II. To instruct by chastisement. occ. 1 Tim. i. 20.

III. To correct, chastise. See Luke xxiii. 16, 22. 1 Cor. xi. 32. 2 Cor. vi. 9.

Παιδιοθεν, An Adv. from παιδιον a little child, and the syllabic adjectionθεν denoting from a place or time.

From a little child or infant, from infancy. occ. Mark ix. 21. So *Lucian*, *Philopatr.* tom. ii. p. 1005, ΠΑΙΔΟΘΕΝ.

Παιδιον, ε, το, A diminutive of παις, παιδος.

I. A little child, an infant. Mat. ii. 8, 9, 11. Luke i. 59, 66, 76, & al.

II. A child of more * advanced age. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. Παιδια, Vocat. plur. is a term of familiarity, affection or kindness in calling or speaking to, as the sing. child is often used in English. John xxi. 5. 1 John ii. 18.

Παιδισκη, ης, η, from παις, παιδος a boy.

I. A damsel, A young woman. Thus used by the ancient Greeks, according to *Phrynichus* (see *Wetstein* on Mat. xxvi. 69.), and by the LXX, Gen. xxxiv. 4. Ruth iv. 12, and perhaps in Acts xii. 13.II. A maid-servant, a female slave. Mark xiv. 66. Gal. iv. 22, & al. freq. *Kypke*, on Mat. xxvi. 69, shews that *Lysias*, *Isæus*, *Polybius*, *Lucian*, and *Athenæus* have used Παιδισκη in this latter sense.

Παιζω, from παις a child.

To play. occ. 1 Cor. x. 7, which is a cita-

* Comp. under Βεβηλειον I.

tion of the LXX version of Exod. xxxii. 6, where the correspondent Heb. word to παιζειν is פָּרַץ, which, it is evident from ver. 18, 19, includes the shouting, singing, and dancing, in honour of their Idol. *Homer* uses this verb for dancing, *Odyss.* lin. 251,

Αλλ' ἄγε Φαιακῶν βηταρμένῃς ὄσσαι ἀρίστοι
ΠΑΙΣΑΤΕ—

Ye choicest dancers of Phæacia's isle,
Come forth and play.—

So *Odyss.* xxiii. lin. 147,

Ἀνδρῶν ΠΑΙΖΟΝΤΩΝ—

Elsner on 1 Cor. x. 7, shews, that *Hesiod*, *Herodotus* and *Aristophanes* apply παιζειν in the same sense. But *Kypke* (whom see) remarks, that in 1 Cor. x. 7, it is not to be confined to dancing, but comprises also singing and music.

ΠΑΙΣ, παιδος, ὁ, ἡ. It may be derived from the Heb. פָּעַל to diminish, be small.

I. A child, whether a young child, an infant, as Mat. ii. 16; or a child more advanced, a boy or girl, Mat. xxi. 15, Luke ii. 43. viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. A child, in respect to his father, without regard to age, a son. Acts iii. 13, 26. iv. 27, 30. Comp. Luke i. 54.

III. A servant, attendant. Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. *Elsner* on Luke vii. 7, and *Kypke* on Mat. viii. 6, have shewn that the Greek writers use it also in this sense.

ΠΑΙΩ, from the Heb. פָּעַל to strike, the final ו being dropped, as in Αγω (which see) from פָּעַל: The μ, however, occurs in παιομαι, which verb in the middle form signifies actively to strike.

To strike, or smite, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64,—with a sword, Mark xiv. 47. John xviii. 10,—with a sting, occ. Rev. ix. 5.

ΠΑΛΑΙ, An Adv. of time, from the Heb. בָּלֵל to be old, to which word the derivative N. παλαιος sometimes, and the V. παλαιω often answers in the LXX.

I. Of old, formerly, long ago, long since. occ. Mat. xi. 21. Luke x. 13. Heb. i. 1. Jude ver. 4. 2 Pet. i. 9, where being joined with the article, it assumes the nature of a noun, and may be rendered old, former.

II. A considerable, or some, time past. occ. Mark

Mark xv. 44. So *Xenophon* applies *παλαι* to time *not long past*. *Cyri Exped.* lib. iv. p. 291. edit *Hutchinson*, 8vo. where see Note 4.

Παλαιος, *αἰά*, *αἰον*, from *παλαι*.

I. *Old, ancient*. See *John* ii. 7. *Luke* v. 39. So *Lucian*, *De Merc. Cond.* tom. i. p. 485, ΠΑΛΑΙΟΤΑΤΟΝ ΟΙΝΟΝ *πινόντων*, *Drinking the oldest wine*." See more in *Wetstein*.

The Old Man, as opposed to the *New*, *Eph.* iv. 22. *Col.* iii. 9. (comp. *Rom.* vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam*. Comp. under *καινος* I. *Νεος* III. For *παλαια ζυμη*, *1 Cor.* v. 7, 8, see under *ζυμη* III. For *παλαια διαθηκη* see under *διαθηκη* I. 4.

II. *Old, worn by age*. *Mat.* ix. 16, 17, & al.

Παλαιότης, *τητος*, *ή*, from *παλαιος*.

Oldness. occ. *Rom.* vii. 6.

Παλαιωω, *ω*, from *παλαιος*.

I. *To make old*. occ. *Heb.* viii. 13.

II. *Παλαιομαι*, *εμαι*, *Pass.* *To grow old*, occ. *Luke* xii. 33. *Heb.* i. 11. Comp. *Παλαιος* II.

Παλη, *ης*, *ή*, from *παλλω* to *shake*, which from the *Heb.* *רָחַץ* to *tremble, shake*.

A wrestling, contending. occ. *Eph.* vi. 12, where it is applied spiritually. See *Macknight*.

Παλιγενεσια, *ας*, *ή*, from *παλιν* again, and *γενεσις* a *being born, a birth*.

A being born again, a new birth, regeneration, renovation. occ. *Tit.* iii. 5, where see *Λετρον*. *Mat.* xix. 28; on which latter text observe, that if the words *εν τη παλιγενεσια* be construed as in our Translation with the preceding *απολθοντες*, they will denote that *great spiritual renovation* which began to take place on the preaching of *John the Baptist* (see *Mat.* xi. 12—14. *Luke* xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but if those words be connected, as the following context seems to require, with the subsequent ones *όταν καθιση*, &c. they may then be most easily and naturally referred to that *greater and more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion of the Holy Spirit on his disciples;

when God had exalted that *Jesus, whom the Jews had crucified, to be a Prince and a Saviour, making him both Lord and Christ*, (see *Acts* v. 30, 32. ii. 32—36.) and seating his Apostles on twelve thrones to judge, i. e. rule under him, the twelve tribes of Israel, namely the whole Christian Church. Comp. under *Κερω* II.

Παλιν, An Adv. from *παλλω* to *move*, which from *Heb.* *רָחַץ* to *move, shake*.

I. *Back again*. *Mark* v. 21. vii. 31. *John* xiv. 3. *Acts* xviii. 21. *Gal.* iv. 9, & al. This seems its genuine and ancient sense, in which it is generally used by *Homer*. So *παλιν ελθειν* is *to return to a place*, *John* iv. 46, where *Kypke* shews that *Thucydides*, *Xenophon*, and *Dionysius Halicarn.* apply the phrase in the same sense.

2. *Again*. *Mat.* iv. 7, & al. freq. Comp. *2 Cor.* xiii. 2. On *Acts* x. 15, *Alberti* observes that *Homer* and *Aristophanes* use a like pleonasm, ΠΑΛΙΝ *αυθις*; and that *Plutarch* in *Philopœm.* has the very expression ΠΑΛΙΝ ΕΚ ΔΕΥΤΕΡΟΥ.

3. *Also, likewise*. *Mat.* iv. 7. v. 33. *2 Cor.* x. 7.

4. *Then, afterwards, in consequence*. *John* xii. 22.

Παμπληθει, An Adv. from *παν* all, and *πληθος* a *multitude*.

With all their multitude, all at once, all together. occ. *Luke* xxiii. 18.

Παμπολυς, — *πολλη*, — *πολυ*, from *παν* all, and *πολυς* many.

Very many, very great in number, very numerous. occ. *Mark* viii. 1.

This word is often used by the Greek writers. See *Wetstein*.

Πανδοχειον, *α*, *το*, from *παν* all, and *δεχομαι* to *receive*.

A public inn, which receives all comers. occ. *Luke* x. 34. The *Vulg.* renders it *Stabulum, the stable*; and *Campbell* on *Luke* ii. 7, takes it to denote the *worst kind of Eastern inn*, which *Busbequius* also, *Lit. Turc.* i. p. 38, calls, *Stabulum*, at one end of which, he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But *Harmer*, *Observations*, vol. iii. p. 248, thinks the *Πανδοχειον* in *Luke* x. 34, to have been a *better furnished resting-place*; since our Lord supposes that the good Samaritan

Samaritan committed the poor wounded man to the care of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35.

Πανδοχευς, εος, ο, from παν all, and δεχομαι to receive.

The master of a public inn, who receives all comers, a host. Comp. Πανδοχειον. occ. Luke x. 35.

Πανηγυρις, ιος, η, from παν all, and αγειν an assembly, which from αγειν to assemble, and this from the Heb. קָבַץ to gather together.

A general assembly, particularly on some festal or joyful occasion (see Raphelius, Alberti, Wolfius, Wetstein, and Kypke); whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23, where see Doddridge. It is also used, according to Hesychius, for πανηγυρικός λόγος, a eulogy pronounced on any one in a public assembly; hence the Eng. panegyric, &c.

Πανοικία, An Adv. from παν all, and οίκος a house. q. d. συν παντί οικῶ.

With all one's house or family. occ. Acts xvi. 34. Josephus (as Wetstein has remarked), uses this word, Ant. lib. iv. cap. 4. § 4. Ὡς αὐτὲς ΠΑΝΟΙΚΙ σίλεισθαι ἐν τῇ ἱερᾷ πόλει. "So that they with all their families might eat it in the holy city."

Πανοπλία, ας, η, from παν all, and ὅπλον armour.

Complete armour, a complete suit of armour, properly, such as was used by the heavy armed infantry, both offensive and defensive. The Roman Πανοπλία, as including both kinds of armour, is particularly described by Polybius, lib. vi. cap. 21, which passage is cited by Raphelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΛΙΑΝ ΑΝΑΛΑΒΟΝΤΑΣ, Ant. lib. xx. cap. 5. § 3. Comp. lib. iv. cap. 5. § 2.

Πανουργία, ας, η, from πανουργος.

Craft, craftiness, cunning, subtilty. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14.

Πανερως, ε, ο, η, q. παντοερως (dropping

the τ, and ες being contracted into υ) from παν, παντός, all, any, and εργον work.

Crafty, cunning, subtle, clever, q. d. qualified to do any thing, or for any work. In the N. T. it is used only in a bad sense. Comp. under Δολος. occ. 2 Cor. xii. 16.

Πανταχοθεν, An Adv. of place, from πανταχῶς every where (which see), and θεν denoting from a place.

From every place or quarter, from all parts. occ. Mark i. 45.

Πανταχῶς, An Adv. of place, from πας, παντός all, and χῶς a syllabic adjection denoting in a place, which perhaps from ἤκω to come.

I. Every where. Acts xvii. 30. xxviii. 22, where see Doddridge's Note.

II. Every where, in a qualified sense, i. e. in many places. Mark xvi. 20, & al.

Παντελής, εος, ες, ο, η, και το—ες, from παν all, and τέλος end, perfection.

Perfect, complete; whence Εἰς τὸ παντελές (χρημα being understood), To perfection, perfectly, completely. occ. Heb. vii. 25. Also, At all, in any wise. occ. Luke xiii. 11. So Aristides, cited by Elsner, Παραδίδμα Εἰς τὸ Παντελές καὶ ἐχμ, has no example at all." See also Wetstein on Luke.

Πάνη, An Adv. from πας, παντός.

By all means, or always; so Vulg. semper. occ. Acts xxiv. 3.

Πανθοθεν, An Adv. of place, from πας, παντός all, and θεν denoting from or at a place.

I. From every place, from all parts. It occurs, according to many printed editions, John xviii. 20; but eight MSS, three of which ancient, the Vulg. former Syriac, and several other old versions, with some printed editions, there read παντες; and many other MSS, of which two ancient, the Complutensian, and several other editions, read παντοτε; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. On all sides, on every side, round about. occ. Luke xix. 43. Heb. ix. 4.

Παντοκρατωρ, ορος, ο, from παν all, and κρατος strength.

Almighty, omnipotent. 2 Cor. vi. 18. Rev. i. 8, & al.

Πάντοτε, An Adv. of time, from παν all, and τοτε then.

I. Always,

- I. *Always, ever.* Heb. vii. 25. 1 Thess. v. 16.
- II. *Always, in a qualified sense, very often, very frequently, continually.* John xviii. 20. 1 Cor. i. 4. Col. i. 3, & al. On Luke xviii. 1, Kypke well observes, that πάντοτε is opposed not to *intervals*, by which prayers must certainly be interrupted, but to ἐκκλινειν; and he produces some instances of a like qualified use of πάντοτε from the Greek writers.
- Πάντως, An Adv. from πᾶς, πᾶντος.
- I. *By all means.* occ. Acts xviii. 21. 1 Cor. ix. 22, where observe, that for Πάντως τινάς four ancient Greek MSS. have πάντας *all*; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by Mill, Bengelius, and Bp. Pearce, whom see.
- II. *Surely, certainly.* occ. Luke iv. 23. Acts xxi. 22. xxviii. 4.
- III. *Entirely, altogether.* occ. 1 Cor. v. 10. So Rom. iii. 9. Τι ἐν προερχομεθα; οὐ πάντως—*What then? have we (Jews) the advantage? Not entirely, not in every respect.*
- We have it “as to the benefit mentioned ver. 2, but not as to justification.” Whitby.
- IV. *Principally, on the whole.* occ. 1 Cor. ix. 10.
- ΠΑΡΑ. A Preposition. Mintert deduces it from παρῶ to pass, which from παρῶ the same.
- I. With a genitive.
1. *Of, from.* Mat. ii. 4, 7. Luke ii. 1.
2. *By.* Mat. xxi. 42.
3. *Οἱ παρ’ αὐτοῦ, His friends or kinsmen, those who belonged to him.* Mark iii. 21. Raphelius observes, that the phrase denotes those who are in any manner connected with or related to another, and shews that Polybius applies it in this sense. See also Wetstein, Campbell, and Kypke.
- II. With a dative.
1. *With.* apud. Mat. vi. 1. xix. 26. 1 Cor. iii. 19. Gal. iii. 11, & al.
2. *Nigh unto.* Mat. xv. 29.
3. *Among.* Mat. xxi. 25. xxii. 25, & al.
- III. With an accusative.
1. *At.* Luke x. 39.
2. *Near, hard by.* Mat. iv. 18. xiii. 1, 4, 19, & al.
3. *On account of, for.* Thus 1 Cor. xii. 15, 16, Παρὰ τὸτο, *On account of this, for this reason.* So Polybius in Raphelius and Wolfius.
4. *Beside, except, save.* 1 Cor. iii. 11. 2 Cor. xi. 24, where see Kypke.
5. *Beside, i. e. in deviation from or transgression of.* Acts xviii. 13. Rom. iv. 18. xvi. 17.
6. *In comparison of.* Heb. ii. 7, 9.
7. *Above, in preference to,* præ. Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25.
8. *Above, more.* Rom. xii. 3. Comp. Luke xiii. 2. Heb. xii. 24.
9. *Beyond, than.* Luke iii. 13. Heb. i. 4.
10. *Contrary to, against.* Rom. i. 26. iv. 18. Gal. i. 8, 9.
- IV. In composition it denotes,
1. *To, at,* as in παρασινομαι to come to, παραλαμβάνω to take unto.
2. *Near, by,* as in παραλίσσεται, which see.
3. *Beside, trans,* as in παραδαινῶ to go beside, transgress. Comp. Sense III. 5.
4. *Transition,* as in παρᾶω to pass from one place to another.
5. *Neglect or carelessness,* (comp. above III. 5.) as in παρακχω to neglect to hear, παραβλενομαι to disregard.
6. It adds an *ill* sense to the simple word, as in παραδιατρῖβη, which see.
7. It inverts the meaning of the simple word, as in παραιτω to deprecate, excuse. Comp. I. 1.
8. It signifies intenseness (comp. III. 9.) as in παρακαλυπῶ to hide entirely.
- Παραδαινῶ, from παρὰ besides, and δαίνω to go.
- I. *To go beside, or deviate from,* a particular course, prevaricor. Hesychius explains παραδαινόντας by ΜΗ ΕΥΘΕΩΣ ΒΑΙΝΟΝΤΑΣ, *Not going rightly*; and in Ælian, Μὴ ΠΑΡΑΒΑΙΝΕΙΝ ΤΑΣ ΑΡΜΑΤΡΟΧΙΑΣ is spoken of a charioteer who drove so exactly as not to deviate from the tracks before made by his chariot-wheels. See more in Alberti on Mat. xv. 23. But in this sense it is not used in the N. T.
- II. *To deviate from, transgress,* in a moral or spiritual sense. occ. 2 John ver. 9. Mat. xv. 2, 3, where Wetstein cites from Demosthenes and Herodotus ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from Arrian, ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΥ ΤΑΣ ΕΝΤΟΛΑΣ.
- III. *To fall from or lose one's station or office by transgression.* occ. Acts i. 25, where it is followed by the preposition ἐξ. So Exod. xxxii. 8, in LXX, ΠΑΡΕΒΗΣΑΝ—

ΣΑΝ—ΕΚ της ὁδου. “Exorbitavit, è rectâ viâ deflexit.” *Wetstein*.

Παραβάλλω, from παρα near, and βάλλω to cast, put.

I. To cast or put near, objicere, ut aliquid edendum bestiis. Thus sometimes used in the profane writers. See *Scapula*.

II. As a term of navigation, To arrive or touch at, properly, To bring the ship or ships near or close, ναυν or ναυς being understood, which is expressed by *Thucydides*, lib. iii. § 32, though more usually omitted in the Greek writers, as by *St Luke*. See *Wetstein*. occ. Acts xx. 15.

III. To compare, confer. occ. Mark iv. 30. Παραβάσις, ιος, att. ιως, ή, from παραβαίνω. A deviation, transgression. In the N. T. used only in a moral or spiritual sense. Rom. iv. 15. v. 14. & al.

Παραβάτης, ε, ο, from παραβαίνω. A transgressor. occ. Rom. ii. 25, 27. Gal. ii. 18. Jam. ii. 9, 11.

Παραβιάζομαι, from παρα intens. and βιάζω to force, use force.

To press, or compel: But in the N. T. it refers to no other force but that of friendly and urgent importunity. occ. Luke xxiv. 29. Acts xvi. 15. Comp. Αναγκάζω II.

The LXX use the word in the same sense. 1 Sam. xxviii. 23. 2 K. v. 16.

Παραβολή, ης, ή, from παραβόλαι perf. mid. of παραβάλλω. See *Campbell* on Mat. xiii. 3.

I. A comparison, similitude, or simile, in which one thing is compared with another (see Mark iv. 10.); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34.

II. Because these comparisons have in their very nature somewhat of obscurity, Παραβολή is used to denote a speech or maxim which is obscure to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17.

III. Since short parables or comparisons often grow into proverbs, or proverbs often imply a simile or comparison, hence

Παραβολή denotes a proverb or by-word, Luke iv. 23. Comp. Luke vi. 39.

IV. It is by some interpreted to mean, merely a special doctrine, or a weighty, memorable speech, Luke xiv. 7. But I think it there means a comparison or similitude; and that our Lord in that passage intended not only to regulate men's outward behaviour, but principally to inculcate humility as to their spiritual concerns. Comp. Mat. xxii. 1, and Luke xiv. 11, with ch. xviii. 14.

V. A visible type or emblem, representing somewhat different from and beyond itself. Thus Heb. ix. 9. the Mosaic Tabernacle with its services was Παραβολή a type, emblem, or figurative representation of the good things of Christianity. Comp. Heb. viii. 5, and Ὑποδυσμ. So Abraham received Isaac from the dead. Heb. xi. 19, και εν παραβολή, even in, or for, a figure, or as a type of Christ's resurrection; where see *Wolffius* and *Macknight*, and comp. John viii. 56, with Gen. xxi. 14.

Παραβλένομαι, from παρα denoting neglect, (as in παρεοραω, παραφρονω) and βλένομαι to consult.

With a dative, To disregard, overlook, neglect, minus alicui rei consulere. occ. Phil. ii. 30? where however observe, that six ancient Greek MSS read παραβόλαιναμενος, which word *Hesychius* explains by ως θανατον εαυτον εκδως, exposing himself to death; and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by *Grotius*, *Mill*, *Wetstein*, and other learned men among the moderns, and particularly by *Griesbach*, who admits it into the text. The eloquent *Chrysostom* (as cited by *Wetstein*, whom see) has used both the Verb παραβόλαιναμεθα and the Participle παραβόλαιναμενος.

Παραγγέλια, ας, ή, from παραγγέλλω.

I. A commandment, command. occ. Acts v. 28. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.

II. A special command, charge. 1 Tim. i. 5, where it denotes the charge to be delivered by Timothy to the Ephesian Teachers. Comp. ver. 3, and see *Macknight*.

Παραγγέλλω, from παρα intens. and αγγέλλω to tell.

To command, charge, give in charge. See Mat. x. 5. Acts i. 4. iv. 18. v. 28. 1 Cor. xi. 17. 2 Thess. iii. 13. 1 Tim. i. 3. iv. 11.

Παραίνουμαι, from *παρα* to, at, and *γινουμαι* to be, come.

To come to, arrive, come. Mat. ii. 1. iii. 1, 13. Luke xiv. 21, & al. freq. Comp. Luke xii. 51. Heb. ix. 11.

Παραίω, from *παρα* denoting *transition*, or *nearness*, and *αίω* to go, go away. Comp. Αίω VI.

I. *To pass, pass forth, away, or along from one place to another.* occ. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1.

II. *To pass by.* occ. Mat. xx. 30. Mark xv. 21.

III. *To pass, vanish away.* occ. 1 Cor. vii. 31, where see *Macknight*. So Παραίωμαι, Mid. occ. 1 John ii. 17. But Παραίωμαι, Pass. *To be passed, or passed away.* occ. 1 John ii. 8.

Παραδειγματίζω, from *παραδειγμα* an example, a public example, (thus used in the profane writers, and by the LXX. Nah. iii. 6. Jer. viii. 2, & al.) which from *παραδεικνυμι* perf. pass. of the V. *παραδεικνυμι*, or obsol. *παραδεικω*, to shew near, shew, a compound of *παρα* near, and *δεικνυμι* to shew.

To make a public example of, or expose to public infamy. occ. Mat. i. 19. Heb. vi. 6. *Raphelius* has clearly shewn, that in *Polybius*, who is almost the only profane Greek writer that has used this V. it frequently signifies *to expose to public infamy, or punishment, as an example to others*; and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17, and in the Apocryphal Esth. ch. xiv. 17. But in Mat. i. 19, *παραδειγματίζειν* is opposed not simply to *απολυται*, but to *απολυται* ΛΑΘΡΑ, and therefore can mean no more than *exposing his wife by declaring openly to the witnesses of his intended divorce, the reasons he had for it*; namely, her supposed adultery. So the Vulg. renders *παραδειγματίζειν* by *traducere*, *to expose to public shame*. See more in *Whitby*, *Wetstein*, and *Campbell*.

ΠΑΡΑΔΕΙΣΟΣ. & δ. This is without controversy an oriental word. The * Greeks

* So *Jul. Pollux Onomast. lib. ix. cap. 12*, 'Οι δὲ ΠΑΡΑΔΕΙΣΟΙ, βαρβαρικὸν εἶναι δοκουν τούτομα, ἡ καὶ

borrowed it from the *Persians*, among whom it signified a garden, park or inclosure full of all the valuable products of the earth. Both these particulars are evident from a passage in *Xenophon's Economics*, where *Socrates* says, that "the King of *Persia*, wherever he is, takes particular care, ὅπως κηποι τε εἶσονται, οἱ ΠΑΡΑΔΕΙΣΟΙ καλλυμένοι, πάντων καλῶν τε καὶ ἀσάθων μισθοί, ὅποσα ἡ γῆ φρεῖν ἐθέλει, to have gardens or inclosures, which are called *Paradises*, full of every thing beautiful and good that the earth can produce." And in this sense the word is applied by *Herodotus*, *Xenophon*, and *Diodorus Siculus*. The original word פֶּרֶדֶס *Pardes* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13, and may be derived from the Heb. פָּרַד to separate, and (Arab.) دָס to hide, as denoting a secret inclosure, or separate covert †.

I. The LXX have rendered the Heb. פֶּרֶדֶס by Παραδεισος in all the three passages of the O. T. just cited.

II. The LXX almost constantly render גֶּן when it relates to the Garden of Eden, by Παραδεισος. Hence

III. Παραδεισος is in the N. T. applied to *The state of faithful souls between death and the resurrection*, where, like *Adam* in *Eden*, they are admitted to immediate communion with God in *Christ*, or to a participation of the true *Tree of Life*, which is in the midst of the *Paradise of God*. Luke xxiii. 43. Rev. ii. 7. ‡. Of this blessed state *St Paul* had a foretaste, 2 Cor. xii. 4.

The three texts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פֶּרֶדֶס or פֶּרֶדֶסָא *Paradise*; and גֶּן עֵדֶן the Garden of Eden, for the intermediate state of holy departed souls. See *Grotius* and *Wetstein* on Luke xxiii. 43, and *Campbell's Prelim. Dissertat. p. 233*.

Παραδεχομαι, from *παρα* at, or to, and *δεχομαι* to receive.

καὶ κατὰ συνθηκὰς εἰς Χρησιν Ἑλληνικὴν, ὥς καὶ πολλὰ ἄλλα τῶν Περσικῶν. *Paradises* seem to be a barbaric name; but, like many other *Persic* words, came by use to be admitted into the *Greek* language."

† Comp. Heb. and Eng. Lexicon in פֶּרֶדֶס.

‡ See *Leland's Advantage and Necessity of the Christian Revelation*, part iii. ch. ix. p. 402, 8vo.

I. To

I. *To receive, admit.* occ. Acts xvi. 21. 1 Tim. v. 19.

II. *To receive, embrace with assent and obedience.* occ. Mark iv. 20. Acts xxii. 18.

III. *To receive or embrace with peculiar favour.* occ. Heb. xii. 6, which is a citation from the LXX version of Prov. iii. 12, where *παράδειχται* answers to the Heb. *יִרְצֶה* loveth, delighteth in. Comp. Isa. xlii. 1, in the LXX.

Παραδιατρίβη, ης, ἡ, from *παρα* implying ill, and *διατρίβη* a spending time (from *διατρίβω*, which see), also a being employed in any business; and especially the meetings, discourses, and disputations of the Philosophers, were called *διατρίβαι*, to which sense of the word St Paul plainly alludes in his application of *παραδιατρίβαι*. A perverse, evil, or unprofitable dispute, disputation, or debate. occ. 1 Tim. vi. 5; where observe, that very many MSS, four of which ancient, read *διαπαραισέβαι*, a word of nearly the same import; and this reading is embraced by Wetstein and Griesbach, and by the latter received into the text; see also Wolfius.

Παραδίδωμι, from *παρα* denoting transition, and *δίδωμι* to give.

I. Properly, *To deliver from hand to hand, or from one to another*, tradere per manus. See Mat. xi. 27. Luke iv. 6. x. 22.

II. *To deliver, yield, or give up*, as the spirit or ghost. John xix. 30.

III. *To deliver, or give up to prison, judgment, or punishment.* Mat. iv. 12. v. 25. α. 4, (where see Campbell.) xvii. 22. xx. 18. xxvii. 26. 2 Cor. iv. 11. Thus used likewise by the purest Greek writers. On Acts viii. 3, see Kypke.

IV. *Παραδυναί τῷ Σατανᾷ*, *To deliver to Satan*, was by an act of extraordinary and apostolic authority to give a person up to be afflicted with bodily disease by the devil. 1 Cor. i. 5. 1 Tim. i. 20. See Macknight.

V. *To deliver or commit in trust, to intrust.* Mat. xxv. 14, 20, 22,

VI. *To commit, commend to.* See Acts xiv. 26. xv. 40. 1 Pet. ii. 23, where see Kypke.

VII. *To give up, give over, abandon, to some wickedness.* Acts vii. 42. Rom. i. 24, 26, 28. Comp. Eph. iv. 19. See Suicer Thesaur. in *Παραδίδωμι*.

VIII. *To expose, hazard.* Acts xv. 26.

IX. *To deliver by information, teaching or enjoining.* Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. 1 Cor. xi. 2. xv. 3, & al. On 1 Cor. xi. 23, Kypke shews that Euripides, Polybius, and Dionysius Halicarn. apply the V: in like manner, particularly to historical facts.

X. *To be ripe, q. d. to yield itself* (*ἑαυτὸν* being understood) as the fruit of corn. occ. Mark iv. 29. Wolfius says the phrase is pure Greek, but I know not that such a use of *παραδίδοναι*, as a V. neuter has ever been produced from any Greek writer.

Παραδοξος, α, ὁ, ἡ, καὶ το—ον, from *παρα* beyond, and *δοξα* opinion, expectation. Exceeding one's opinion or expectation, wonderful, strange. occ. Luke v. 26.

Hence the Eng. *paradox*, *paradoxical*. *Παραδοσις*, ιος, att. *ἰως*, ἡ, from *παραδίδωμι* to deliver in teaching.

A tradition, a doctrine, or injunction delivered or communicated from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15, (where it is applied to written as well as oral instructions, see Macknight), iii. 6;—or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. Josephus, Ant. lib. xiii. cap. x. § 6, observes, Νομῖμα ΠΟΛΛΑ ΤΙΝΑ ΠΑΡΕΔΟΣΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ ΠΑΤΕΡΩΝ διαδοχῆς, ἀπ' αὐτῶν ἀναγίγχαται ἐν τοῖς Μωϋσέως νομοῖς, καὶ διὰ ταῦτα ταῦτα τοῖς Σαδδουκαίων γένος ἐκβάλλει, λέγοντες ἐκείνα δεῖν ἡγεῖσθαι νομῖμα τα γέγραμμένα, τὰ δ' ἐκ ΠΑΡΑΔΟΣΕΩΣ ΤΩΝ ΠΑΤΕΡΩΝ μὴ τηρεῖν. The Pharisees have delivered to the people by tradition from the Fathers many injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed obligatory, but that they ought not to observe those which come by such tradition." These words of Josephus perfectly agree with what is said of the Pharisees in the N. T. particularly in Mark vii. 3, 4, &c. Stockius, to illustrate Mat. xv. 2, cites two passages from the Jerusalem Talmud, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. Berachot, fol. 3, 2, חובבים דברו סופרים מדברי תורה. The words of the Scribes

are more amiable than the words of the Law, for the words of the Law, add they, are weighty and light, but the words of the Scribes are all weighty." מדברי נביאים The words of the Elders are more desirable than the words of the Prophets." See more in *Prideaux's* Connect. vol. i. p. 323. 1st edit. 8vo. anno 446, and in *Whitby's* Parallel at the end of 2 Thess. under *Infallibility*, 2dly.

Παραζηλω, ω, from παρα to, and ζηλος jealousy, emulation, anger, which see.

I. To provoke to jealousy. occ. Rom. x. 19.

II. To provoke or excite to emulation. occ. Rom. xi. 11, 14.

III. To provoke to jealous anger. occ. 1 Cor. x. 22 *.

Παραθαλασσιος, α, ον, from παρα near, and θαλασσα the sea.

Situated near the sea, by the sea side, on the sea-coast. occ. Mat. iv. 13.

Παραθεωρειω, ω, from παρα near, and θεωρειω to behold, contemplate.

I. To behold or contemplate one thing near another; so to compare in beholding or contemplating. Thus the V. is used in *Xenophon's* Memor. Socrat. lib. iv. cap. viii. § 7. Προς τας αλλας ΠΑΡΑΘΕΩΡΩΝ-εμαυτον Attentively comparing myself, or contemplating myself in comparison with others."

II. To compare so as to make a difference on comparison, comparatively to overlook or neglect. occ. Acts vi. 1. See *Raphelius*, *Wetstein*, and *Kypke*.

Παραθηκε, ης, η, from παρατιθημι.

A deposit, somewhat committed or intrusted to another. occ. 2 Tim. i. 12, where I think it refers to St Paul's own soul. See *Whitby*, and 1 Pet. iv. 19. Comp. under Παρακαταθηκε.

Παραινειω, ω, from παρα intensive, and αινος a speech, narration, properly of the enigmatical kind, or such a one as relates to somewhat beyond itself; thus used by *Homer*, *Odyss.* xiv. lin. 508, where it denotes the preceding story from lin. 468, to lin. 504; in which *Ulysses* had *enigmatically*, and under covert of a well told tale, desired some clothes. In this view then αινος may not improbably

be deduced from Heb. ענה to speak in reference to somewhat else.

To admonish, exhort occ. Acts xxvii. 9, 22, Παραιτω, ω, from παρα inersive, and αιτω to ask, beg.

I. Παραιτιομαι, εμαι, Mid. To deprecate, to beg or entreat against a thing. occ. Heb. xii. 19; on which text *Wetstein* shews it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11, where as St Paul says, ου παραιτιομαι το αποθανειν, so *Josephus* in his *Life*, § 29, ΘΑΝΕΙΝ-μιν—ΟΥ ΠΑΡΑΙΤΟΥΜΑΙ. See also *Wetstein*.

II. Mid. To excuse one's self, make excuses. occ. Luke xiv. 18. Pass. To be excused. occ. Luke xiv. 19.

III. To reject, refuse. occ. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

Παρακαθιζω, from παρα at, and καθιζω to sit down, which see.

To sit or sit down at. occ. Luke x. 39.

Παρακαλειω, ω, from παρα to, or intens. and καλειω to call.

I. To send for, q. d. to call to one's self. occ. Acts xxviii. 20. Comp. ver. 17.

II. To beg, entreat, beseech. Mat. viii. 5, 31, 34, & al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11.

III. To exhort, admonish. Luke iii. 18. Acts ii. 40. xi. 23, & al. freq.

IV. To console, comfort, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv. 31. Hence

V. To comfort, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7, & al. freq.

Παρακαλυπτω, from παρα near, and καλυπτω to hide.

I. To hide, as by putting somewhat near or upon, to veil, cover with a veil. Thus used in the profane writers.

II. To veil, hide, conceal, in a moral or spiritual sense. occ. Luke ix. 45.

Παρακαταθηκε, ης, η, from παρα with, apud, and καταθηκε a deposit (which from κατατιθημι to lay down), or immediately from the V. παρακατατιθημι, which is used by *Xenophon*, *Memor. Socrat.* lib. iv. cap. iv. § 17. for committing to trust.

A deposit left with or intrusted to one. occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS (of which

* See Dr *Bell*, On Lord's Supper, p. 80 of the 1st, and p. 84 of the 2d edit.

which in the former five, in the latter six, ancient ones) have *παραθηκην*, which reading is accordingly embraced by *Wetstein*, and received by *Griesbach* into the text. The word refers to the gospel *deposited with, or intrusted to, Timothy*.

Παρακλιμαι, from *παρα* near, with, and *κλιμαι* to lie.

With a dative, *To lie near, be at hand, be present with.* occ. Rom. vii. 18, 21.

See *Wolffius* and *Kypke*.

Παρακλησις, ις, att. εως, ή, from *παρακαλειω*, which see.

I. *Entreaty, importunity.* 2 Cor. viii. 4.

II. *Admonition, exhortation.* Acts xiii. 15. 2 Cor. viii. 17. 1 Thess. ii. 3. Comp. Acts ix. 31. So Acts iv. 36, υιος παρακλησιως, בן בן, a son of exhortation, i. e. an eminent exhorter or speaker. Comp. Βοανηρης.

III. *Consolation, comfort.* Luke vi. 24. Rom. xv. 4, & al.

Παρακλητος, ς, ό, from *παρακεκληται* 3 pers. perf. pass. of *παρακαλειω* to call to one's self, implore the assistance of, also to admonish.

I. *One who is called, or sent for to assist another in a judicial proceeding.*

II. *An advocate, a patron, one who pleads the cause of another.* In this view the word is applied to Christ, our intercessor, who pleads the cause of sinners with his Father. occ. 1 John ii. 1.

III. It is applied to the Holy Spirit, and denotes, according to *Campbell*, a monitor, instructor, guide. See his excellent Note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

Παρακοη, ης, ή, from *παρηκοον* 2 aor. of *παρακωω*.

Disobedience. occ. Rom. v. 19. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθεω, ω, from *παρα* with, and *ακολουθεω* to follow.

I. *To follow any one, or follow close, as an attendant or companion, è vestigio sequi.* So *Raphelius* cites from *Plutarch*, *Pericles*, Απρηι κοσμιως οικαδε, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τε ανθρωπω. He went modestly home, the man following or accompanying him." To which I add from *Josephus*, Ant. lib. xiv. cap. xv. § 7, ΠΑΡΑΚΟΛΟΥΘΩΝ δ' ό, Μαχαίρας εδειτο μινειν. But *Machæras* following (him) besought him to stay."

II. In the N. T. *To follow, accompany*, as miraculous works did the Apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as to persons. See *Raphelius* and *Kypke* on Mark. Thus also in 2 Mac. viii. 11, we have μιλλυσαν ΠΑΡΑΚΟΛΟΥΘΗΣΕΙΝ επ' αυτω ΔΙΚΗΝ, the vengeance that was about to follow upon him.

III. *To trace or search out, investigate*, so as to attain the knowledge of, or, as *Raphelius* on Luke i. 3, whom see, *Monte* atque *intelligentiâ*, consequi, intelligere, cognoscere, to attain in mind and understanding, to understand, know; of its being used in which sense he produces examples from *Æschines*, *Galen*, *Josephus*, and *Polybius*. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 0, on which two last texts see *Macknight*; also *Wetstein* and *Kypke* on Luke i. 3, where comp. *Campbell's* Note.

Παρακωω, from *παρα* denoting neglect, and *ακωω* to hear.

With a genitive, *To neglect to hear, hearken to, or obey, to disregard.* occ. Mat. xviii. 17, twice. It is used in the same sense with a genitive in *Epictet*. *Enchirid.* cap. 39, ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗΣ whom you will disregard; and in *Lucian*, *Prometh.* tom. i. p. 105, ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΥ ΕΠΙΤΑΓΜΑΤΟΣ, disregarding the command."

Παρακυνηω, from *παρα* to, and *κυνηω* to bend, stoop.

I. *To stoop down, or forward, in order to look at something.* occ. Luke xxiv. 12, (where see *Kypke*.) John xx. 5, 11. Comp. *Ecclus.* xxi. 23.

II. *To look into or at.* occ. Jam. i. 25. 1 Pet. i. 12. Comp. *Ecclus.* xiv. 23. It is used in both senses by the profane writers, particularly *Lucian*. See the passages in *Wetstein* and *Kypke* on Luke xxiv. 12.

In the LXX it answers to Heb. רגש to view attentively, Cant. ii. 9, and to ηρω to look, look towards, Gen. xxvi. 8, & al.

Παραλαμβάνω, from *παρα* to, with, and *λαμβάνω* to take, receive.

I. *To take, receive to one's self.* See Mat. i. 20. (where see *Wetstein* and *Kypke*.) See John xiv. 3. Acts xvi. 33.

II. *To take with one.* Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10, & al. On Mat. iv. 5, see *Elsner*, *Alberti*, and *Wolfius*, who shew that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place*.

III. *To receive, obtain.* Heb. xii. 28. The phrase ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΛΑΒΕΙΝ is not only used 2 Mac. x. 11, but is common in the profane writers. Comp. Dan. vii. 18.

IV. *To receive by tradition or communication, as a doctrine.* Mark vii. 4. 1 Cor. xi. 22. xv. 1, 3. Gal. i. 9, 12, & al. Thus *Herodotus*, lib. v. cap. 58, speaks of the Ionian Greeks, οἱ ΠΑΡΑΛΑΒΟΝΤΕΣ διδασχὴν παρὰ τῶν Φοινικῶν τὰ γραμματα, who received letters by instruction, or learnt letters from the Phenicians." So lib. ii. cap. 19, twice. On 1 Cor. xi. 23, *Kypke* shews that *Polybius* and *Dionysius Hal.* use the V. for receiving or being informed of, historical facts.

V. *To receive, acknowledge, with faith.* John i. 11. Col. ii. 6.

VI. *To seize, take, as a captive in war.* occ. Luke xvii. 34, (where see *Elsner*) 36; —as a criminal to be punished, John xix. 16.

Παραλαμβάνω, from παρὰ near, and λαβὼν to collect, which from the Heb. נָטַח to take. As a term of navigation, *To sail near a place or shore, but properly to collect or shorten the ropes that hold the sails in order to pass safely.* So *Servius* on *Virgil*, *Æn.* iii. lin. 127,

—crebris legimus freta consita terris.

We pass'd the seas with islands interspers'd,

explains legimus by præterimus, and says, tractus autem sermo à nautis, quòd funem legendo, id est, colligendo, aspera loca prætereunt, the expression is borrowed from sailors, who pass through dangerous places by gathering up their ropes." Comp. lin. 292, 532. *Diodorus Siculus*, cited by *Elsner* and *Wolfius*, uses the Greek V. in the same manner; ΠΑΡΕΛΕΓΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

Παραλαμβάνω, from παρὰ to, with, and λαβὼν to take.

To take, receive. An obsolete V. whence in the N. T. we have 2 aor. παρέλαβον,

infin. παραλαβεῖν, particip. παραλάβων, 1 fut. pass. 3 pers. παραληφθήσεται, 1 fut. mid. παραληψομαι. See under Παραλαμβάνω.

Παραλιος, ὁ, ἡ, q. παρὰ τὴν ἅλιν, near the sea. It is properly an adjective signifying *Near the sea, maritime*; but Παραλιος, ἡ, is used as a substantive for the sea-coast (χωρὰ country or γῆ land namely being understood) not only by St Luke, but also by the best Greek writers, as by *Thucydides*, *Aristotle*, *Plutarch*, *Josephus*, *Isocrates* and *Strabo*, whom see in *Wetstein*. *Josephus*, Cont. Apion. lib. i. cap. 12, has ΠΑΡΑΛΙΟΝ ΧΑΡΩΝ, and *Thucydides*, lib. ii. ΠΑΡΑΛΙΑΝ ΓῆΝ. occ. Luke vi. 17.

Παραλλάττειν, ης, ἡ, from παρελλάττειν perf. mid. of παραλλάττειν to change alternately, q. d. to pass from one change to another, which from παρὰ denoting transition, and ἀλλάττειν to change.

Change, variableness. occ. Jam. i. 17. Comp. Mal. iii. 6.

Παραλογίζομαι, from παρὰ giving an ill sense, and λογίζομαι to reason.

I. *To reason falsely or erroneously.*

II. *To deceive or impose upon by false reasoning.* occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in *Galen*, and especially the phrase παραλογιζέσθαι σφας αὐτας, to deceive themselves by false reasoning. See *Wetstein*.

Παραλυτικός, ὁ, from παραλύνω.

A paralytic, a person sick of the palsy. Mat. iv. 24. viii. 6. & al. Comp. Παραλύνω II.

Παραλύνω, from παρὰ intens. and λύνω to loose.

I. *To unloose, relax.* Παραλύνομαι pass. *To be relaxed, enfeebled, weakened.* So *Josephus*, De Bel. lib. iii. cap. vii. § 6, speaking of the Jews who were going to kill him in the cave, but relented, τῶν δὲ καὶ παρὰ τὰς ἐσχάτας συμφορὰς ἐπὶ τὸν στρατηγὸν αἰδούμενων, ΠΑΡΕΛΥΟΝΤΟ αἱ δεξιαι. But of those who yet revered their General in this extreme distress, the hands failed." occ. Heb. xii. 12, which is an allusion to Isa. xxxv. 3, where γόνατα παραλελυμένα answers in the LXX to the Heb. כַּנְפֵי מְרִירִים, stumbling or tottering knees. Feeble or bending knees are often mentioned in the O. T.

as marks of a *weak* habit of *body*; see Job iv. 4. Ps. cix. 24. Ezek. vii. 17; with what physical propriety is but too well known by experience. On the other hand, *the vigorous constitution* of youth or manhood is in the profane writers described by the *strength* of the *knees*: Thus in *Theocritus's* Idyll. xiv. lin. last,

—Ποιῖν τι δὲ δὲς ΓΟΝΤ ΧΛΩΡΟΝ.

The time for action 's when the *knees* are strong.

And in *Horace's* Epod. xiii. lin. 6,

—————Dumque virent genua.

And whilst the *knees* are *vig'rous*.

See *Wetstein* on Heb.

II. Παραλελυμένος, Part. pass. perf. "resolutus" *Cels*. One who is afflicted with the *παραλυσίς* or *palsy*, a disease in which the muscles are *relaxed*, and incapable of action. See *Solomon's Portrait of Old Age* by Dr *Smith*, p. 187, 3d edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω, from *παρα* with, and *μένω* to remain.

I. To remain, stay, abide. occ. 1 Cor. xvi. 6. Jam. i. 25.

II. To remain alive. occ. Heb. vii. 23. *Raphelius* remarks, that *Herodotus* uses the same V. for being left alive, superstitem esse. See also *Wetstein*, and comp. *μένω* V.

Παραμύθεομαι, *εμαι*, from *παρα* to, and *μυθεομαι* to speak, which from *μυθος* a word, a speech.

I. To speak to, exhort, advise. Thus used in the profane writers. Comp. 1 Thess. ii. 11.

II. To comfort in words, speak comfortably to. occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So *Æschines* in *Ctesiph*. has *γυναικα—πενθεσαν* ΠΑΡΑΜΥΘΕΙΣΘΑΙ, to comfort a weeping woman. In *Thucydides* also the V. signifies to comfort. See *Wetstein* on John.

Παραμυθία, *ας, ή*, from *παρα* and *μυθος*. See under *Παραμυθεομαι*.

Comfort, consolation given by words. occ. 1 Cor. xiv. 3.

Παραμυθιον, *ς, το*, from the same as *παραμυθία*.

Comfort or consolation afforded by words. occ. Phil. ii. 1.

Παρανομίω, *ω*, from *παρα* beside, and *νομος* a law.

To transgress the law. occ. Acts xxiii. 3. *Xenophon* uses the V. in the same sense, *Memor. Socrat. lib. iv. cap. iv. § 21*.

Και γὰρ ἄλλα πολλὰ, εφη, ΠΑΡΑΝΟΜΟΥΣΙΝ. But, says he, they transgress the laws in many other instances."

Παρανομία, *ας, ή*. See *Παρανομίω*.

A transgression, offence. occ. 2 Pet. ii. 16.

Παραπικραίνω, from *παρα* intens. and *πικραίνω* to make bitter, imbitter.

To provoke to bitter anger, to exasperate, exacerbo. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. *נָמַ* to imbitter, i. e. provoke to bitter anger.

Παραπικρασμός, *ς, ό*, from *παραπικρασμαι* perf. pass. Attic of *παραπικραίνω*.

A bitter provocation, exasperation. occ. Heb. iii. 8, 15.

Παραπίλω, from *παρα* intens. and *πίλω* to fall.

To fall off or away. occ. Heb. vi. 6.

In the LXX it is used for the Heb. *לָפַט* to fall or fail *Esth* vi. 10; for *לָפַט* to be guilty, *Ezek*. xxii. 4; and with *παραπίωμα* or *παραπίωματι* added, for the Heb. *לָפַט לָפַט* to trespass a trespass, i. e. to trespass grievously, *Ezek*. xiv. 13. xv. 8. xviii. 24. xx, 27; in the two last, if not in all, of which passages, it plainly denotes apostasy from the true God.

Παραπλεύω, *ω*, from *παρα* denoting transition, and *πλεύω* to sail.

To sail by, to pass by in sailing. occ. Acts xx. 16.

Παραπλησις, *ς, ό, ή, και το—ον*, from *παρα* to, or intens. and *πλησις* near.

Near to, very near to, like. *Παραπλησιον*, Neut. used adverbially. occ. Phil. ii. 27.

Παραπλησιως, Adv. from *παραπλησις*.

Likewise, in the same manner. occ. Heb. ii. 14, where *Chrysostom*, cited by *Raphelius*, urges this word against the Heretics in the sense of *ε φαντασία εδε ικονι, αλλ' αληθεια*, not in shew nor in appearance, but in truth." And so in the Greek writers it signifies not in like, or nearly the same, manner, but in absolutely the same manner, as may be seen in *Raphelius*, *Wolfius*, and *Wetstein* on the place.

Παραπορεύομαι, from *παρα* near, by, or denoting transition, and *πορεύομαι* to go, pass.

I. *To pass or go by.* occ. Mat. xxvii. 39. Mark xi. 20 xv. 29.

II. *To pass through.* occ. Mark ii. 23. ix. 30.

Παραπλωμα, ατος, το, from παραπιπλωμαι perf. pass. of παραπιπλω (which see), or rather of the obsolete V. παραπλω the same.

I. Properly, *A fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1, where see *Mac-knight*, in which view it is particularly spoken of *Adam's transgression or fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) —or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16.

Παρερύνω, or Παρερύνειω, from παρα denoting *ill*, and ρύνω, *to flow*, which from ρέω the same, or immediately from Heb. רָוַח *to be wet, soak*.

To fall off, fall away, namely, from the true religion and saving grace. occ. Heb. ii. 1. This interpretation, which is that of *Chrysostom, Schoetgenius, Elsner, and Wolfius*, appears to me, after attentive consideration, the best. It is observed, that *Plutarch* applies this V. in a like view to a ring, ὡς μὴ ΠΑΡΑΡΨΥΗ, δειδώς, fearing, lest it should *fall*." See more in *Elsner, Wolfius, and Wetstein*. In the LXX this V. answers to the Heb. יָלַח *to decline, depart*, Prov. iii. 21, where the Heb. בְּנִי אֵל יִלּוּ מֵעֵינַי, *My son, let them not depart from thine eyes*, is in that version rendered, Ὑἱ, μὴ ΠΑΡΑΡΨΥΗΣ, *My son, decline not, or fall not off, from them*; those Translators applying that to the person, which the original does to the thing. But in Prov. iv. 21, *Symmachus* renders almost the same Heb. words by Μὴ ΠΑΡΨΥΗΣΑΤΩΣΑΝ ἔξ ὀφθαλμῶν σου. *Let them not depart, or slip away, from thine eyes*. But comp. Eng. Translat. and Marg. in Heb. ii. 1.

Παρασημον, ε, το, from παρα το, *at*, and σημα *a sign*.

A sign or ensign of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. It was the custom of the ancients, says *Doddridge*, to have images on their ships, both at the *head* and *stern*; the first of which was called παραση-

μον, *the sign*, from which the ship was * named; and the other was that of the tutelar deity to whose care the ship was committed:—There is no doubt but they had sometimes *deities* at the *head*, and then it is most likely if they had any figure at the *stern* it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop *Potter* further informs us, that the παρασημον was sometimes *carved*, and sometimes *painted*; and it is well known, that our modern ships have usually some carved figure at the head, as a *lion, a sea-horse, a unicorn, &c.* from which the ship is named. *Herodotus*, lib. iii. cap. 37, mentions the Παταικοι or *graven Idols* (from the Heb. חָתַךְ *to engrave*), τὰς οἱ Φοινίκες ἐν τῇσι πρῶται τῶν τριηρέων περιελαύουσιν, which the *Phenicians* carry in the fore-part of their galleys," and which he there says were of a human form, but of a *Pygméan* size. See *Bochart*, vol. i. 712, *Selden De Diis Syris*, Syntag. ii. cap. 16, *Suicer Thesaur.* Παρασημον, and *Alberti, Wolfius, and Wetstein* on Acts xxviii. 11.

Παρασκευάζω, from παρα intens. and σκευάζω *to prepare*, which from σκευος *an instrument, furniture of whatever kind*.

To prepare, make ready. 2 Cor. ix. 2, 3. particularly for food, Acts x. 10; thus applied likewise by the profane writers, as may be seen in *Elsner* and *Kypke*;—for battle, 1 Cor. xiv. 8; so also the Greek authors cited in *Wetstein*. It occurs only in these three texts.

Παρασκευη, ης, ἡ, from παρα intens. and σκευη *furniture*.

I. *A preparation.* John xix. 14, Παρασκευη τῆς Πασχα, *The preparation of the paschal feast, i. e. of the paschal peace-offerings.* Comp. under Ἑκτος and Πασχα III. In

* "The Tutela (or Tutelar Deity) and Παρασημον are frequently distinguished in express words, that being always signified by the image of a god; this usually of some creature or feigned representation: Hence *Ovid*, (Trist. lib. i. El. ix. lin. 1, 2.)

Est mihi, sitque, precor, flava Tutela Minervæ,
Navis & à pictâ casside nomen habet.

Where the Tutelar Deity was *Minerva*, the παρασημον *a helmet*." *Potter's Antiquities of Greece*, book iii. chap. 15. which the reader may consult for further satisfaction.

2 Mac. xv. 21, it is applied to the preparation of arms.

II. *The preparation-day before the Sabbath.* Παρασκευή, ἡ εἰς προσάββατον, *The preparation day, which is the day before the Sabbath*, says St Mark expressly, ch. xv. 42. occ. Mat. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 31, 42. So in a decree of Augustus Cæsar cited by Josephus, Ant. lib. xvi. cap. 6. § 2. *The day before the Sabbath* is called τῇ προ ταύτης (ἡμέρας τῆς Σαββάτου namely) ΠΑΡΑΣΚΕΥΗ.

Παρατείνω, from παρα intens. and τείνω to stretch out.

To stretch out, prolong. occ. Acts xx. 7, where Wetstein shews, that the Greek writers in like manner apply αποτείνω and εκτείνω to discourses, but I cannot produce an instance of their using παρατείνω in this sense.

Παρατηρῶ, ω, from παρα intens. or denoting ill, and τηρῶ to keep, observe.

I. *To observe, or watch narrowly*, as the gates of a city. occ. Acts ix. 24.

II. *To observe, or watch a person insidiously.* Thus it is often used in the Greek writers. See Raphelius and Wetstein on Mark iii. 2, and Elsner on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 26.

III. *To observe, or keep, as days or times, scrupulously and superstitiously.* occ. Gal. iv. 10.

Παρατηρησις, ιος, att. εως, η from παρατηρῶ.

Observation. occ. Luke xvii. 20, Μετα παρατηρησιως, *With observation*, i. e. *In such a manner that it needs to be accurately watched or observed.* Comp. ver. 21. 23, 24, 26, 30, and see Elsner and Kypke, who shew, that Παρατηρησις is thus used by the Greek writers.

Παρατίθημι, from παρα near, and τίθημι to put.

I. *To put or set somewhat near or before* persons to eat. Mark vi. 41. viii. 6, 7. Luke xi. 6, & al. Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See Wetstein on Mark vi. 41.

II. *To lay before, propose, offer to consideration.* Mat. xiii. 24, 31.

III. *To allege, prove by allegations or citations.* The Greek writers, particularly Athenæus and Themistius, produced by

Wetstein, use it for citing or quoting the expressions of an author. occ. Acts xvii. 3, where it refers to St Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7, in LXX.

IV. *To commit, commend, intrust to any one's care and fidelity.* Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts xiv. 23. xx. 32. 1 Pet. iv. 19.

Παρατυγχάνω, from παρα near, and τυγχάνω to be.

To be or come near, i. e. *in the way, to meet.* occ. Acts xvii. 17.

Παραντοκα, Adv. from παρα at, and αὐτοκα immediately, or at this present time, which from αὐτος this (time namely), and ἵκω to come.

Immediately, or at this present time. With the neut. article, Παραντοκα, το, applied as a N. Present, instant. occ. 2 Cor. iv. 17. Raphelius shews, that Xenophon in like manner uses το ΑΥΤΙΚΑ ἡδὺ and τας ΠΑΡΑΥΤΙΚΑ ἡδονας for present pleasure. See other instances of the same kind in Wetstein.

Παραφέρω, from παρα denoting ill, and φέρω to carry. Comp. Παρανιγχο.

I. Pass. Παραφερομαι, *To be carried or hurried violently away*, as by winds or waters, abripi. Thus used in the Greek writers, as may be seen in Wetstein and Kypke on Heb. xiii. 9. occ. Jude ver. 12, where very many MSS, two of which ancient, have περιφερομεναι, a reading embraced by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach.

II. Figuratively, *To be carried away*, as by various and strange doctrines. occ. Heb. xiii. 9, where likewise very many MSS read περιφεισθε; and this reading also is approved by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach. And Kypke cites Plutarch in Timoleon, p. 238, using the V. in a like figurative sense. "The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs. Σειοῦνται και ΠΑΡΑΦΕΡΟΝΤΑΙ εὐδως ὑπο των τυχοῦτων ἐπαινων και ψοφῶν, are easily shaken and carried away by the praises or censures they meet with." The ancient Syriac version (which does not contain the

the epistle of Jude) renders the V. in Heb. xiii. 9, by תְּחַדְּבֵרֶן, which from דָּבַר "duxit, abduxit," (*Castell*), rather favours the reading παραφρεσθε, than περιφρεσθε. So Vulg. nolite abduci.

Παραφρονεω, ω, from παρα inersive, or denoting ill, and φρονεω to be wise.

To be unwise, foolish, or a fool. occ. 2 Cor. xi. 23. This word is used both by *Aristophanes* and *Isocrates*. See *Elsner*, *Wolfius*, and *Wetstein*.

Παραφρονα, ας η, from παραφρων mad, out of his senses or mind, q. d. παρα την φρενα side his mind.

Madness, want of wisdom. occ. 2 Pet. ii. 16.

Παραχειμαζω, from παρα at, and χειμαζω to winter.

To winter, spend the winter at a place. occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.

Παραχειμασια, ας η, from παραχειμαζω. i a A wintering, spending the winter at a place. occ. Acts xxvii. 12.

Παραχευα, Adv. from παρα at, and χευω a thing, q. d. in ipsa re, dum ipsa res agitur.

Immediately, instantly. Mat. xxi. 19, 20. Luke i. 64.

Παρδαλις, ιος, att. εως, η.

A leopard, from the masc. παρδος, which may be derived either from the Heb. פָּרַד to divide, separate, dispart, on account of the animal's distinct spots, or from the Greek περιθω to destroy, a derivative from the same Heb. V. פָּרַד or from פָּרַץ to break, break through, or burst forth with violence. occ. Rev. xiii. 2.

In the LXX παρδαλις answers to the Heb. נִמְרָא, an animal in which the Prophets remark its spotted skin, Jer. xiii. 23; its cruelty and insidiousness, Isa. xi. 6. Jer. v. 6. Hos. xiii. 7; its swiftness or activity, Hab. i. 8. All which properties seem to be alluded to in the emblematic beast mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned *Bochart's* Hierozoic. lib. iii. cap. 7.

Παρημι, from παρα near, with, and εμι to be.

I. To be present. Luke xiii. 1. Acts x. 33. xxiv. 19, & al. Comp. 2 Pet. i. 9.

Προς το παρον, For, or at, the present, πρασμα affair or matter seems to be understood. occ. Heb. xii. 11. This elliptical phrase is likewise used by *Thucydides* and *Herodian*. See *Wetstein*.

II. Παροντα, τα, are such good things as a person has in present, however mean and small they may be; and they are distinguished both from what belongs to another, and also from what is grand or sumptuous. *Raphelius* shews that *Xenophon* has applied the word in both these views. occ. Heb. xiii. 5; on which text we may further remark, that the whole phrase ΑΡΚΕΙΣΘΑΙ ΤΟΙΣ ΠΑΡΟΥΣΙΝ is used likewise by the profane writers. See *Wetstein*.

III. To be come. Mat. xxvi. 50, (where see *Wetstein*.) John vii. 6. Acts x. 21. Col. i. 6, & al.

Παρισαω, from παρα denoting ill, and εισαω to bring in, introduce.

To bring in craftily or privily, to introduce by stealth, as it were. occ. 2. Pet. ii. 1; on which text *Raphelius* produces a passage from *Polybius* where the V. is plainly used in this sense, though he observes, that it does not always import privily, or subtilly. See also *Wetstein*.

Παρισαχλος, ε, ο, η, from παρισαω.

Brought in privily introduced by stealth, that had crept in. occ. Gal. ii. 4.

Παρισδυνω, from παρα denoting ill, and εισδυνω to enter in, which from εις in, into, and δυνω to enter.

To enter in craftily or privily, to creep in. occ. Jude ver. 4; where *Wetstein* has given many instances of this use of the verb in the Greek writers. Comp. also *Kypke*.

Παρισελευθω, An obsolete V. (whence in the N. T. we have, by syncope, 2 aor. παρεισηλθον for παρεισηλυθον) derived from παρα giving somewhat of an ill sense, and εισελευθω to enter.

I. To enter in, by craft or stealth. occ. Gal. ii. 4. *Raphelius* very happily confirms and illustrates this sense of the word by instances from *Polybius*. Comp. also *Wolfius*.

II. To enter in, by the by, as it were. occ. Rom. v. 20, where see *Wetstein*; and comp. Gal. iii. 15, 17, 19.

Παρεισενε[κω]. An obsolete V. (whence in the N. T. we have 1 aor. particip. plur. masc.

masc. παρεισενεγκαντες) derived from παρα to, or besides, and εισενεγκω to bring in. To contribute to, confer besides, "conjunctim in vel ad aliquid confero, adin-fero." *Mintert.* occ. 2 Pet. i. 5, where *Piscator* observes, that παρα in this composition refers to the gifts of God mentioned ver. 3, 4. q. d. contributing our diligence to the divine grace, or concurring with God's gifts by our diligence. *Wetstein* cites from *Diodorus Siculus* and *Josephus*, Ant. lib. xx. cap. 8, § 2, the similar phrase ΠΑΣΑΝ ΕΙΣΕΝΕΓΚΑΤΟ ΣΠΟΥΔΗΝ, he employed the greatest diligence." See other instances in *Kypke*.

Παρεισερχομαι. See Παρεισελευθω.

Παρισφρω. See Παρεισενεγκω.

Παρεκλος, Adv. from παρα αι, and εκλος without, except.

I. Without, as opposed to within. occ. 2 Cor. xi. 28; where *Raphelius* seems most inclined to refer χωρις των παρεκλος, besides those things that are without, to those external inconveniences the Apostle had just enumerated; "(and) beside (these) outward (troubles)." *Worsley's* Translat. *Chrysostom*, however, whose interpretation is embraced by *Wolfius*, explains τα παρεκλος by τα παραλειφθεντα, the things which were omitted or not expressly enumerated by the Apostle. Comp. *Bowyer's* Conject.

II. With a genitive following, Except, save. Mat. v. 32. Acts xxvi. 29.

Παρελευθω. An obsolete V. (whence in the N. T. we have 1 fut. παρελευσομαι, and by syncope 2 aor. παρελθον, infin. παρελθειν, &c. (from παρα by, and ελευθω to go.)

To go or pass by. See under Παρειρχομαι.

Παρεμβολη, ης, η, from παρεμβολα perf. mid, of παρεμβαλλω to insert near somewhat else, and hence to place or pitch tents in rows, and in proper order, and at due distance from each other, to encamp, from παρα near, and εμβαλλω to put or place in, which see.

I. A regular encampment, a camp. occ. Heb. xiii. 11, (comp. ver. 13.) Rev. xx. 9.

II. A castle, a fortress where a garrison is kept. So *Hesychius* explains it, inter al. by καστρον, a word evidently made from the Latin castrum, which signifies a castle or fortress. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which

passages it denotes the castle *Antonia*, which was built by *Herod* the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by *Josephus*, De Bel. lib. v. cap. 5, § 8, from whom the above circumstances are taken. The reader may also consult *Prideaux's* Connect. part ii. book v. anno 107, and *Lardner's* Credibility of Gospel History, vol. i. book 1, ch. 2, § 14. *Tacitus*, Hist. lib. v. cap. 11, informs us, that the fortress was called by *Herod* *Antonia*, in honour of *Marc Antony*, who, we learn from *Josephus*, was *Herod's* particular friend.

III. An army. occ. Heb. xi. 34. This last sense seems *hellenistical*, and to be taken from the LXX, who use παρεμβολη for the Heb. פָּרָקִים not only in the sense of a camp, but of an army, as Jud. iv. 15, 16. 2 K. vi. 24. Ps. xxvii. 3. So in Eccles. xlviii. 21. 1 Mac. iv. 30, vi. 40, & al. freq.

Παρενεγκω. An obsolete V. (whence in the N. T. we have 2 aor. imperat. παρενεγκε, infin. παρενεγκειν,) derived from παρα denoting transition, and ενεγκω to carry, move.

To remove, transfer. occ. Mark xiv. 36. Luke xxii. 42; in which latter text observe, that the infinitive mood has by some been thought to be used for the imperative, as it sometimes is in requesting, by the best Greek writers. Of this *Raphelius* on the place has produced instances from *Arrian*, De Expedit. Alex. in several of which the infinitive V. is in like manner accompanied by ι βυλει, if thou wilt. *Grotius*, however, and *Blackwall*, Sacred Classics, vol. ii. p. 167, consider ι as a particle of wishing; Father, O that thou wouldst remove this cup from me! But comp. under Ε: 7.

Παρινοχλειω, ω, from παρα denoting ill, and ενοχλειω to disturb, which see.

Governing a dative, To disturb, disquiet, give uneasiness to. occ. Acts xv. 19.

This decomposed V. is used not only in the LXX (for different Heb. words), and in the Apocryphal Books, but also frequently

quently by the profane writers, and is in the active voice construed with a dative. See *Welstein* and *Kypke*.

Παριπιδήμος, ε, ό, from *παρα* to, at, *επι* in, among, and *δημος* a people. Comp. *Επιδημιω*.

A stranger, sojourner. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. See *Welstein* on Heb.

Παριερχομαι, from *παρα* denoting transition, by, near to, or beyond, and *ερχομαι* to go.

I. To go, or pass by. Mat. viii. 28. Luke xviii. 37.

II. To pass by, or away, to fail, as the heaven and earth, Mat. v. 18. xxiv. 35. 2 Pet. iii. 10, & al.—as a flower, Jam. i. 10.—as time. 1 Pet. iv. 3. (comp. Mat. xiv. 15. Acts xxvii. 9.) Mark xiv. 35. (comp. Mat. xxvi. 39, 42.)—as a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32. The V. is applied in similar manners by the Greek writers. See *Welstein* on Mat. v. 18. xiv. 15. Jam. i. 10. 1 Pet. iv. 3.

III. To come forth. Luke xii. 37; on which text *Welstein* shews, that the purest Greek writers use the 2d aorist both of the V. and Participle in this sense. Comp. Acts xxiv. 7.

IV. To come in. Luke xvii. 7. *Raphelius* in his Note on this place shews, that this V. is used by *Herodotus* for coming in, and by *Xenophon* more particularly for coming into that part of the house where they ate their meals.

V. To pass by or beyond. Mark vi. 48.

VI. To pass by in a moral sense, to neglect. occ. Luke xi. 42. xv. 29, where *Kypke* shews, that it is thus applied by the Greek writers.

Παρεσις, ιος, att. εως, ή, from *παρισημι*, which see.

A remission of sins, or rather a passing of them by (Eng. Marg. “passing over”) without punishment. occ. Rom. iii. 25, where comp. Acts xvii. 30. Heb. ix. 15, and see *Wolffius* and *Vitranga*, Observ. Sacr. lib. iv. cap. iii. § 2. On the above text *Macknight* remarks, “God’s righteousness or justice might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the meantime, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully

proved.—That the phrase *δια την παρεσιν* is rightly translated in passing by, or with respect to passing by, may be gathered from Micah vii. 18. The word *παρεσιν* is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus. xxiii. 2, Μη *παρη* τα *αμαρτηματα*, which is translated, *Pass not by my sins.*”

Παριχω, from *παρα* near, and *ιχω* to have, hold.

I. To have or hold near. This seems the primary and proper sense of the V. So *Eustathius* explains it by *παρα ιχω*, i. e. *εγγυς ιχω*; and thus it is used in *Homer*, Odyss. xviii. lin. 316,

Αυταρ εγω τυτοιςι φας πανησσι ΠΑΡΕΧΩ.

But I near all of these will hold the light.

II. In the N. T. To hold near, offer, present, as the cheek to be smitten. Luke vi. 29. Σιαυτον *παριχομενος* τυπον, affording or shewing thyself a pattern. Tit. ii. 7. *Xenophon* applies the V. in like manner, *Cyropæd*, lib. vii. at the end, Ως βελτιστα ΠΑΡΑΔΕΙΓΜΑΤΑ ΗΜΑΣ ΑΥΤΟΥΣ ΠΑΡΕΧΕΙΝ, to make or shew ourselves as good examples as possible.” So lib. viii. p. 440, edit. *Hutchinson*, 8vo. ΠΑΡΑΔΕΙΓΜΑ μεν δη τοιονδε ΕΑΥΤΟΝ ΠΑΡΕΙΧΕΤΟ, He shewed himself such an example.” Comp. *Kypke*.

III. To afford, furnish. See 1 Tim. vi. 17. Acts xvi. 16. xix. 24. 1 Tim. i. 4.

IV. To confer a favour. Luke vii. 4.

V. Παριχειν *φιλανθρωπιαν* τινι, To afford or shew kindness to one. occ. Acts xxviii. 2. So *Homer*, Il. iii. lin. 354—ΦΙΛΟΤΗΤΑ ΠΑΡΑΣΧΗ—ισοτητα equity. occ. Col. iv. 1.

VI. Παριχειν *κοπας* τινι, To give any one trouble. Mat. xxvi. 10. Mark xiv. 6. Comp. *Κοπος* II.

VII. Παριχειν *ησυχιαν*, To keep silence, be still, that another may be the better heard in speaking, Acts xxii. 2. So *Dionysius Halicarn.* Ant. II. 32, cited by *Welstein* on the place, Τοις περιεσσι διασημιας ΗΣΥΧΙΑΝ ΠΑΡΑΣΧΕΙΝ, λεγει τοιαυτε. Having beckoned to those who stood about him to keep silence he speaks thus.”

VIII. Παρασχειν *πισιν* τινι, To give a proof or demonstration to any one, fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase *Raphelius*

lius has abundantly shewn in his notes on this text, particularly by parallel instances from *Polybius*. To the passages he and *Wetstein* have produced, I add from *Josephus*, De Bel. lib. vii. cap. 1, § 1, where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, Τον δ' ἄλλον ἅπαν-
τα της πολεις περιβολον ἕτως ἐξομαλι-
σαν οἱ κατασκαπιοῦντες ὥς μηδε πωποτ' οικη-
θηναι ΠΙΣΤΙΝ ἂν εἴη ΠΑΡΑΣΧΕΙΝ τοῖς
προσελθούσι. The persons employed did
so entirely raze to the ground all the rest
of the city, that it could no longer afford
any proof to those who came thither that
it had ever been inhabited." And Cont.
Apion, lib. ii. § 30. ΤΟΥ ΘΕΟΥ τὴν
ΠΙΣΤΙΝ ἰσχυρὰν ΠΑΡΕΣΧΗΚΟΤΟΣ,
God having given strong proof."

Παρηγορία, ας, ἡ, from *παρηγορέω* an adviser,
comforter, which from *παρηγορέω* to ad-
vise, comfort, from *παρά* to, near, and
εἰσρέω to speak. See *Αἰσρέω*, and comp.
Παραμυθεῖσθαι.

A comfort, consolation. occ. Col. iv. 11,
where see *Kypke*.

Παρθενία, ας, ἡ, from *παρθένος*.
Virginity, state of virginity. occ. Luke
ii. 36.

Παρθένος, ας, ἡ. The word may, I think,
be best derived from *παράθεσθαι* to lay up,
set apart, and so allude to the retired life
of virgins in the eastern countries, and
among the ancient Greeks *. Thus the
Heb. name for a virgin, *מַלְאָכָה* (to which
παρθένα several times answers in the
LXX,) refers to the secluded, concealed
state in which she lived. So in 2 Mac.
iii. 19, are mentioned, αἱ κατακλεισθεῖσαι
τῶν παρθένων, the virgins who were shut
up, i. e. says the Gloss, who went not
out of their parents houses from regard to
virgin purity and modesty. And 3 Mac.
i. 15, we read of αἱ κατακλεισθεῖσαι παρθένοι
ἐν θαλαμοῖς, the virgins who were shut
up in the chambers. Comp. Ecclus. xlii.
9, where, with *Grotius* and others, we
may perhaps best apply *ἀποκρυφός* hidden
to *θύσασθαι*.

I. A person in a virgin state. The word
plainly includes both sexes, 1 Cor. vii. 25,
(comp. Rev. xiv. 4.); but generally de-

notes the female, A virgin, a maiden, a
maid. Mat. i. 23. Acts'xxi. 9. 1 Cor. vii.
28, 36, where see *Doddridge*; and ob-
serve that several ancient MSS for *γα-
μιτωσαν* read *γαμιτω*. And so the Sy-
riac version ܡܬܝܬܝܬܝܬ let her be married.

On 1 Cor. vii. 36, *Kypke* remarks, that
τὴν παρθένον αὐτῆς is an elegant phrase for
his virgin daughter; and from *Euri-
pides* Iphig. in Aul. lin. 714, cites *Cly-
temnestra* saying to *Agamemnon*, Ἐκκυσ-
σάξει ΣΗΝ ΕΜΗΝ ΤΙ ΠΑΡΘΕΝΟΝ;
Will he carry away thither yours and
my virgin-daughter? and from *Sopho-
cles*, *Œdip. Tyr.* ταιν δ' ἀθλιαν οἰκραιν τε
ΠΑΡΘΕΝΟΙΝ ΕΜΑΙΝ, my two misera-
ble and pitiable virgin-daughters.

II. It is spoken of the church of Corinth,
considered as pure from corrupt doctrines
and practices. occ. 2 Cor. xi. 2.

III. It is applied to believers as unpolluted
by idolatrous abominations. occ. Rev.
xiv. 4. *Elsner* observes on the authority
of *Suidas*, that this word is applied to
men as well as women.

Παρημί, from *παρά* denoting ill, and *ἵμι*
to send.

To remit, relax. Hence *Παρημίαι* Pass.
To be relaxed, enfeebled, fatigued. Comp.
Παραλυω. occ. Heb. xii. 12. Χεῖρες πα-
ρημῖναι and γονατὰ παραλελυμένα are in
like manner mentioned together, Ecclus.
ii. 12. xxv. 23. *Josephus* also, Ant. lib.
xiii. cap. 12, § 5, has the expression,
Αὐτοῖς—Αἱ χεῖρες παρείσθησαν,
their hands were tired." Comp. *Wetstein*.

Παρίστανω, from *παρά* near, and *ἵστανω* to
place.

I. Properly, To place near.

II. To present, offer. occ. Rom. vi. 13, 16.
Comp. under *Παρίσθηναι* II.

Παρίσθηναι, from *παρά* near, and *ἵσθηναι* to
place, stand.

I. Properly, † To place or stand near.

II. Transitively, To present a person to
another. Acts i. 3. ix. 41. Comp. Rom.
vi. 13, 19. 2 Cor. xi. 2. Eph. v. 27.
Col. i. 22. 2 Tim. ii. 15.

III. To present, offer to God, Luke ii. 22.
—as a sacrifice, Rom. xii. 1. So *Lucian*,
Deor. Concil. tom. ii. p. 958. Καὶ
μυριάς ἑκατόμβας παρστήσει,
Though he should offer ten thousand he-

† See the learned *Duport's* remark cited un-
der *ἵσθηναι* I.

catombs."

* See *Potter's* Antiquities of Greece, book
iv. ch. 10, and *Duport's* Gnomologia Homericæ,
p. 186, Note g.

eatombs." See more instances in *Elsner*, *Alberti*, and *Wetstein*.

- IV. *To commend, recommend.* 1 Cor. viii. 8. So *Wolffius* cites from *Josephus*, Ant. lib. xv. cap. 7, § 3. Εξιοῦν δὲ Μαριαμμη ΠΑΡΑΣΤΗΣΑΜΕΝΗ τον Σομεν—But *Mariamne*, when he was going, *recommending* to him *Soemus*—” But in 1 Cor. viii. 8, *Bp. Pearce* with the *Alexandrian* and four other MSS, reads παρασσει, which he renders *will bring—in judgment*, and observes, after *Ulpian*, that the word παραστειναι is a law term used by *Demosthenes* in the sense of *bringing a man before a tribunal*. Comp. Sense VIII. The bishop adds, “Our Eng. Translation, which runs thus, *meat commendeth us not to God*, &c. is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first.”

- V. *To afford, or furnish for service*, servitio sistere. Mat. xxvi. 53. Acts xxiii. 24. See *Elsner* and *Wetstein* on Mat.

- VI. *To prove, shew, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. The Greek writers use it in the same sense, as may be seen in *Alberti*, *Wolffius*, *Wetstein*, and *Kypke*.

- VII. *Intransitively, To stand by or near.* See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23, in which text it is applied to a *divine vision*, as *Elsner* and *Wetstein* shew it is likewise in the Greek writers. Comp. Acts i. 10, and under Εφιστημι I.

- VIII. *To stand before a judge or a tribunal for judgment.* Acts xxvii. 24. Rom. xiv. 10. So in 1 aor. *To present for judgment*, Acts xxiii. 33. See *Scapula's* Lexicon.

- IX. *To present one's self, stand up.* Acts iv. 26, where, as in the LXX of Ps. ii. 2, it answers to the Heb. יָצְאוּ they stood up.

- X. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17.

Παροδος, ας, ἡ, from παρα by or through, and ὁδος a way, journey.

A passing by or through. occ. 1 Cor. xvi. 7, Εν παροδῷ, By the way, en passant.

Παροικεω, ω, from παρα at, and οικεω to dwell, To be a stranger, to dwell or sojourn as a stranger, to dwell at a place only for a short time. occ. Luke xxiv. 18. Heb. xi. 9.

In this sense it is often used in the LXX for the Heb. נָזַח, and thus *Wetstein* cites from *Dio Chrysostom*, ΠΑΡΟΙΚΕΙΝ ἐπὶ ξενίης to sojourn in a foreign country.”

Παροικια, ας, ἡ, from παροικος.

A sojourning, temporary dwelling in a strange or foreign country. occ. Acts xiii. 17. Applied spiritually, 1 Pet. i. 17.

Παροικος, ος, ὁ, ἡ, και το - ον. See under Παροικεω.

A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is. occ. Acts vii. 6, 29. Applied spiritually. occ. Eph. ii. 19. 1 Pet. ii. 11.

Παροιμια, ας, ἡ, from παρα by, and οimos a way, highway, which perhaps from εμι to go.

- I. A by-word, a proverb, a common saying, such as one often hears in the highways and streets. So *Basil*, Homil. 12, on the beginning of Proverbs: Το των παροιμιων ονομα επι των δημωδιστερων λογων παρα τοις εξωθεν τιτακται, και επι των εν ταις ὁδοις λαλουμενων, ὡς τα πολλὰ. Οimos γαρ παρ' αὐτοις ὁδος ονομαζεται, ὅθεν και την παροιμιαν ὀριζονται, ῥημα παροδιον, τετριμμενον εν τη χρηση των πολλων και απο ολισων επι πλειονα ομοια μεταληφθηναι δυναμμενον. The name of παροιμια is given by those who are without (i.e. the Heathen) to popular sayings, and commonly to such as are used in the public ways: For οimos with them signifies a way; whence they define παροιμια a by-word, become trite by frequent use, and such as may be transferred from some few things to many similar ones.” So *Hesychius*, Παροιμια· λογος παρα την ὁδον λεγουμενος οιον παροδια, οimos γαρ ἡ ὁδος. Παροιμια is a saying used on the highway, q. παροδια, for οimos signifies a way.” See more in *Suicer*, Thesaur. on the word. occ. 2 Pet. ii. 22; where see *Wetstein*, who cites *Lucian* and *Sophocles* using παροιμια in this sense; and in one of the passages which he quotes from *Lucian*, there is the same phrase as that in 2 Pet. ΤΟ ΤΗΣ ΠΑΡΟΙΜΙΑΣ, that of the proverb, which is again used by *Lucian*, Dial. Mort. tom. i. p. 228, produced by *Kypke*.

- II. Because proverbs are often expressed by way of simile or comparison (comp. Παραβολη III.) as in the instance just cited from

from St Peter, hence the word denotes a comparison, similitude, parable. occ. John x. 6.

III. On account of the *obscurity* which frequently attends *proverbial* and *paraboli- cal* expressions, *παροιμία* seems to mean an *obscure saying, not easily understood*. occ. John xvi. 25, 29, where it is opposed to *παρήρησια* plainly. Comp. Παράβολη II. and see *Suicer Thesaur.*

Παροινος, ο, ή, from *παρεα* near, by, and *αινος* wine.

A tippler, one who sits long at the wine, whether to drunkenness or not, Οἶνον πολ- λῶ προσεχων. So *Lucian*, *Timon*. tom. i. p. 94, mentions a person, μεθυσων και ΠΑΡΟΙΝΟΣ, εκ αχρεϊς ωδης και ορχηστουος μυνον, αλλα και λαιδοριας και ορσης προσετι, drinking and *tippling* not only till he sings and dances, but till he becomes abusive and enraged." occ. 1 Tim. iii. 3, (comp. ver. viii.) Tit. i. 7, (comp. Tit. ii. 3.) See *Raphelius* and *Wolfius* on 1 Tim. iii. 3, where comp. *Kypke*.

Παροιχομαι, from *παρεα* denoting *transition*, and *οιχομαι* to go, go away, which may be derived either from *ικω* to go, or im- mediately from the Chald. ܦܪܝܝܬ the same. To pass away, pass. occ. Acts xiv. 26. So *Wetstein* cites from *Plutarch*, *Camill*. tom. i. p. 135. D. ΕΝ ΤΗ ΠΑΡΩΧΗ- ΜΕΝΗ νυκτι, In the night past."

Παρομοιαζω, from *παρομοιος*.

To resemble, be like. occ. Mat. xxiii. 27.

Παρομοιος, οια, οιον, from *παρεα* near, and *εμοιος* like.

Nearly resembling, similar, like. occ. Mark vii. 8, 13.

Παροξυνω, from *παρεα* intens. and *οξυνω* to whet, make sharp, which from *οξυς* sharp. To sharpen, incite, irritate.

I. Παροξυνομαι, Pass. To be sharpened, in- cited, stirred up, in a good sense. occ. Acts xvii. 16. "The word *παροξυνετο* signifies that a sharp edge was, as it were, set upon his spirit, and that he was wrought up to a great eagerness of zeal." *Doddridge* Comp. 1 Mac. ii. 24, 26.

II. Παροξυνομαι, Pass. To be provoked to anger. occ. 1 Cor. xiii. 5, where *Theo- doret* thus explains the Apostle's expres- sion: Καν τι λυπηρον παρεα τινος γενηται, Φερει μακροθυμως δι' ην εχει φιλοσοφειαν. And if any thing grievous is done (to it) by any one, it bears it patiently from its

affectionate temper;" and *Theophylact* εκ αναπηδα εις ορσην, doth not burst out into anger:" To the same purpose our Translators, is not easily provoked: "But ε παροξυνεται signifies rather, says *Br. Pearce*, is not embittered (the Eng- lish Bible of 1568, has, is not bitter), or is not highly provoked, as *Dr Hammond* renders it, i. e. though it be angry upon a just occasion, yet it is never outrage- ously angry." *Diodati* translates it, non s'innasprisce, is not exasperated; so the French, ne s'aigrit point.

Παροξυσμος, ο, from *παροξυσμαι* perf. pass. Attic of *παρεξυνω*.

I. In a good sense, A stirring up, an inciting. occ. Heb. x. 24. On which text *Wetstein* very appositely cites from *Isocrates*, Ad *Demon*. cap. 20. Μαλιτα δ' αν ΠΑΡΟ- ΕΥΝΘΕΙΗΣ ορεχθηναι των ΚΑΛΩΝ ΕΡ- ΓΩΝ—But you will be most excited to the love of good actions." Comp. *Kypke*.

II. In a bad sense, A sharp fit of anger. occ. Acts xv. 39. It is used in the me- dical writers for the fit or *paroxysm* of a distemper.

Παρορσιζω, from *παρεα* intens. and *ορσιζω* to anger, irritate.

To provoke to violent or bitter anger, to irritate, exasperate. occ. Eph. vi. 4. Rom. x. 19; where *παρορσιω* is the 1 fut. Attic for *παρορσιω*, and the correspon- dent Heb. word to *παρορσιω* of the Apostle and of the LXX in Deut. xxxii. 21, is ܡܝܥܪܝܢ, for which V. the LXX have in many other places used *παρορσιζω*.

Παρορσισμος, ο, from *παρορσιζω* 1 pers. perf. pass. of *παρορσιζω*.

A being exasperated, wroth. occ. Eph. iv. 26.

Παροτρυνω, from *παρεα* intens. and *οτρυνω* to urge, excite, which the learned *Damm*, *Lexic*. col. 1765, derives from *ορω* to ex- cite; *ορω*, *ορυνω*, *οτρυνω*, inserting τ.

To stir up, excite. occ. Acts xiii. 50.

Παρουσια, ας, ή, from *παρων*, *παρουσα*, *πα- ρον*, particip. pres. of the verb *παριμι*, which see.

I. A being present, presence. 2 Cor. x. 10. Phil. ii. 12.

II. A coming to a place. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's coming to the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8, where see *Macknight*. Comp.

Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final advent, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15. & al.

Παροψις, ἰδος, ἤ, from παρα with, and ὄψον (which see under ὄψαριον), q. d. σκευος ἐν ᾧ ΠΑΡΑΤΙΘΕΤΑΙ τὸ ὄψον, a vessel in which the victuals are set before the guests. Comp. Παρατιθῆμι I.

A dish or platter, in which victuals are brought to table, occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies the victuals, but is sometimes, even by the Attic writers, used for a dish, as paropsis is also applied in Latin. See Wetstein and Wolfius, and Juvenal, sat. iii. lin. 142.

Παρήσια, ας, ἡ, from παρα intens. (or παν, πᾶντος, all,) and ῥησις a speaking.

I. Freedom or freeness in speaking, saying freely all that a man thinks, or that he pleases. John vii. 13, 26. Acts iv. 13, 29.

II. Confidence, or boldness, particularly in speaking. Eph. iii. 12. vi. 19. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6, and Macknight there.

III. Plainness, perspicuity of speech. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12.

IV. Openness, publicness, of speech. John xviii. 20.

V. Freedom, liberty. Heb. x. 19.

VI. It denotes being public, or publicly known, in opposition to being concealed. Thus John vii. 4, Ἐν παρήσια εἶναι, To be in public, to be publicly known, comp. ver. 10. Οὐκ ἐτι παρήσια περιπατεῖ, John xi. 54, He no longer walked openly, or in public. Comp. Col. ii. 15.

* Παρήσιαζομαι, from παρήσια.

To speak freely, plainly, boldly. Acts ix. 27, 28. xiii. 46. Eph. vi. 20, & al. On 1 Thess. ii. 2, see Macknight.

ΠΑΣ, πασα, παν, from the Heb. פָּשַׁד to spread, be diffused.

In general, All, the whole.

I. All, every one, the whole, universally. Mat. ii. 3. v. 22, 28. John i. 3. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2, see Kypke. In Col. i. 18, Kypke, after Beza, understands ἐν πᾶσι not of things, but of persons, i. e. of believers; so as to make the expression ἐν πᾶσι πρῶτευων parallel to πρῶτοτοκος ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29; and he shews that πρῶτευειν ἐν οὐκ πρῶτευων ἐν—is by Plutarch

several times applied to persons, and that Demosthenes uses the phrase το ΠΡΩΤΕΥΕΙΝ ΕΝ ἈΠΑΣΙ, for being pre-eminent among all.

On Col. iii. 11, we may observe, that Lucian. De Syr. Dea, tom. ii. p. 892, uses πάντα in a similar view: Καὶ οἱ ΠΑΝΤΑ Κομμάδος ἦν. And Combabus was all things or every thing to her." So Tyrannicid. tom. i. p. 786, ΠΑΝΤΑ ὁ παῖς ἦν αὐτῷ, His son was all things to him. Comp. 1 Cor. xv. 28, where see Wetstein and Kypke.

Διὰ πάντος, Through or in all, χρόνῳ time, namely, always. Mat. xviii. 10.

II. With a cardinal N. of number, All, collectively. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered in all; and thus the word is often used by Josephus, as in Ant. lib. xii. cap. 2, § 2. Ταχέως ἐν ἑπτὰ ταῖς ΠΑΣΑΙΣ ἡμέραις τέλος εἰληφει τὰ δοχθῆντα τῷ Βασιλεῖ, The king's orders were accomplished speedily in seven days in all; and cap. xi. § 1. Τῷ Ἰσδα δ' ἦσαν οἱ ΠΑΝΤΕΣ χίλιοι, Judas had in all a thousand men." See also Wetstein on Acts xxvii. 37.

III. Of all kinds or sorts, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1.

IV. All, in a qualified sense, i. e. All, in general, though not each individual, most, a great many. Mat. iv. 8, 24. x. 22. Mark i. 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18, Every (other) sin that a man doeth is without (ἐκτος, external, to) the body,—i. e. most, by far the greater number of, other sins are without the body; for it is certain that in gluttony, drunkenness, &c. a man sinneth also against his own body.

V. Any, any one, any whatsoever. Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. כִּלְכֵּל. See inter al. Exod. xx. 4. Lev. iv. 2. Num. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19.

Joined with a negative particle, No, none, none at all. See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 29. v. 3, 5. Heb. xii. 11. 1 John ii. 19.

Blackwall, Sacred Classics, vol. ii. p. 6, proves from *Theognis*, lin. 177, 8, that this is not a mere hebraical phrase.

VI. *Every*, quivis, quilibet. Mat. xix. 3, Κατα πασαν αιτιαν, *For every cause*, however slight and trifling. Many of the Pharisees, from Deut. xxiv. 1, maintained the lawfulness of divorce for trifling causes, ΚΑΘ'ΑΣΔΗΠΟΤΟΥΝ ΑΙΤΙΑΣ. πολλαι δ' αν τοις ανθρωποις τοιαυται γιναιτο, *for any causes whatsoever*, and to men many such happen"—as *Josephus* explains the Law, Ant. lib. iv. cap. 8, § 22. And how far they in practice carried this doctrine we may judge from the instance of *Josephus* himself, a zealous Pharisee, who in his *Life*, § 76, tells us, that "he put away his wife, though the mother of three children, because he was not pleased with her manners, καθ' ον δε καιρον και την γυναικα, μη αρεσκομενος αυτης τοις ηθισιν, απεπεμφαμην, τριων παιδων γενομενην μητερα. See *Whilby's* Note on Mat. xix. 3, and *Wetstein's* on Mat. v. 32. *Polybius*, cited by *Raphelius*, uses πας in the same sense as St Matthew in the above text: Και τες προτερον κατα των μηδεν αδικησων, ΠΑΣΑΝ ικανην ποιημενης προφασιν εις το πολεμειν, δια την πλεονεξιαν. Those who formerly out of covetousness made every pretence (however slight) sufficient for engaging in war against those who had in no respect injured them." So *Josephus*, speaking of *Herod the Great*, when in that horrid state of mind into which he fell after the murder of *Mariamne*, says, "He was grievously afflicted both in body and mind through vexation and remorse, και ΠΑΣΑΙΣ ΤΑΙΣ ΑΙΤΙΑΙΣ ετοιματωρως εις τιμωριαν των υποπεσοντων εχερτο, and very readily made use of all causes (i. e. however slight) to punish those who fell under his displeasure." Ant. lib. xv. cap. 7. § 8.

VII. *The greatest, the highest*, summus. Acts iv. 29, v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2. Tit. ii. 10. 1 Tim. v. 2. i. 16, Την πασαν μακροθυμιαν, *The greatest long-suffering*, or highest clemency. "Great, says *Raphelius*, is the emphasis of the article prefixed to πας, as appears from this very place." He afterwards produces a similar passage from *Polybius*: Το γαρ

τοις ανθρωποις ορσιζομενον εις τας Θεις ασεβειν, ΤΗΣ ΠΑΣΗΣ αλοφισιας εστι σημειον. For that one who is angry with men should be impious against the gods is a sign of the highest madness." So *Herodotus*, lib. i. cap. 111, cited by *Raphelius*, ΠΑΣΑ αναγκη, the highest necessity, absolutely necessary, which phrase *Arrian* likewise uses, *Epictet*. lib. i. cap. 19, twice. *Herodian* also frequently applies πας for the highest or greatest. Thus, for instance, lib. i. cap. 19, edit. *Oxon*. "For a few years *Commodus*, τιμην ΠΑΣΑΝ επενιμε τοις πατεροις φιλοις, shewed the highest respect for his father's friends." So cap. 31. "When these things were told to *Commodus*, μετα ΠΑΣΗΣ οργης και απειλης επισελλει τοις των εθνων ηγεμενοις, he writes with the greatest anger and threats to the governors of those nations—"

VIII. *Mere, pure, unmixt*. Thus *Raphelius* understands it Jam. i. 2, 17, and produces some passages from *Arrian* which he interprets to the same sense; but in the former of these verses πασαν may signify the highest, greatest, and in the latter πασα and παν may, I think, with *Wolffius* be better rendered every, especially as τελειον perfect is added to παν δωρημα.

ΠΑΣΧΑ, το. Undeclined. It is plainly from the Heb. פסח the passover, so called from the V. פסח to pass or leap over, according to that of Exod. xii. 13, And the blood (of the paschal lamb namely) shall be to you for a sign upon the house where ye are; and when I see the blood יתפסח ויכילי then I will pass over you.

In general, *The passover*.

I. *The paschal lamb*. Mat. xxvi. 17, 18, 19. Mark xiv. 12. Luke xxii. 7, & al. So the LXX frequently use πασχα for the Heb. פסח.

II. *The paschal feast, or feast of the passover*. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the peace-offerings which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22, and xxxv. 7, 8, 9, 13, used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards ate. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning

after the paschal lamb was eaten, apprehensive, that their being defiled would prevent their eating το πασχα. Comp. under Παρασκευή I.

IV. It is spoken of Christ, *The true paschal lamb, the great reality of all the typical ones.* occ. 1 Cor. v. 7.

ΠΑΣΧΩ, perhaps from Heb. פצע a bruise, wound, hurt.

To suffer, be affected with some hurt or suffering, "to undergo pain, inconvenience, or punishment." Johnson. Mat. xvii. 12. 1 Cor. xii. 26. 2 Cor. i. 6. 1 Pet. iv. 15, & al.

On Gal. iii. 4, see *Elsner, Wolfius, Wetstein, and Kypke.*

On 1 Pet. iv. 1, see *Macknight.* Κακῶς πασχών, To suffer grievously. Mat. xvii. 15. Polybius, as cited by *Raphelius*, applies the phrase in the same sense.

ΠΑΤΑΣΣΩ, from the Heb. פטש to smite; whence the N. פטיש a large kind of hammer.

I. To smite, as with the hand, occ. Acts xii. 7.—with a sword, occ. Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15.

II. To smite to death, to kill. occ. Acts vii. 24, where, as also in the LXX of Exod. ii. 12, it answers to the Heb. ה' he smote, from the V. נכה, which often (as in this passage) denotes a mortal stroke. And as some persons may doubt whether Moses acted right in thus killing the Egyptian, I would observe, that the smiting of the Hebrews in the immediately preceding verse (Exod. ii. 11.) is expressed by מכה a participle of the same V. נכה, which consequently ought in all reason to be explained of the Egyptian's smiting him so as, at least, to endanger his life. Now it was the general law of God to Noah, Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed:* and we are told by *Diodorus Siculus*, that by the particular law of Egypt, "He who saw a man killed or violently assaulted on the highway, and did not endeavour to rescue him, if he could, was punished with death *." Moses, therefore, in smiting the Egyptian even to death, acted

* *Ancient Universal History*, vol. i. p. 464, 8vo.

The original Greek of *Diodorus* runs thus: *Εαν δὲ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν ΦΟΝΕΤΟΜΕΝΟΝ ἀνθρώπον, ἢ ΤΟ ΚΑΘΟΛΟΤΕΡΟΝ ΤΙ ΠΑΣΧΟΝΤΑ μὴ ῥυσσάτο, δυνάτος ὢν, θανάτῳ περιπίπτειν οὐφείλει.* Lib. i, § 77, edit. *Wesseling.*

agreeably to the divine law; nor did he violate the law of Egypt: He acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining public justice on the Egyptian murderer. *Wolfius* and *Wetstein* cite from *Plutarch Alcibiades* p. 205. ΠΑΤΑΣΣΑΝΤΟΣ ἐκείνου καὶ διαφθειραντος, *Striking with a dagger and killing.*"

III. To smite, afflict, as Christ was smitten and afflicted. occ. Mat. xxvi. 31. Mark xiv. 27.

IV. To smite, afflict, as with a disease. occ. Acts xii. 23.—with a plague or damage. occ. Rev. xi. 6.

Πατέω, ω, q. βατέω, from βαίνω or βῶω to go, walk, or rather perhaps from πατός a path, a beaten way, which may be either from Heb. פתח to open, or by transposition from ה' to beat; whence also Eng. to put.

I. To tread, trample. occ. Luke x. 19.

II. To tread, as a wine-press. occ. Rev. xiv. 20. xix. 15. So *Anacreon*, Ode iii. lin. 5, Ἀρσενίς ΠΑΤΟΥΣΙ σταφυλήν, *The men tread the grapes,*" Comp. Heb. and Eng. Lexicon in ת' V.

III. To tread, trample upon, have in subjection. occ. Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60, *Lest the Gentiles coming ΚΑΤΑΠΑΤΗΣΩΣΙΝ αὐτά,* should tread them down, i. e. Mount Sion and its fortifications.

ΠΑΤΗΡ, πατήρ, and by syncope πατήρ, ὁ. The Greek Lexicons derive it, some from σπείρω to sow, q. σπατήρ, others from παύω to acquire, get, or feed, because a father acquires or feeds his children, others from παίδας τηρεῖν, keeping or preserving his children. But as this word is found not only in Greek and Latin, but with little variation in the * *Northern* languages, and even in the † *Persic*, I would rather with *Pasor* and others deduce it from the Heb. בן by transposition, and adding the termination τής. Comp. Μητήρ, and observe that *Æschylus*, *Eumenides* lin. 899, has the word βα, which the Scholiast there explains by Πατήρ.

In general, A father.

* "Father," *Anglosaxon* fæder *Al.* fater, *Islandic* and *Danish* fader, *Belg.* vader." *Junius Etymol.* Ang.

† See under Θυστήρ.

- I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22, & al. freq.
- II. Πάτρις, plur. is used for *Both parents*, Heb. xi. 23. Thus *Parthenius*, Erot. 10, in *Welstein*. "Cuanippus falling in love with Leucone, and παρὰ των ΠΑΤΕΡΩΝ αἰτησαμενος, asking her of her *parents*, married her;" and so the Latin *Patres* is used for *both parents* in two monumental inscriptions produced from *Gruter* by *Jortin*, Tracts, vol. ii. p. 157, edit. 1790. Comp. Γένους.
- III. *A remote progenitor*. Mat. iii. 9. xxiii. 30, 32. Luke i. 32. xi. 47, & al. freq.
- IV. *A person respectable for his age or dignity*. Acts vii. 2. xxii. 1.
- V. *A spiritual father*, i. e. one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming *a child of God*, 1 Cor. iv. 15. But when Christ forbids his disciples, Mat. xxiii. 9, to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any *mere man* which *young children* are apt to have in their *parents*, and which the Jews gave to their Teachers and Rabbis, whom they also honoured with the title of *Fathers*. See *Whitby* on Mat. xxiii. 8.
- VI. *One whom another resembles in disposition and actions*, as *children* usually do their *parents*. So the murderous Jews are said, John viii. 44, to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30, 31, 32.
- VII. *A first author or beginner* of any thing, John viii. 44, where the devil is called *the father of lying*.
- VIII. It is spoken of God.
 1. Essentially. It denotes *the Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former* of the *lights* of heaven, Jam. i. 17, (comp. under Φως IV.); and as the *Father of Men* by *creation* (comp. Isa. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.), so He is called *the Father of Spirits* or *Souls*, Heb. xii. 9. (comp. Isa. lvii. 16. Deut. xxxii. 6. Zech. xii. 1. Isa. lxiii. 16.);—and by *redemption*, Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18, & al. Comp. Deut. xxxii. 6. Isa. lxiii. 16. As to the form of the Lord's Prayer in Luke xi. 2, &c. see

Welstein and *Griesbach*, who, on the authority of two or three MSS, and of *Origen* and the *Vulg.* are for omitting the clauses ἡμῶν ὁ ἐν τοῖς οὐρανοῖς—γεννηθῆτω το δειλημα σὺ, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς—and—ἀλλὰ ῥύσαι ἡμᾶς ἀπο τῶ πονηρῶ; comp. also *Mill* and *Campbell's* Translation and Note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS, so especially in the *Alexandrian*, and in the ancient *Syriac* version. Should they not therefore be retained?

2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6, 7, 8, 9, 10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24, and especially Luke i. 35.
3. *Personally*. It denotes *The Father* in the ever blessed Trinity, as distinguished from the *Son* [*God-man* *] and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7, see Note on that text under Λόγος XVI.

Πατράλας, α, ὁ, Att. for πατράλοιας, which from πατήρ, —τρέος, *a father*, and αλοῖαιω *to smite*, which from αλοῖαιω *to thresh*.

A parricide, i. e. *murderer of his father*, or rather *a striker of his father*, occ. 1 Tim. i. 9. Comp. under Μητράλας.

Πατρία, ας, ἡ, from πατήρ, —τρέος, *a father*. *A family* descended from a common father. occ. Luke ii. 4. (comp. Οἶκος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7.

Πατριάρχης, α, ὁ, γ. πατρίας ἀρχῆς, *the head of a family*.

A patriarch. It is applied to Abraham, as being *the head of the family* of the Israelites, and of Christ, occ. Heb. vii. 4.—to David, as being *a head of Christ's family*, who is accordingly called *Son of David*, *Son of Abraham* (Mat. i. 1.) occ. Acts ii. 29.—to the twelve Sons of Jacob, as being *heads*, of the twelve *Israelitish Tribes*. occ. Acts vii. 8, 9.

The LXX use this word for אב אבות

* See an ingenious and learned Pamphlet, printed for *White* in 1768, and entitled, *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures*, p. 61, &c.

a head, or chief of the fathers. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικός, η, ον, from πατήρ—τέτος, a father. Paternal, of or belonging to one's father or ancestors. occ. Gal. i. 14. So Josephus, Ant. lib. xiii. cap. 16, § 2, mentions the institutions which the Pharisees introduced *κατά την ΠΑΤΡΩΙΑΝ ΠΑΡΑΔΟΣΙΝ*, according to the tradition of the fathers." Comp. under Παραδοσις.

Πατρις, ιδος, η, from πατήρ, —τέτος, ο.

I. One's own country, the place where one's father or ancestors lived, patria. Mat. xiii. 54. Luke iv. 23, where it is spoken of the town of Nazareth. Thus in Josephus πατρις is often applied to a single town or city, as De Bel. lib. ii. cap. 21, § 2, where John of Gischalæ persuades Josephus to intrust him with the building of the walls, *της ΠΑΤΡΙΔΟΣ αὐτης*, of his native city. So Ibid. § 7, and lib. iii. cap. 6, § 1, and cap. 7, § 21. And in Polybius, lib. iv. p. 342, edit. Paris, 1616, πατριδος is twice used for a native city. On John iv. 44, Kypke remarks that πατρις is never used for a native country either in the N. T. or in the LXX (but comp. Jer. xlv. 16, in Heb. and LXX), and adds other examples of its signifying a native city from the Greek writers, particularly Josephus.

II. It denotes heaven, the proper country of holy and devout men, who are but strangers or sojourners on earth. occ. Heb. xi. 14.

Πατροπαράδοτος, υ, ο, η, from πατήρ, —τέτος, a father, ancestor, and παροδοίος delivered, from παραδίδωμι to deliver.

Delivered down from one's fathers or ancestors, received by tradition from one's fathers. occ. 1 Pet. i. 18.

This word is used by the Greek writers. Thus Wetstein cites from Diodorus Siculus, ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ *εἰρησιαν*; and from Dionysius Halicarn. ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ *εὐσεβειαν*.

Πατριώσις, or πατρώσις, α, ον, from πατήρ, —τέτος, a father.

Paternal, of or belonging to one's fathers or ancestors. occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14, observe, that the expression ΠΑΤΡΩΙΟΙ ΘΕΟΙ is used by Thucydides, Xenophon, and Josephus, Ant. lib. xviii. cap. 7, § 7, for the gods worshipped by one's fathers. See more in Elsner, Alberti, Wetstein, and Kypke.

ΠΑΥΩ. It may be derived from the Heb. פִּינָפ, which denotes an angular extremity or termination.

In general it signifies to put an end or termination to a thing.

I. To cause to cease, refrain, restrain. occ. 1 Pet. iii. 10.

II. Πάυομαι, Pass. and Mid. To cease, leave off. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8.—with a participle following, as Luke v. 4. Acts v. 42, & al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers—with a genitive following, as 1 Pet. iv. 1, *πεπαύλαι ἀμαρτίας*, hath ceased from sin. So Homer, Il. iii. lin. 150, ΠΟΛΕΜΟΙΟ ΠΕΠΑΥΜΕΝΟΙ Having ceased from war," (comp. Il. xviii. lin. 125); and Socrates, in Plato, speaking of the soul recollected in herself, says, ΠΕΠΑΥΤΑΙ ΤΟΥ ΠΛΑΝΟΥ, she ceases, or hath ceased, from error." Phædon, § 27, p. 213, edit. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by is freed from sin, in which sense he shews, that the particip. *πεπαυμένοι* is used by Plutarch, and the V. *παυσασθαι* by Diodorus Siculus, Diogenes Laert. and Hippocrates.

Παχυνω, from παχυσ thick, gross, crass, which from *επασην* 2 aor. pass. of the old V. *πησω* to fix, incrassate, which see.

To make gross, incrassate. occ. Mat. xiii. 15. Acts xxviii. 27. So Ælian has ΠΑΧΥΣ ΤΗΝ ΔΙΑΝΟΙΑΝ, and Herodian, *Ανδραποι ΤΑΣ ΔΙΑΝΟΙΑΣ ΠΑΧΕΙΣ*. See more in Elsner, Alberti, and Wetstein on Mat.

The correspondent Heb. word to *επαχυνθη* of the LXX in Isa. vi. 10, is *יִמְשָׁה* to be made fat.

Πεδη, ης, η, from πῦς, ποδος, the foot; so the Latin pes, pedis, pedica, &c. from πῦς, ποδος: Or else with the Etymologist we may derive *πεδη* from πῦς the foot, and *δω* to bind.

A fetter, a chain, or shackle for the feet, pedica, compes. occ. Mark v. 4. Luke viii. 29. So Wetstein on Mark.

Πεδινός, η, ον, from *πεδιον*, a field, a plain, which from *πεδον*, the ground, q. *ποδον*, from πῦς, ποδος, the foot. This derivation is intimated by the Etymologist, when

when he says, *πιδον εστι εφ' ε βεβηκαμεν τοις ποσι*, *πιδον* is that upon which we go with our feet. Comp. under *Πιδη*.

Champaign, flat, plain, as opposed to a hill. occ. Luke vi. 17. So *Diodorus Siculus*, cited by *Wetstein*, *απα[α]ρειν το στρατοπειδον εκ των ΠΕΔΙΝΩΝ ΤΟΠΩΝ εις την ΟΡΕΙΝΗΝ*, to lead his army from the plain to the hilly country."

Πιζευω, from *πιζος*, which see under *Πιζη*.

To go or travel on foot or by land, as opposed to going by sea. occ. Acts xx. 13. So *Libanius*, cited by *Wetstein*, on Mat. xiv. 13, opposes *πιζευνειν* to *πλεειν* sailing.

Πιζη, Adv. It is properly the dative case fem. of the adjective *πιζος*, η, ον, *performed on foot*, pedestris, from *πιζα* the sole of the foot, which from *πες* the foot, or according to the Etymologist *παρε τε εν ΠΕΔΩ ΕΖΕΣΘΑΙ*, from *being set on the ground*. So *πιζη* is q. *πιζη οδω*, by a journey on foot.

On foot, afoot. occ. Mat. xiv. 13. Mark vi. 33. In both which texts *πιζη* is used in opposition not to *riding* on beasts, or in carriages, but to *going by sea*; so it denotes no more than *by land*. The word is applied in the same sense by the profane writers. Thus in *Plato*, *Thucydides*, and *Xenophon*, *πιζη* is opposed to *κατα θαλασσαν* by sea; and in *Homer* the Nom. *πιζος*, to *coming on ship-board*. *Odyss.* i. lin. 173. *Πιζος* moreover plainly includes *riding in a carriage*. *Odyss.* iii. lin. 324, where *Nestor*, after telling *Telemachus*, that he might depart in his own ship, and with his own companions, adds,

Ει δ' εθελεις ΠΕΖΟΣ, παρα τοι διφρος τι και ιπποι—

But if you rather choose to go by land, a chariot and horses are ready.

Josephus also, speaking of *Vespasian*, *De Bel.* lib. iii. cap. i. § 3, *Πιρασας δε αυτος τον Ελλησποντον, ΠΕΖΟΖ εις Συριαν αφικνιται*. But he himself, passing the Hellespont, comes by land into Syria." Comp. lib. iv. cap. xi. § 1 and § 5. See *Pole Synops.* on Mark vi. 33, and *Scott*, *Wetstein*, and *Kypke* on Mat. xiv. 13, and *Blackwall's Sacred Classics*, vol. ii. p. 204.

Πειθαρχω, ω, from *πειθομαι* to obey, and *αρχων* a ruler, or *αρχη* authority.

I. *To obey*, God or man. occ. Acts v. 29, 32.

particularly magistrates. occ. Tit. iii. 1. where see *Macknight*.

II. *To obey or conform to advice*. occ. Acts xxvii. 21.

Πειθος, η, ον, from *πειθω* to persuade.

Suasive, suatory, persuasive, persuatory. occ. 1 Cor. ii. 4. Comp. ver. 13, and see *Wolffius*, *Wetstein*, *Br. Pearce*, *Bowyer*, and *Kypke*.

ΠΕΙΘΩ, from the Heb. *התנחל* to entice, persuade, as Jer. xx. 7; whence also the Eng. *faith*, (comp. *Πεισις*), and Latin *peto* to ask, whence Eng. *petition*, &c.

I. *To persuade*, i. e. use persuasions, *suadere*. It is in this sense followed by an accusative both of the person and of the thing. Acts xiii. 43. xix. 8. xxviii. 23.

II. *To seek to persuade*, or *ingratiate one's self with, to solicit the favour of*. occ. Gal. i. 10. Comp. Mat. xxviii. 14, where see *Wetstein*, *Kypke*, *Elsner*, *Wolffius*; and *Doddridge* and *Macknight* on Gal.

III. *To persuade*, i. e. prevail by persuasion, *persuadere*. Mat. xxviii. 14. Acts xiv. 19.

IV. *To conciliate, gain the favour of*, Acts xii. 20. *Xenophon* uses the participle *πεισας* with an accus. for *having conciliated*. *Cyri Expedit.* lib. iii. p. 186, edit. *Hutchinson*, 8vo. So the V. *πειθειν* to conciliate, p. 187. *Kypke* cites other instances of the like application from *Josephus*, *Thucydides*, and *Xenophon*.

V. *Πειθομαι*, Pass. *To be persuaded, assent, believe*. Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14, so with a dative, Acts xxvii. 11. On Heb. xi. 13, observe that the words *και πεισθεντες* are omitted in very many MSS, three of which ancient, in the Vulgate, both of the Syriac, and several other old versions, by almost all the ancient Commentators, and are accordingly marked by *Wetstein* as what ought to be expunged, and by *Griesbach* are ejected from the text.

VI. *Πειθομαι*, with a dative, *To obey, comply with*. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Gal. iii. 1, & al.

VII. *Πειθω*, *To assure, make confident, to free from fear or doubt*, *pacatum & quietum reddo*. occ. 1 John iii. 19.

VIII. Perf. Mid. *Πειποιθε*, *To be persuaded, trust*. Rom. ii. 19. Heb. xiii. 18. With an accusative following, *To be persuaded or confident of*. Phil. i. 6, 25. But *πειποιθα* with a dative following, *To depend*

upon, trust in, have confidence in. 2 Cor. x. 7. So πιστοῦσα, and pluperf. ἐπιστοιθῆναι, with the prep. ἐπὶ, and a dative or accusative following. Mat. xxvii. 43. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. So with εἰ and a dative. Phil. ii. 24. iii. 3. 4. Particip. Πιστοῦσας, *Confident, emboldened*. Phil. i. 14, Πιστοῦσας τοῖς δεσμοῖς μου, *Being emboldened by my bonds*; δεσμοῖς is here a dative of the means or instrument.

Πεινάω, ω, from πεινᾶ, ης, ἡ, *hunger*, which from πεινομαί to labour, prepare, particularly food, also to be poor. See under Πεινῆς.

I. *To hunger, be hungry*, in a natural sense. Mat. iv. 2. xii. 1, & al. freq.

II. *To hunger*, in a spiritual sense, *to desire earnestly*. Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35. Rev. vii. 16. *Xenophon* in like manner applies this word to the mind as well as to the body. Thus in *Æcon.* xiii. 9. ΠΕΙΝΩΣΙ ΤΕ ΕΠΑΙΝΕΣ ΕΧ' ἡττον ἐνίαι τῶν φουσιῶν ἢ ἀλλὰ τῶν σιτῶν τε καὶ ποτῶν. Some tempers *hunger* after praise no less than others after meat and drink." In which and other passages of *Xenophon*, cited by *Raphelius* on Mat. v. 6, this V. is followed by a genitive, which seems to be governed by ἐνικα on account of understood, as the accusative δικαιοσύνην in Mat. by the preposition δια on account of, after. In *Plutarch*, De Irâ Cohib. tom. ii. p. 460, cited by *Grotius*, *Elsner*, and *Wetstein*, πεινᾶν and διψᾶν are used together, as in Mat. Ὁ μὴ ΠΕΙΝΩΝ μηδὲ ΔΙΨΩΝ αὐτῆς (τιμωρίας namely), He who neither *hungers* nor *thirsts* after revenge." Comp. under Διψᾶω II. and see more in *Wetstein* and *Kypke*.

To the Greek πεινάω is related our Eng. to pine.

ΠΕΙΡΑ, ας, ἡ, from πειρᾶω to perforate, pierce through, by doing which we make trial of the internal constitution of things, or simply to pass through. See Πειρᾶω. *Experience, trial*. It is used in the phrase πειραν λαμβάνειν, which signifies both to make a trial or attempt, periculum facere, occ. Heb. xi. 29; and to have trial or experience of evil, to experience evil or suffering. occ. Heb. xi. 36. *Raphelius* observes, that *Polybius* very frequently uses the phrase in both these senses, as we may remark *Xenophon* does in the

former. *Memor. Socrat. lib. i. cap. 4, § 18, edit. Simpson*: Τῶν Θεῶν ΠΕΙΡΑΝ ΛΑΜΒΑΝΗΣ. You may make trial of the gods." See also *Wetstein* and *Kypke* on Heb. xi. 29.

Πειραζῶ, from πειρα.

In general, *To make trial*.

I. *To make trial, try, attempt*. Acts xvi. 7. xxiv. 6.

II. *To make trial of, try, prove*, whether in a good sense, as Heb. xi. 17. John vi. 6. 2 Cor. xiii. 5.—or in a bad one, Mat. xvi. 1. xxii. 18, 35. 1 Cor. x. 9.

III. *To tempt, prove by soliciting to sin*. Mat. iv. 1. 1 Thess. iii. 5. Jam. i. 13, 14. Hence the particip. Ὁ πειραζὼν used as a N. *The tempter*, i. e. *the devil*. Mat. iv. 3. 1 Thess. iii. 5. In Heb. xi. 37, ἐπειρασθέντες they were tempted, may particularly allude to the temptation of present ease and prosperity offered to such as would be guilty of sinful compliances, instead of the torments and death they were immediately to suffer if they persevered in their duty. See Dan. iii. 14, &c. vi. 10, &c. 2 Mac. vi. 21, &c. vii. 24. But I must further observe, that in Heb. xi. 37, the word ἐπειρασθέντες is omitted in two Greek MSS. and in the ancient Syriac version, and this omission is approved by *Erasmus*, *Beza*, *Grotius*, *Hammond*, *Whitby* (whom see), and other learned men. See *Wetstein* and *Griesbach*.

IV. *To tempt effectually, to overcome by temptation*. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See *Bp. Bull's Harmon. Apostol. Dissert. Post. cap. xv. § 20, p. 504, edit. Grabe*.

Πειρασμός, ος, ὁ, from πειρασμαι perf. pass. of πειραζῶ.

I. *A trial, trying, proving*, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12, & al.

II. *A tempting or temptation to sin*. Luke iv. 13. Comp. Mat. vi. 13. xxvi. 41.

III. *A proving or tempting*, as of God by wicked men. Heb. iii. 8.

Πειράω, ω, from πειρα.

To try, attempt. occ. Acts ix. 26. xxvi. 21.

ΠΕΙΡΩ, either from the Heb. עָבַר to pass, (the y being dropped or transposed, and the media z changed into the tenuis π)

or from פָּרַץ to break through, or פָּרַץ to break.

I. Transitively, *To pierce, pierce through*, as with a weapon, a spear, a spit. Thus used by *Homer*. II. xvi. lin. 405. II. xx. lin. 479, 80. II. vii. lin. 317, & al.

II. Intransitively, *To pass through*. In this sense also *Homer* applies it, *Odyss.* ii. lin. 434. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

Πεισμονή, ης, ή, from πεισσαι perf. pass. of πειθω to persuade.

A persuasion. occ. Gal. v. 8.

ΠΕΛΑΓΟΣ, εος, υς, το, from the Heb. פָּלַץ to divide, distribute, whence as a N. פָּלַץ signifies a distribution, stream, or river, of water.

I. *The or A sea.* occ. Acts xxvii. 5.

II. Το πέλαιος της θαλάσσης, *The depth of the sea, or the main sea.* *Raphelius* shews that πέλαιος is used by *Arrian* and *Polybius* for the open or main sea. See also *Wetstein*, and *Kypke* who cites from *Pindar* in *Plutarch*. *Sympos.* p. 705, Εν ΠΟΝΤΟΥ ΠΕΛΑΓΕΙ, *In the midst of the sea.* occ. Mat. xviii. 6.

Πελεκίζω, from πέλκευς an axe, which from the Heb. פָּלַץ to cleave, cut.

To cut with an axe, i. e. to behead with an axe. The Greek writers apply the V. in the same sense. See *Wetstein*. So the Latins use securi percutere to strike with an axe, for beheading. occ. Rev. xx. 4.

Πεμπλος, η, ον, An ordinal N. of number, from πέντε, Æol. πεμπτε, five.

The fifth. occ. Rev. vi. 9. ix. 1. xvi. 10. xxi. 20.

ΠΕΜΠΩ. The learned *Damm*, in his *Lexic. Nov. Græc.* deduces it from πη έπω to follow or accompany any where, μ being inserted, as usual, before π.

I. In *Homer* it sometimes signifies to conduct, deduco, deducendum curo. See II. i. lin. 390. Comp. lin. 184, and see *Dammi Lexicon*.

II. *To send.* See Mat. xi. 2. John i. 33. iv. 34. v. 23, 24, 30. xiv. 26. xvi. 7. Gal. iv. 6. On Mat. xi. 2, *Wetstein* cites from *Xenophon*, ΠΕΜΠΕΙ—ΕΙΠΩΝ, and ΠΕΜΨΑΣ—ΕΙΠΕΝ. On Mat. xiv. 10, I observe, that we have a very similar expression in *Herodian*, lib. i. cap. 28. edit. Oxon. 'Ο Κομμαδος ΠΕΜ-

ΨΑΣ, ΑΠΟΤΕΜΝΕΙ ΤΗΝ ΚΕΦΑΛΗΝ. *Commodus sends, and cuts off his head.* Comp. Mark vi. 27.

III. *To dismiss, permit to go.* Mark v. 12. The profane writers, *Herodotus* and *Homer*, apply the verb in the same sense, as *Raphelius* has shewn.

IV. *To put forth*, as a sickle into the harvest. occ. Rev. xiv. 15, 18. This seems a *hellenistical* sense of the word, taken from the similar use of the Heb. פָּלַץ. Comp. Αποσελλω III. and Heb. and Eng. Lexicon under פָּלַץ IV.

Πενης, ητος, ό, from πεινομαι to labour, take care, prepare, particularly food (thus generally used in *Homer*), also to be poor, from Heb. פָּנָה to take care, provide, prepare.

Poor, a poor man, properly such a one as gets his living by his labour, in which it differs from πτωχος. So *Ammonius*, Πενης και Πτωχος διαφερει. Πενης μιν γαρ ό απο τς εργαζεσθαι και πονειν ποριζομενους τον βιον, Πτωχος δε ό ετατης, ό τς εχιν εκπιτωχως, η απο τς πλωσσειν. Πενης and Πτωχος differ; Πενης is one who gets his living by work and labour, but Πτωχος a beggar, one εκπιτωχως who has lost his goods; or it may be derived from πλωσσειν to fear, shrink for fear." This distinction is authorized by *Aristophanes*, *Plut.* lin. 551—3,

ΠΤΩΧΟΥ μιν γαρ βιος, εν συ λεγεις, ζην επι μηδεν εχοντα,

Τς δε ΠΕΝΗΤΟΣ, ζην φειδομενον, και τοις ερσοις προσεχοντα,

Περιτρεσθαι δ' αυτω μηδεν, μη μιν ηι μηδ' επιλειπειν.

The life of a πτωχος, which you speak of, is to live without having any thing; but the life of a πενης to live sparingly, and employed in labour, to abound indeed in nothing, but neither to want any thing. occ. 2 Cor. ix. 9.

Πενθερα, ας, ή, from πενθερος, ό, which see. *A wife's or husband's mother*, in this sense a mother-in-law. Mat. viii. 14. x. 35.

ΠΕΝΘΕΡΟΣ, ε, ό. As *Martinus* deduces the Latin socer a wife's father from Chald. נִת the marriage-yoke or union, conjugium, so he proposes the derivation of the Greek πενθερος from Chald. נִת a yoke; for by marriage a new connection or relation commences between the father and son-in-law.

A wife's father, in this sense, a *father-in-law*. occ. John xviii. 13.

Πενθεω, ω, from πένθος.

I. *To mourn, grieve*, properly upon the death of a friend. See Mark xvi. 10. 1 Cor. v. 2. Jam. iv. 9. Transitively, with an accus. *To bewail, mourn over or for*. 2 Cor. xii. 21.

II. From this 'V. may most rationally be deduced πεπονθα *I have suffered*, which in the Grammars supplies πασχω with a perf. mid. Comp. Πένθος. occ. Heb. ii. 18.

Πένθος, εος, ες, το. The Etymologist deduces it from παθος *suffering*, as βενθος *depth* from βάθος the same. But may it not be as well derived from Heb. נָד denoting * *great distress*, compounded perhaps with נָח (Greek θίω) *to place, put*?

Mourning, sorrow, grief. occ. Jam. iv. 9. Rev. xviii. 7, 8. xxi. 4.

Πενυχτός, α, ον, from πένης *poor*.

Poor, miserably poor, poor and mean, pauperculus. occ. Luke xxi. 2. This word is thus used also by the Greek writers, as may be seen in *Wetstein*. To the instances he has produced we may add *Theognis*, Γνωμ. lin. 165, 181.

Πεντάκις, Adv. from πέντε *five*, and κίς a numeral termination, which see.

Five times. occ. 2 Cor. xi. 24.

Πεντακισχιλιοι, αι, α, from πεντακίς *five times*, and χίλιοι a thousand.

Five thousand. Mat. xiv. 21. xvi. 9, & al.

Πεντακοσιοι, αι, α, from πέντε *five*, and εκατον a hundred.

Five hundred. occ. Luke vii. 41. 1 Cor. xv. 6.

Πέντε, όι, άι, τα. Undeclined.

A cardinal N. of number, *Five*, Mat. xiv. 17, 19, & al. freq. "Nature, says the learned Mons. Goguet †, has provided us with a kind of arithmetical instrument, more generally used than is commonly imagined; I mean our *fingers*. Every thing inclines us to think, that these were the first instruments used by men to assist them in the practice of *numeration*. We may observe in *Homer* ‡,

* See *Hel. and Eng. Lexicon*, under נָד VIII.

† *Origin of Laws, &c.* vol. i. book 3, ch. 2, p. 216, edit. Edinburgh.

‡ "Odyss. iv. ver. 412. *Homer* uses the word *πενταζυν*, which signifies *to assemble by five and five*. *Plutarch* and several Lexicographers tell us, that in the infancy of the Greek language

that *Proteus* counts his sea-calves by *five* and *five*, that is, by his *fingers*." May we not, therefore, with *Martinius* probably derive the Greek πέντε *five*, from πέν, *πένος*, *all*, q. *πέντε*, as this number is equal to that of *all* the fingers on each hand? "The *Tououpinambos* (certain *American Indians*), says Mr *Locke*, had no names for numbers above *five*; any number beyond that they made out by shewing their *fingers*, and the *fingers* of others who were present."

It may perhaps be worth adding, that our Eng. *five*, and the Saxon *fif* are from the Germ. *funf* or Gothic *finf*, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armoric *pemp*, have a manifest resemblance to the *Æolic* πεμπε *five*.

Πεντεκαιδεκάτος, η, ον, from πέντε *five*, και *and*, and δεκάτος *tenth*.

Fifteenth. occ. Luke iii. 1.

Πενήκοσια, όι, άι, τα, Undeclined, from πέντε *five*, and ηκοσία the decimal termination, which see under 'Εβδομηκοσία.

Fifty. Mark vi. 40. John viii. 57, & al.

Πενήκοσος, η, ον, from πενήκοσια *fifty*.

I. *Fiftieth*.

II. Πενήκοση, ης, ή, *The feast of Pentecost*, so called because it began on the *fiftieth* day, reckoned from the first day of unleavened bread (i. e. the day after the *Passover* was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11, and 7.) occ. 1 Cor. xvi. 8. 'Ημερα της Πενήκοσης is this very *fiftieth* day, *The first day of the feast of Pentecost*. occ. Acts ii. 1. xx. 16. See *Doddridge's* Note on Acts ii. 1.

The *hellenistical* Jews, before our Saviour's time, used Πενήκοση for the *feast of Pentecost*, as appears from *Tobit* ii. 1. 2 Mac. xii. 32. So likewise *Josephus*, De Bel. lib. ii. cap. 3. § 1, where he also explains the reason of the name: Εντασης δε ΠΕΝΤΗΚΟΣΤΗΣ 'Ούτω καλεσσι τινα έορτήν Ισδαιοι παρ' έπτα γινομένην έβδομαδας, καλα τον αριθμον των ημερων προσηγοριαν εχουσιν.—But *Pentecost* coming on, so the *Jews* call a certain feast which is celebrated seven weeks

they had no other word for *calculating*. It then signified what is now expressed by the term *αριθμιν*."

§ *Essay on the Human Understanding*, book ii. chap. 16, § 6.

after

after (the Passover namely) and has its name from the *number of the days*.—”

Πεποιθως, ιως, att. εως, η, from πεποιθα perf. mid. of Πειθω, which see.

I. *Trust, confidence*. occ. 2 Cor. i. 15, (where see *Wetstein*.) iii. 4. viii. 22. x. 2. Eph. iii. 12.

II. *The object of trust or confidence, that on which one trusteth*. occ. Phil. iii. 4.

ΠΕΡ. An *emphatic* particle, perhaps from Heb. פאר glorious. It is frequently subjoined to other words so as to make one word with them, but is not used separately in the N. T. It denotes,

1. —*Soever*, as in ὅσπερ *whosoever*. Mark xv. 6.

2. *Truly*, as in εἰσπερ, εἰπερ, καθάπερ, &c. which see.

Περαν, An Adv. governing a genitive, from περᾶω *to pass over*, which from περῶ the same, which see.

I. *Beyond, over, on the other side*. Mat. iv. 25. John vi. 1. With the neut. article used as a N. Περαν, το, *The other or further side*. Mat. viii. 18, 28. Mark v. 21. Δια τα περαν. *By the further side*. Mark x. 1.

II. *About, near*, Mat. iv. 15. “That περαν sometimes has this signification will appear by comparing Josh. xii. 1, 7, and Num. xxxii. 19, in the LXX.” *Doddridge*. Comp. Mat. xix. 1, and Bp. *Pearce* on this text, and on Mat. iv. 15.

ΠΕΡΑΣ, ὅλος, το, perhaps from the Heb. פצר *to press, press upon*; so the Latin premo *to press* signifies also *to confine or to hem in*.

I. *A bound, limit, end*. occ. Mat. xii. 42. Luke xi. 31. Rom. x. 18, Περᾶς τῆς γῆς, *The ends or extremities of the earth*, is an expression frequently used in the LXX for the Heb. אפסי ארץ, Ps. ii. 8. xxii. 27. lxxii. 7. lxxii. 8. & al. and for קצה ארץ, *the end of the earth*, Ps. xlv. 9. lxi. 3, and denotes *the most, or very, distant* parts of it; not that the phrase is merely *hebraical* or *hellenistical*, for *Homer*, *Odyss.* iv. lin. 563, and *Hesiod*, *Oper.* lin. 167, in like manner use ΠΕΙΡΑΤΑ ΓΑΙΗΣ, and *Thucydides*, I. 69. ΕΚ ΠΕΡΑΤΩΝ ΓΗΣ. See more instances from the Greek writers in *Wetstein* and *Kypke* on Mat. xii. 42.

II. *An end, finishing*, as of controversy, occ. Heb. vi. 16.

ΠΕΡΙ. A preposition. It may be derived from the Heb. עבר *to pass*, and as a particle, *over*, &c.

I. Governing a genitive.

1. *For, on the behalf, or for the sake, of*. pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. בעבור (see *Amos* ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect (see *Heb.* and *Eng. Lexicon* in עבר XIV.) though I do not find it ever used by the LXX for that Heb. preposition.

2. *For, because of, propter*. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. בעבור, Gen. iii. 17. & al.

3. *Concerning, about, de*. Mat. ii. 8. iv. 6. vi. 28. Luke i. 1, & al. Comp. Mat. xx. 24. John vi. 41. 3 John ver. 2. In the two former of which texts some interpret it *against*. On Acts xix. 40. see *Markland* in *Bowyer's Conject.* Τα (πράγματα namely) περί τινος, *The things concerning one*. Eph. vi. 22. Luke xxiv. 19, where *Wetstein* cites from *Xenophon*, *Hellen.* i. εφρασε τα περὶ ΕΤΕΟΝΙΚΟΥ.

4. *For, towards, erga*. Mat. ix. 36.

5. *Over, in respect of power*. 1 Cor. vii. 37.

II. Governing an accusative,

1. *Over, about, circum*. Mat. iii. 4.

2. *In, as to*. Tit. ii. 7.

3. *About, of time*. Mat. xx. 3, 5, 6, 9. It is thus frequently used in the Greek writers, see *Vigerus De Idiotism.* cap. ix. sect. 7, reg. 9.—of place, Mark iii. 8, 33, 34. ix. 42.

4. Ὁι περί—*Those about or with, i. e. the companions, including the person mentioned himself*. Thus, Ὁι περί τον Παυλον, Acts xiii. 13, is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. *Polybius*, cited by *Raphelius*, likewise plainly uses it in this sense—ΤΟΥΣ ΔΕ ΠΕΡΙ ΤΟΝ ΓΕΣΚΩΝΑ λαβόντες, ὅλως εἰς ἐπὶ λαχοῦσιν—*Taking those that were with Gescon, to the number of seven hundred*.” But what is more remarkable ὁι or αἱ περί frequently in the best Greek writers mean only *one* person, namely, *him or her* who is expressly mentioned. Thus ὁι περί Πλάωνα is *Plato*,

ἡ περι Αριστοτέλην, *Aristotle*; and so in John xi. 19, τὰς περι Μαρθάν καὶ Μαρρίαν means only *Martha* and *Mary*; on which text see *Raphelius* and *Wetstein*.

III. In composition it denotes,

1. *About, round about*, as in περιάγω to go about, περιβλεπω to look round about.
2. *Acquisition*, as in περιποιέω.
3. *For, on account of*, as in περιμένω to wait for. In this sense περι out of composition is often used by the profane writers.
4. *Above, beyond*, as in περισσῖος abundant, excellent. The profane writers often use it in this sense also, both in and out of composition.
5. *Intenseness*, as in περιεργός a busy body: But in this sense περι seems the Adv. which denotes *very much, exceedingly*, and may also be derived from עבר to pass, surpass, exceed.

Περίαγω, from περι about, and αγω to lead, carry, go.

- I. *To lead or carry about*. occ. 1 Cor. ix. 5.
- II. *To go about*, used either absolutely, occ. Acts xiii. 11; or with an accusative following, occ. Mat. iv. 23. ix. 35. xxiii. 15. Mark vi. 6.

Περίαιρω, ω, from περι round about, and αἴρω to take.

- I. *To take away on all sides, to take entirely away*. occ. Acts xxvii. 20. Comp. 2 Cor. iii. 16. Heb. x. 11.
- II. *To cut off*. occ. Acts xxvii. 40; "and having cut off the anchors, they let them fall into the sea, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors.—*Hesych.* Περιελαί, κοψόν—αφίλκ," cut, take away. *Markland* in *Bowyer*. So *Wetstein*, "absciderunt funes, anchoris in mari relictis."

Περίαστραπίζω, from περι about, around, and αστραπίζω to shine like lightening.

To shine like lightening round, to lighten around. It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περίβαλλω, from περι about, round about, and βαλλω to cast, put.

- I. *Transitively, To put or cast round*. occ. Luke xix. 43. The LXX have the same phrase περιβαλεῖν χαράκκα, Ezek. iv. 2, for the Heb. תִּלְלֵם תַּשׁוּ to pour out, i. e. raise, a bank, mount, or rampart; not

that this expression is peculiar to the *hellenistical* style, for, as *Raphelius* shews, on Luke, both *Polybius* and *Arrian* have used the very same. See also *Wetstein*.

- II. *Transitively, with an accusative both of the person and of the thing, To put about, put on*, as a garment on a person. Luke xxiii. 11. John xix. 2. So with an accusative of the thing, Περιβάλλομαι, mid. *To put on, be clothed with*. Acts xii. 8. Rev. xix. 8. and Περιδεδουλευμένος, particip. perf. pass. *Having on*. Mark xiv. 51. xvi. 5. & al. But Rev. xvii. 4, this participle is construed with a dative of the thing. So the V. active in *Herodian* cited by *Wetstein* on Mat. vi. 29, ΧΛΑΜΥΔΙ ΠΟΡΦΥΡΑΙ ΠΕΡΙΒΑΛΛΟΥΣΙΝ.

- III. *Transitively, with an accusative of the person, To clothe*. Mat. xxv. 36, 43. Περιβάλλομαι, mid. *To be clothed*. Mat. vi. 29, 31. Luke xii. 27.

Περίβλεπω, from περι round about, and βλεπω to look.

To look round; hence Περιβλεπομαι, mid. *To look round about, or round about on*; for it is used either absolutely, as Mark ix. 8. x. 23; or transitively, with an accusative following, as Mark iii. 5, 34. xi. 11.

Περίβουλον, υ, το, from περιβόλη clothing, which from περιβόλα, perf. mid. of περιβάλλω to put round, clothe, which see. *A covering, a vesture*. occ. 1 Cor. xi. 15. Heb. i. 12.

Περιδρεμω, from περι about, and obsol. δρεμω to run.

To run about or over. An obsolete V, whence in the N. T. we have 2 aor. particip. masc. plur. περιδραμοντες. occ. Mark vi. 55.

Περιδεω, ω, from περι about, and δεω to bind.

To bind about. occ. John xi. 44.

Περιελευθω, from περι about, and ελευθω to go.

To go about. An obsolete V. whence in the N. T. we have by syncope 2 aor. περιηλθον, particip. περιελθων. See under Περιερχομαι.

Περίεργάζομαι, from περι very much, and εργάζομαι to work.

To be a busy-body, impertinently meddling with what does not concern one. occ. 2 Thess. iii. 11 where observe the paronomasia,

Περίεργος,

Περίεργος, α, ό, ή, from περί intensive, and ερσον work, business.

I. In an active sense, *Curious*, or *impertinently meddling in other people's affairs*, a *busy-body*. occ. 1 Tim. v. 13.

II. *Curious*, in a neuter sense. occ. Acts xix. 19. Περίεργα, τα, *Curious*, i. e. *magical, arts*. In the old Latin version of * *Irenæus*, lib. i. cap. 20, the word is used in this sense, concerning *Simon Magus*, and † *Origen* applies the particip. περιεργαζόμενοι in the same view, to which he opposes απερίεργον ηθος, a life free from these curiosities. The Greek writers also cited by *Wolffius* and *Wetstein* on Acts xix. 19, use the adjective περιεργος in an active sense for one who uses curious or magical arts; and from *Plato*, *Apol. Socrat.* § 3, edit. *Forster*, we learn, that the accusers of *Socrates* alleged that Σωκράτης αδικει, και ΠΕΡΙΕΡΓΑΖΕΤΑΙ ζήλων τα τε ὑπο γην και τα επερανια. *Socrates* does wrong, and is over-curious by searching what is under the earth and what is in heaven." "*Philostratus*, *Chrysostom*, and a variety of more ancient authors, quoted by many, and particularly by Mr *Biscoe* (at *Boyle's* Lect. ch. viii. § 1, p. 290—293.), have mentioned the *Ephesian letters* (Εφesia γραμματια); meaning by them the charms and other arts of a magical kind, which the inhabitants of that city professed: And as these practices were in so much reputation there, it is no wonder that the books that taught them, how contemptible soever they might be in themselves, should bear a considerable price." *Doddridge*. See also *Wetstein*, who cites a number of the Greek writers who have mentioned the Εφesia γραμματια.

Περίερχομαι, from περί about, and ερχομαι to go.

I. To go about or round, to coast round. occ. Acts xxviii. 13.

II. Transitively, with an accusative, To go about, or from one place to another. occ. 1 Tim. v. 13.

III. To go or wander about. occ. Acts xix. 13. Heb. xi. 31.

Περίεχω, from περί about, and εχω to have, hold.

* "*Amatoria quoque & agogima, & qui dicuntur paredri, & oniroponpi, & quæcunque sunt alia perierga apud eos studiosè exercentur.*"

† See *Whitby's* Note.

I. To contain, as a writing. occ. Acts xxiii. 25. The V. is thus applied; 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 10, 22. So *Josephus*, *Ant.* lib. xiv. cap. 12, § 2. Διαλασμα ΠΕΡΙΕΙΧΟΝ ταυτα, A decree containing these things or orders; and lib. xi. cap. 4, § 9, Ἡ μὲν ΕΠΙΣΤΟΛΗ ταυτα ΠΕΡΙΕΙΧΕΝ.

In 1 Pet. ii. 6, seven MSS, one of which ancient, for εν τη γραφη have η γραφη, so Vulg. Scriptura. But *Er. Schmidius*, retaining the common reading, supplies Θεος as the Nom. case to περιεχει, Wherefore (God) saith summarily in the Scripture. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement or of altering the received reading. *Raphelius* has observed, that the simple V. εχειν is very frequently used for being, subsisting, particularly by *Herodotus*; and *Kypke* cites *Josephus*, *Ant.* lib. xi. cap. 4. [§ 7, edit. *Hudson*] applying the compound V. act. περιεχει for the pass. περιεχεται is contained. "I send to you a copy of the letter, which I found among the records of *Cyrus*, και βελομαι γινεσθαι παντα καθως ΕΝ ΑΥΤΗ ΠΕΡΙΕΧΕΙ, and I will that all things be done, as it is contained in it, [quemadmodum in eis prescriptum est. *Hudson*.]" The ancient Syriac version in 1 Pet. ii. 6, has אמר הו גיר בכתובא, For it is said in the Scripture.

II. To seize, possess, surround, as astonishment. occ. Luke v. 9, Θαμβος γαρ περιεσχεν αυτον, For astonishment possessed or surrounded him. *Grotius* observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3, and that the Latins have the similar phrase, circumstitit horror. See *Homer*, Il. iii. 342. and Il. iv. lin. 79.

Περίζωννυμι, from περί about, and ζωννυμι to gird.

I. To gird round or about, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. Αναζωννυμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence

II. The loins girded, Luke xii. 35, denote figuratively and spiritually readiness to receive, and, as servants, to attend upon

our

our heavenly Master. See *Grotius* on the place. And Eph. vi. 14, the Christian soldiers are directed to have *their loins girded about* with truth, i. e. with uprightness and sincerity of heart, in allusion to the “military girdle, which was not only an ornament, but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action.” See *Doddridge* and *Wetstein* on the place. Comp. *Οσφύς* III. *Homer* mentions the ζώνη or girdle among the defensive armour of the ancient Greeks, Il. iv. lin. 186, 215. Comp. Il. ii. lin. 479.

Περιθεσις, ιος, att. εως, ή, from περιτιθημι to put about, put on. Comp. Περιβαλλω. A putting on. occ. 1 Pet. iii. 3.

Περιῆστημι, from περι about, and ἵστημι to stand.

I. To stand round about. occ. John xi. 42. Acts xxv. 7.

II. Περιῆσθαι, Pass. To stand round about, and hence to restrain, repress. *Raphelius* shews it is thus used by *Polybius*; and to this sense he refers 2 Tim. ii. 16. But it is no less certain, that περιῆσθαι signifies to avoid, decline, stand aloof, as it were, or at a distance. Thus *Josephus*, Ant. lib. i. cap. 1, § 4, says, that “God asked *Adam*, after his transgression, why he, who formerly delighted in his company, νυν φοβῆται ταύτην καὶ ΠΕΡΙῆΣΤΑΤΑΙ, now flies from and avoids or shuns it.” So *Lucian*, *Hermotimus*, tom. i. p. 619. “But if at any time hereafter I should happen, against my will, to meet a philosopher in my way, ἔτις ἐκτραπησομαι καὶ ΠΕΡΙῆΣΤΗΣΟΜΑΙ, ὥσπερ τις λυτίωντος των κυνῶν, I will turn out of the way and avoid him, as people do mad dogs.” See other instances in *Wetstein*. And I must confess myself most inclined to this sense of avoiding, as being also most conformable to that of παραιῖς, 1 Tim. iv. 7. 2 Tim. ii. 23, and of ἐκλεπομένος, 1 Tim. vi. 20. (comp. 1 Tim. i. 4. Tit. i. 14.) occ. 2 Tim. ii. 16. Tit. iii. 9. See also *Hammond* on 2 Tim. ii. 16, and *Suicer* Thesaur. in Περιῆσθαι.

Περίκαθαγμα, αἶος, το, from περικαθαίρω, to purge or cleanse all around, or thoroughly, (used by the LXX, Deut. xviii. 10. Jos. v. 4, and by *Josephus*, De Bel. lib. v.

cap. 1. § 3.) which from περι around, or intens. and καθαίρω to cleanse, purge.

Filth, or else, A human expiatory victim. occ. 1 Cor. iv. 13, We are made, ὡς περικαθαγμένα, as the filth of the world, (and are) the off-scouring of all things to this day. Thus our Translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the Prophet *Jeremiah*, Lam. iii. 45, Thou hast made us (as) the off-scouring (Heb. ירד) and refuse (Heb. נזא) in the midst of the people: But the terms περικαθαγμένα and περιψήμα may also refer to the human expiatory sacrifices which were offered among the Greeks and Romans, or, to borrow the words of *Doddridge*, may signify those “wretches who, being taken from the dregs of the people, were offered as expiatory sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. *Suidas* says, that these wretched victims were called καθαγμένα, as their death was esteemed an expiation: And when their ashes were thrown into the sea, the very words Γινε Περιψήμα, Γινε Καθαγμα, Be thou a propitiation, were used in the ceremony.” Comp. Περιψήμα. I do not, however, find, that these human victims are in any of the profane Greek writers called by the compound name περικαθαγμένα; and therefore instead of ὡς περικαθαγμένα in 1 Cor. iv. 13, I would rather, with the New College MS cited by *Mill* and *Wetstein*, read ὥσπερ καθαγμένα, or with that of *Leicester* and the edition of *Er. Schmidius*, ὥσπερ περικαθαγμένα. See *Wetstein*’s Lect. Var. on the place, and comp. 1 Cor. xv. 8. In defence, however, of the common reading, it may be observed, that the LXX use περικαθαγμα for the Heb. כַּפֶּר a ransom, expiation, Prov. xxi. 18; and if this reading be embraced, περικαθαγμένα will be best explained in the same sense as καθαγμένα, concerning which the reader may not be displeased to see some further account.

The Scholiast then on *Aristophanes*, Plut. lin. 453, speaks thus: ΚΑΘΑΓΜΑΤΑ ελεῖσθαι οἱ ἐπὶ ΚΑΘΑΓΞΕΙ λίμνη τινος, ἢ τινος ἑτέρας νοσῆ θνόμενοι τοῖς Θεοῖς. Τῷ δὲ τοῦ εἶδος καὶ παρὰ Ῥωμαίοις ἐπικρατεῖ. Αἰῶνα

Λεῖλαι δὲ καὶ ΚΑΘΑΡΙΣΜΟΣ. Those who were sacrificed to the gods for a *lustration* or *purification* of some famine, or any other calamity, were called ΚΑΘΑΡΜΑΤΑ, PURIFIERS. This custom likewise prevailed among the Romans. It was also called ΚΑΘΑΡΙΣΜΟΣ A PURIFICATION." Id. in Equites, lin. 1133. Ετρεφον γὰρ τινὰς Ἀθηναῖοι λίαν ἀφένεις καὶ ἀχρηστὰς, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπελθούσης τῇ πόλει, λοιμῶν λεῖω, ἢ τοιούτου τινὸς, ἔδυον τῶν ἐνέκα ΚΑΘΑΡΘΗΝΑΙ τῷ μiasmᾶτος, ὅς καὶ ἐπωνομαζόν ΚΑΘΑΡΜΑΤΑ. For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to *purify* themselves from the pollution, sacrificed these, whom they also called ΚΑΘΑΡΜΑΤΑ PURIFIERS."

The people of *Marseilles*, originally a Grecian colony, had a like custom; for we learn from *Servius* on the 3d *Æneid*, that as often as they were afflicted with the pestilence, they took a poor person, *who offered himself willingly*, and kept him a whole year on the choicest food at the public expence. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the State might rest on him, and was then thrown into the sea.

The *Mexicans* had a similar custom of keeping a man a year, and even *worshipping* him during that time, and then sacrificing him. See *Picart's Ceremonies and Religious Customs of all Nations*.

On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned *Spearman*, in his *Letters on the Septuagint*, p. 411, Note, that such sacrifices as these, being called by the Greeks ΚΑΘΑΡΜΑΤΑ PURIFIERS, strangely answer to the *ברית*, or *purification-sacrifice* of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called *ברית*, Isa. xlii. 6. xlix. 8; so in the New, *His blood* is said ΚΑΘΑΡΙΖΕΙΝ to cleanse us from all sin, 1 John i. 7; and it is declared, Heb. i. 3, that He made ΚΑΘΑΡΙΣΜΟΝ a purifying or cleansing of our sins.

(Comp. Heb. ix. 14, 23.) And if we suppose the Heb. *ברית* a feminine N. it is no more impropriety in language to call Christ, the great *purification-sacrifice*, by this name, than the Greeks were guilty of when they used the neut. N. *καθαρμα* for their supposed *purification-sacrifices* of men, especially if it be considered that feminine nouns in Heb. often answer to neuter ones in Greek.

Περικαλυπτῶ, from *περι* about, and *καλυπτῶ* to cover.

I. To cover round about, overlay on every side, as with gold. occ. Heb. ix. 4.

II. Transitively, To cover, as the face. occ. Mark xiv. 65.

III. Transitively, To blindfold a person. occ. Luke xxii. 64. This seems to have been a usual practice with regard to condemned criminals. See Esth. vii. 8, and Heb. and Eng. Lexicon in *פֶּה* I.

Περίκειμαι, from *περι* about, and *κειμαι* to lie, be put.

I. To be put about or round. occ. Mark ix. 42. Luke xvii. 2.

II. To surround. occ. Heb. xii. 1.

III. With an accusative following, To be encompassed or surrounded with. occ. Acts xxviii. 20. Heb. v. 2. The profane writers use the same construction. See *Wetstein* on Heb. and *Kypke* on Acts and Heb.

Περικεφαλαια, ας, ἡ, from *περι* about, and *κεφαλη* the head.

A head-piece, a helmet, a defensive armour of the head. occ. Eph. vi. 17. 1 Thess. v. 8.

Περίκρατης, εος, υς, ὁ, ἡ, from *περι* intens. and *κρατῶ* to lay hold of.

That hath obtained his desire or purpose, compos, a master of. occ. Acts xxvii. 16.

Περίκρυπτον, from *περι* about, and *κρυπτον* to hide.

To hide, conceal. occ. Luke i. 24, where Campbell "lived in retirement."

Περίκυκλος, ω, from *περι* about, and *κυκλος* to surround.

To surround on all sides, to compass round. occ. Luke xix. 43.

Περίλαμπω, from *περι* about, and *λαμπω* to shine.

To shine round about. occ. Luke ii. 9. Acts xxvi. 13.

Περίλιπω, from *περι* intens. and *λιπω* to leave.

To leave comparatively few. *Περίλιπομαι*, To be left, i. e. alive, when many others

others are dead. occ. 1 Thess. iv. 15, 17. So *Wetstein* cites from *Herodian*, lib. i. 16, (or lib. ii. § 4. edit. *Oxon.*) Μονος τε των πατρων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φίλων ετι. And being the only one of his father's friends who was still left."

Περιλυπος, υ, ο, η, from περι intens. or about, and λυπη sorrow.

Exceedingly sorrowful, or surrounded with sorrow on all sides. Mat. xxvi. 38, & al.

This word is often used by the Greek writers, as may be seen in *Wetstein*.

Περιμενω, from περι for, and μενω to remain, wait.

Transitively, with an accusative, To wait for. occ. Acts i. 4.

It is used in the same manner by the Greek writers. See *Wetstein*.

Περιξ, Adv. from περι about, round about.

Round about. With the prepositive article used as an adjective, *Circumjacent*. occ. Acts v. 16. Thus *Josephus*, De Bel. lib. ii. cap. 19. § 1. and § 4. ΤΑΣ ΠΕΡΙΞ κωμης The circumjacent villages." So lib. iii. cap. 7. § 1.

Περιοικω, ω, from περι about, and οικω to dwell.

To dwell round about. occ. Luke i. 65.

Περιοικος, υ, ο, η. See Περιοικω.

Περιοικοι, οι, Plur. Persons dwelling round about, neighbours, accolæ, vicini. occ. Luke i. 58.

Περισσιος, υ, ο, η, from περισσια abundance, from περι beyond, and σια being.

Abundant, excellent, peculiar. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it, in order to express the Heb. חֵלֶק a peculium, a peculiar treasure or property, for which Heb. word they use the adjective περισσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive περισσιασμος a peculium, Ps. cxxxv. 4. Eccles. ii. 8. Λαος περισσιος, "A supernumerary people, a people wherein God had a superlative propriety and interest above and besides his common interest to [in] all the nations of the world," says the learned *Jos. Mede*, p. 125, fol. See also *Wolfius*, and *Suicer* Thesaur. on the word. occ. Tit. ii. 14.

Περιοχα, ης, η, from περιοχα perf. mid. (if used) of περιχω to contain.

A passage, or portion, of Scripture

namely. occ. Acts viii. 32. The profane writers use it in like manner for a period or sentence in a writing or book. See *Wetstein* on Acts.

Περιπατω, ω, from περι about, and πατω to walk.

I. To walk, walk about. See Mat. iv. 18. ix. 5. xi. 5. Mark viii. 24. xii. 38. 1 Pet. v. 8. Rev. ii. 1. On Luke xi. 44, see *Bowyer*. Acts iii. 12, πεποιηκοσι τε περιπαλειν αυτον. "The construction may seem unusual, I believe πεποιηκοσι is to be resolved into, and is the same as if it had been written, ποιηταις εστι, that is, αιτιοις εστι: and then ΤΟΥ περιπαλειν is right. So Ps. xxvii. 13, πιστω τε ιδειν, for εχω πισιν τε ιδειν. Acts xxvii. 1. Ως δε εκριθη τε αποπλειν ημας, i. e. ως εβρετο κριμα τε αποπλειν, which may be explained by that in ch. xx. 3, εβρετο γνωμη τε υποσρεφειν. Several other like instances may be brought. So in Latin, illum participavit sui consilii, i. e. illum fecit participem sui consilii." *Markland* in *Bowyer's* Conject.

II. To walk, in a figurative sense, to converse, have one's conversation. John vii. 1. vi. 66, Ουκειτι μετ' αυτη περιπαλει, no longer walked with or accompanied him.

III. To converse, behave, live. Rom. vi. 4. viii. 1, 4. 2 Cor. x. 2. Eph. v. 2. Gal. v. 16. 1 John i. 7. ii. 6, & al. The LXX use it in this last sense, 2 K. xx. 3. Eccles. xi. 9, for the Heb. חָלַק and חָלַק to walk; not that this application of περιπατω is peculiar to the hellenistical style; for *Blackwall*, Sacred Classics, vol. ii. p. 18, cites *Isocrates* applying it in the same manner: Ατοπον γαρ την μεν υσιαν εν ταις οικiais, την δε διανοian φανεραν εχοντα ΠΕΡΙΠΑΤΕΙΝ. It is absurd for a man to live in the world having his goods secured at home, but his mind exposed." Ad *Demon*. p. 17, edit. *Fletcher*. So *Arrian*, *Epictet*. lib. ii. cap. 19. Τι εν—περιθεμενοι σχημα αλλοτριον, ΠΕΡΙΠΑΤΕΙΤΕ κλεπται και λωποδυλαι τρων των υδιν προσηκοτων ονομαων και πρασματος; Why then do ye assume a strange character, and walk about or live like thieves and robbers, usurping names and things which do not at all belong to you?"

Περιπιχω, from περι round about, and πιχω to pierce through.

To pierce or stab through, properly on all sides, or all over, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the particip. perf. pass. of the simple V. *πειρω* is in like manner joined with *οδυνησι*, Ionic for *οδυναις*, Il. v. lin. 399, ΟΔΥΝΗΣΙ ΠΕΠΑΡΜΕΝΟΣ, *With sorrows pierced*. But Josephus uses the compound V. *περιπειρω* in its proper sense, De Bel. lib. iv. cap. 7, § 4, speaking of the Gadarenes, ΠΕΡΙΕΠΕΙΡΟΝΤΟ δὲ τοῖς ἐκείνων βελεσιν, *They were pierced through on all sides* (undique transfigebantur, Hudson,) with the Roman darts." And for other instances of the Greek writers applying it both in a proper and a figurative sense, see Wetstein and Kypke.

Περιπίλω, from *περι* about, and obsol. *πίλω* to fall.

To fall into or among. An obsolete and irregular V. whence in the N. T. we have 2 aor. *περιπεσον*, &c. See under *Περιπιπίλω*.

Περιπιπίλω, from *περι* round about, and *πιπίλω* to fall.

I. With a dative following, *To fall into or among* properly, says Mintert; so *to fall into* any thing, as *to be overwhelmed*, and covered with it on all sides and all around. occ. Luke x. 30. Jam. i. 2. *Raphelius* and *Wetstein* on these two texts shew that the best Greek writers apply this V. in the same manner. I add from Josephus, De Bel. lib. iii. cap. 9. § 5. Τοῖς πολεμίοις ΠΕΡΙΠΙΠΤΕΙΝ, *To fall among the enemies*; and lib. vii. cap. 7, § 1. Μεγάλαις συμφοραῖς—ΠΕΠΙΠΕΣΕΙΝ, *To fall into great misfortunes*."

II. As a term of navigation. *To fall into, be driven into*. occ. Acts xxvii. 41. "Ships, says *Raphelius*, are said *περιπιπτειν* when they are driven any where by the violence of a tempest;" and he cites *Herodotus*, lib. vii. cap. 108. Αἱ δὲ περι αὐτὴν τὴν Σηπιάδα ΠΕΡΙΕΠΗΠΤΟΝ, αἱ δὲ εἰς Μελίβοιαν πόλιν, αἱ δὲ εἰς Κασθαναίην ἐξέβραστον. Ἦν τε τὸ χεῖμωνος χρεμα ἀφορητόν. Some of the ships were driven or dashed (illidebantur, *Raphelius*) on *Sepias* itself, others were hurried to the city of *Melibœa*, others to *Casthanea*; for the violence of the tempest was irresistible." *Wetstein* produces from *Arrian* an expression still more similar to that in

Acts, ΠΕΡΙΠΙΠΤΕΙΝ Εἰς τοποῦς πετρωδεῖς.

Περιποιεω, ω, from *περι* denoting acquisition, and *ποιεω* to make.

To acquire, gain. *Περιποιεομαι*, *μαι*, Mid. To acquire, gain, purchase, "acquirō, meum facio, emereor," *Mintert*. occ. Acts xx. 28. 1 Tim. iii. 13.

Περιποιησις, ιος, alt. εως, ή, from *περιποιεω*.

I. An acquiring, obtaining, purchasing. occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9, where λαος εἰς περιποίησιν, a people for an acquisition or purchase, means a people acquired or purchased to himself in a peculiar manner. So the LXX in Mal. iii. 17, Εσθλὰί μοι, λέγει Κύριος Παντοκράτωρ—Εἰς περιποίησιν, *They shall be to me, saith the Lord Almighty*—for an acquisition; where *περιποίησιν* answers to the Heb. *חֵלֶק* a peculium, a peculiar propriety; and in this view *περιποίησις* alone without λαος, Eph. i. 14, means, I think, the people acquired or purchased, the Church which *περιποίησατο* he hath purchased with his own blood, Acts xx. 28. See *Wolfius* and *Doddridge* on Eph.

II. A saving or preserving. occ. Heb. x. 39. Thus the word is used by the profane writers; and in the LXX, 2 Chron. xiv. 13, for the Heb. *חַיָּים* a preserving, or preserving alive, in which sense the V. *περιποιεω* is very frequently applied in that version. The purest Greek writers, cited by *Wetstein* on Acts xx. 28, and by *Raphelius* on Heb. x. 39, use the V. in the same manner.

Περιερίσνυμι, or *περιερίσσω*, from *περι* about, and *ρίσνυμι* or *ρίσσω* to break, tear. To tear off, strip off by tearing. occ. Acts xvi. 22. It was agreeable to the Roman custom for the officers to tear off the clothes of criminals before they scourged them, as may be seen in *Grotius*, *Whitby*, and *Doddridge* on the place; and in Mr *Biscoe*. Boyle's Lecture, ch. ix. § 4. p. 347. So *Wetstein*, among other instances, cites from *Plutarch* in Public. p. 99. F. Οἱ δὲ [ὑπηρέται] εὐθὺς συλλαβόντες τὰς νεανίσκας, ΠΕΡΙΕΡΨΗΓΝΥΟΝ ΤΑ ἱΜΑΤΙΑ—ῥαβδοῖς ἐξαινον τὰ σαρμὰ, But the victors immediately taking the young men tore off their clothes, and beat the bodies with rods or twigs." See also *Wolfius* on Acts.

Περὶσπαω, ω, from *περί* about, around, and *σπαω* to draw.

Properly, *To draw different ways at the same time*; hence, *To distract with different cares and employments at the same time*, one drawing, as it were, one way, and another, another. Comp. *Μερίμνα*. occ. Luke x. 40. In Eccclus. xli. 2, we have the phrase ΠΕΡΙΣΠΩΜΕΝΩ, ΠΕΡΙ ΠΑΥΛΩΝ, and in *Diodorus Sic.* lib. i. ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΥΣ. See more in *Wolffius* and *Wetstein*.

Περὶσσεια, ας, ἡ, from *περίσσειω*.

I. *Abundance*. occ. Rom. v. 17. 2 Cor. viii. 2. x. 15, *Εἰς περίσσειαν*. "So as to abound yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else providence may lead us," *Doddridge*.

II. *Superfluity*. occ. Jam. i. 21. Comp. under *Κακία* I.

Περὶσσεύμα, αλος, το, from *περίσσευμαί* perf. pass. of *περίσσειω*.

I. *Abundance, exuberance, overflowing*. occ. Mat. xii. 34. Luke vi. 45. 2 Cor. viii. 14, twice.

II. *Somewhat remaining over and above*. occ. Mark viii. 8.

Περὶσσεύω, from *περίσσεος*.

I. In a neuter sense, *To abound, be abundant*. See Mat. v. 20. Mark xii. 44. Luke xii. 15. xxi. 4. 2 Cor. i. 5.

II. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17.

III. *To increase, be increased*. Acts xvi. 5. Comp. 1 Thess. iv. 10

IV. With a genitive following, *To abound in, have abundance of, to have enough and to spare*, Luke xii. 15. Comp. Rom. xv. 13.

V. In a transitive sense, governing an accusative, *To cause, or make to abound*. 2 Cor. ix. 8. 1 Thess. iii. 12. So *περίσσεύομαι*, pass. *To be caused or made to abound*. Mat. xiii. 12. xxv. 29.

VI. *To be better*, i. e. than others in the sight of God. 1 Cor. viii. 8, where, says Bp. *Pearce*, "I read with the Alex. and some other Gr. MSS [*Wetstein* and *Griesbach* cite but one more] ὅτι γὰρ εἰν μὴ φαίμεν, περισσεύομεν, ὅτι εἰν φαίμεν ὑπερμεθεα; and render it, *for neither if we eat not, are we the better; nor if we*

eat, are we the worse:" and the Copt. version agrees with this, as do the Lat. MSS in general. Undoubtedly the particle *μη* belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols.

Περὶσσεος, ης, ον. The Greek Etymologists derive it from *περί* denoting *very much, exceedingly*. (See under *Περί* III. 5.) The reader will consider for himself, whether it may not, with equal probability at least, be derived from the Heb. פֶּרַשׁ *to spread abroad*, or from פָּרַץ *to spread abroad, increase abundantly*.

I. *Abundant*. occ. John x. 10, where *περίσσεον* may be the accus. fem. attic. agreeing with *ζωνῇ*. *Εκ περισσεως*, *Abundantly*, q. d. *of abundance*. So *Lucian*, *Pro Merc.* Cond. tom. i. p. 514. *ΕΚ ΠΕΡΙΣΣΟΥ*, occ. Mark vi. 51. Eph. iii. 20. 1 Thess. iii. 10. v. 13. In which three latter texts the phrase ὑπὲρ ἐκ περισσεως, or, as some editions read in the two last, ὑπὲρ ἐκ περισσεως, is very emphatical, denoting *very exceedingly*, q. d. *above the greatest abundance, superabundantly*. The language of the Apostle seems to labour for an expression sufficiently strong. The compound adv. ὑπερῆκ περισσεως is used by *Clement*, 1 Cor. § 20, in the same sense.

II. *Over and above, more, exceeding*. occ. Mat. v. 37. *Εκ περισσεως*, *Moreover*. occ. Mark xiv. 31.

III. *Excellent, extraordinary, eximius*. occ. Mat. v. 47. Thus frequently used in the profane writers.

IV. *Superfluous*. occ. 2 Cor. ix. 1.

V. *Περὶσσεον, το, Advantage, prerogative, privilege, "pre-eminence," Macknight*. occ. Rom. iii. 1, where *Wetstein* shews, that *το περιττον* is applied in the like sense by *Galen*, *De Usu Partium*. III.

Περὶσσεότερος, ας, ον, Comparative from *περίσσεος*.

I. *More abundant, greater, more*. occ. Mat. xxiii. 14. Luke xii. 4, 48. xx. 47. 1 Cor. xii. 23, 24. 2 Cor. ii. 7. In this last text it denotes *too much, over much*, a sense in which the learned reader needs

not be informed, that comparatives are very frequently used both in Greek and Latin. *Περισσότερον* neut. adverbially. *More abundantly, more.* occ. Mark vii. 36. 1 Cor. xv. 10. 2 Cor. x. 8. Heb. vi. 17. vii. 15.

II. *More excellent, greater, more.* occ. Mat. xi. 9. Luke vii. 26.

Περισσότερος, A comparat. adv. from *περισσος*.

I. *More abundantly.* Mark xv. 14. 2 Cor. i. 12, & al.

II. In a superlative sense, as comparatives are often used, *Very much, especially.* Thus it may be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

Περισσως, Adv. from *περισσος*.

I. *Abundantly, exceedingly.* occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25, is *σφοδρα* *very much*.

II. *More, the more.* occ. Mat. xxvii. 23.

Περιστέρα, ας, η.

A dove, a pigeon. Mat. iii. 16. x. 16. xxi. 12, & al. The Greek Etymologists ingeniously derive it from *περισσως* * *εραν*, *loving exceedingly*, on account of this bird's *lasciviousness*, say they; whence it was anciently sacred to *Venus*; but why if we admit this etymology, should we not rather say, on account of its *remarkable conjugal love* and fidelity to its mate, to which the ancients have borne abundant witness (as may be seen in *Bochart*, vol. iii. 23.) and which is even alluded to in Scripture, Cant. ii. 14. v. 2. vi. 9? But perhaps we may with others more probably derive *περιστέρα* from *περισσως* *τρειν*, *trembling exceedingly*; for this is a very *fearful* bird, as is remarked not only in the S. S. Hos. xi. 11. † Ezek. vii. 16, but frequently in the profane writers. Thus in *Ovid* the nymph *Arethusa*, speaking of herself, and of *Alpheus* pursuing her, *Metam.* lib. v. fab. 10, lin 604, &c.

*Sic ego currebam, sic me ferus ille premebat,
Ut fugere accipitrem penna trepidante columba,
Et solet accipiter trepidas urgere columbas.
So did I flee, and so did he pursue.
As flies the fearful dove with trembling wing,
And as the falcon rapidly pursues.*

* Which, by the way, from the Heb. חרה *to be hot*.

† Where observe the Heb. כלם חרות are by the Vulgate rendered *omnes trepidi*, all of them *trembling*; so by *Junius*, *trepidantes omnes*.

And *Homer*, Il. xxii. lin. 139—142,

ἦν τε κερκος ορεσφιν ελαφροτατος πτερυγίων,
Ρηϊδίως οἰμῆσι μετὰ ΤΡΗΡΩΝΑ πτελίαν [ληκως
ἦ δὲ θ' ὅτ' ἵππαιθ' ἀφοβείται, ὃ δ' ἐγυῖν οἷον λει-
ταρφεῖ παῖσσι, εἰλεν τε ἰ θυμὸς ἀνώγει.

Thus at the panting dove a falcon flies,
(The swiftest racer of the liquid skies,)
Just when he holds or thinks he holds his prey,
Obliquely wheeling thro' th' aerial way;
With open beak and shrilling cries he springs,
And aims his claws, and shoots upon his wings.
POPE.

I add further with the learned *Bochart*, that *τρηρων*, which *Homer*, not only in the above lines, but in other † passages, uses for a *dove* or *pigeon*, is by *Athenæus*, *Eustathius*, *Hesychius*, &c. derived from *τρειν* *to tremble*, and thus corresponds to the compound name *περιτρεα*, which also in this view agrees with the Heb. name of a *dove*, דויה, from דוה *to oppress*. See more of this bird, and what the Scriptures say of it, in *Bochart*, vol. iii. 8, &c. and in *Suicer Thesaur.* under *Περιστέρα*.

Περιτεμνω, from *περι* *round about*, and *τεμνω* *to cut, cut off*.

To cut off round, i. e. the prepuce, *to circumcise*. Luke i. 59. ii. 21. John vii. 22, & al. freq.

In this sense it is not only very frequently used by the LXX for the Heb. מל or מלח *to circumcise*, but is thus applied by *Herodotus*, lib. ii. cap. 104, and *Diodorus Siculus*, lib. i. See *Grotius De Verit. Relig. Christ.* lib. i. § 16. Not. 70, 71, and *Herm. Witsii Ægyptiaca*, lib. i. cap. 7, § 1. Comp. lib. iii. cap. 6, § 2, 8, 9, 10.

II. It denotes, spiritually, *the mortification of the sins of the flesh*. Col. ii. 11.

Περιτιθημι, from *περι* *about*, and *τιθημι* *to put*.

To put about or round. See Mat. xxi. 33. xxvii. 28, 48. Mark xv. 17. (comp. *Ecclus.* vi. 31, or 33.) 1 Cor. xii. 23, where *Raphelius* observes, that “ *τιμην περιτιθέναι* signifies in general *to shew or give honour*, *honorem exhibere*: But in this passage, by a metonymy, *to cover over with a garment* those parts of the body, which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of *honour*. Properly

† See *Dammi Lexic.* in *Τρηρων*, col. 2351.

M m

περι-

περιτιθέναι is spoken of raiment, Mat. xxvii. 28, but is very often in *Polybius* applied metaphorically, as p. 478, lin. 13. ΠΕΡΙΘΕΝΤΑΣ ^{ἐκείνῳ} ΤΗΝ ΒΑΣΙΛΕΙΑΝ, investing him with the kingdom;" p. 572, lin. 5. Τὴν ὅλης τῆς Ἀσίας ΑΡΧΗΝ Σελευκῷ ΠΕΡΙΘΕΙΝΑΙ, to invest Seleucus with the government of all Asia, &c." *Wetstein* shews, that the very phrase τιμὴν περιτιθέναι is used by *Dionysius Halicarn.* and *Sextus Empiricus.* Comp. also *Kypke.*

The LXX use περιδοῦσιν τιμὴν for the Heb. יָתַן יְהוָה shall give honour. Esth. i. 20.

Περιτομή, ης, ἡ, from περιτετομα perf. mid. of περιτεμνω to circumcise.

I. Circumcision, cutting off the prepuce. John vii. 22, 23, & al. freq. 'Οἱ ἐκ περιτομῆς, They of the circumcision, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under Ez I. 2.

II. The abstract being put for the concrete. Persons circumcised, i. e. the Jews, as opposed to the uncircumcised Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7, 8, 9. Eph. ii. 11. Comp. Phil. iii. 5, and *Bowyer* there.

III. It denotes spiritual circumcision of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called the circumcision made without hands, and the circumcision of Christ, as being what he both requires and performs. See *Mac-knight.*

IV. The persons thus spiritually circumcised. Phil. iii. 3. Comp. Sense II.

Περιτρέπω, from περι about, and τρέπω to turn.

Transitively, To turn about, turn, drive. occ. Acts xxvi. 24.

Περιφέρω, from περι about, and φέρω to carry.

To carry, or bear about or hither and thither, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. Eph. iv. 14. Heb. xiii. 9. Jude ver. 12, on which two last texts comp. under Παραφέρω.

Περιφρονέω, ω, from περιφρων very wise, (which from περι intens. and φρων mind, wisdom). Also, a despiser, contemner;

thus used by *Josephus*, De Maccab. § 9. Ησα γὰρ ΠΕΡΙΦΡΟΝΕΣ τῶν παθόν. For they were despisers of, i. e. they despised, sufferings."

To despise, contemn, as persons, who think themselves very wise, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 12, where we have καταφρονεῖτω; and the Scholiast on *Aristophanes*, Nub. lin. 225, says of Περιφρονῶ, ἴσον τῷ καταφρονῶ, it is equivalent to καταφρονῶ to despise." So *Plutarch*, cited by *Scapula* and *Wetstein*, has ΠΕΡΙΦΡΟΝΗΣΑΙ τῶν Λακεδαιμονίων, to despise the Lacedemonians."

Περιχωρὸς, ος, ὁ, ἡ, from περι about, round about, and χωρᾶ a country.

A neighbouring, or more strictly a circumjacent, country, γὰρ being understood, a country round about, the environs. Mat. iii. 5. xiv. 35.

Περιψήμα, ατος, το, from περιψάω to scour, or scrape off all around, "circumcirca abstergo vel defrico," *Scapula*, from περι about, and ψάω to scour or scrape off, which may be considered either as a word formed from the sound, or as a derivative from the Heb. תָּצַר to scrape. Comp. Ξέω.

I. Properly, Off-scouring, filth scoured off. Hence

II. It was by the Heathen applied to those wretched men, who, after suffering all kind of indignities, were offered as * expiatory sacrifices to their gods; and St Paul applies the word to the Apostles of Christ. occ. 1 Cor. iv. 13; as *Ignatius* doth also to himself, Epist. to the Eph. § 8, 18. Comp. Περικαθαρέμα.

Περεπερευομαι, from περεπερος, which *Hesychius* explains ὁ μετὰ βλακειᾶς ἐπαίρομενος, he who sets up himself, and is at the same time indolent and contemptible; and περεπερος may with great probability be deduced from a reduplication of the Heb. גָּדַל, which as a V. signifies to glorify,

* *Suidas* in the word Περιψήμα—'Οὕτως εἰλεγὼν τῷ κατ' ἐνιαυτὸν συνεχρόνι τῶν κακῶν, ΠΕΡΙΨΗΜΑ ἡμῶν γενου, ἡτοι σωτηρία καὶ ἀπολυτρώσις. Καὶ ἐμβαλὼν τῇ θαλάσῃ, ὥσπερ τῷ Ποσειδῶνι θυσιὰν ἀποτινύντες. They said thus to him who was every year devoted for the averting of calamities, 'Behold our περιψήμα, i. e. our salvation and redemption,' and then they threw him into the sea, as a sacrifice to Neptune. Comp. *Photius* *Amphiloch.* in *Wolfius* *Cur. Philol.* vol. v. p. 742.

make glorious, and in Hith. to glorify one's self, glory, boast.

To vaunt or boast one's self. Hesychius explains περιπειρεῖται by κατεπαίρεται, sese effert, sets up itself, and Œcumenius by αλαζονεύειν, boasteth or vaunteth itself. Casaubon, however. (p. 183. Casaubonian. cited by Wolfius), observes, that περιπειρεῖσθαι has not exactly the same sense as αλαζονεύειν, the latter signifying to boast falsely of excellencies which one has not, the former, to make too great an ostentation of those one really has. Wolfius further remarks, that περιπειρεῖται implies boasting or taunting one's self in words, and that it is different from φουσιζειν, which denotes pride or elation of mind. The Vulg. renders περιπειρεῖσθαι by perperam agit, which seems to have led some persons into the mistake (for such I think it is), that περιπειρεῖσθαι was formed from the Latin perperam. It seems rather a pure Greek word. The adjective περιπερος is found both in Polybius and Arrian, the former of whom applies it in such a * connection as determines its meaning to be boasting, a boaster, bragger, or the like; and Wetstein has produced the verb itself from Marcus Antoninus, V. 5. Ἀρισκινεύσθαι καὶ ΠΕΡΠΕΡΕΥΕΣΘΑΙ καὶ τοσαῦτα ῥιπ-τίζεσθαι τῇ ψυχῇ; and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb ἐμπεριπειρεῖσθαι in his 14th Epist. to Atticus, lib. i. (edit. Gruter and Olivet) "Ego autem ipse, Dii boni! quomodo ἐμπεριπειρεῖσαμην novo auditori Pompeio? Where, according to Dr † Middleton, ἐμπεριπειρεῖσαμην signifies, that he exerted himself with all the pride of his eloquence before his new hearer, Pompey; or, as Suicer more particularly explains it, that ‡ he set himself off, and vaunted in a juvenile kind of manner;

* He is drawing the character of a certain person in his Exc. Leg. 122, and says that he was κατὰ δι' ἰδίαν φύσιν ταιμυλὸς καὶ λοφός, καὶ ΠΕΡΠΕΡΟΣ διαφορίας, in his own nature remarkably noisy, talkative, and boasting.

† Life of Cicero, vol. i. p. 265, 4to.

‡ "Me ostentavi & quasi juveniliter jactavi, omnibus adhibitis fucis, & ornamentis orationi meae, quasi exultavi, & placere illi studui." Thesaurus in Περιπειρεῖσθαι. See also the Note in Olivet's edition of Cicero.

that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor. occ. 1 Cor. xiii. 4, where see Wolfius and Wetstein.

Περυσι, An Adv. of time, from περᾶω to pass, pass through.

The past year, last year. So Demosthenes, ΠΕΡΥΣΙ ἐπιδημῶν, residing last year; and Philostratus, εἶδον αὐτὸν ΠΕΡΥΣΙ, I saw him last year." See more in Mintert's Lexicon and Wetstein's Note on 2 Cor. viii. 10.

In the N. T. it is used only with ἀπο preceding, Ἀπο περυσί, From last year, a year ago. occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑΩ, ω, from the Heb. פתח to open.

I. To open, expand, stretch out. Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. Πεταομαι, ωμαι, mid. or pass. To fly, properly to be expanded, to expand himself or his wings in flying. occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17.

Πτεῖνον, ε, το, from πτεομαι to fly.

A bird, a fowl, which Eng. word is in like manner from the Saxon fleon to fly. Mat. vi. 26, & al. freq.

Πτομαι, the same as πεταομαι; see under Πταω.

To fly. occ. Rev. xii. 14.

Πετρα, ας, ἡ, from πετρος.

A rock. See its different applications in Mat. vii. 24. xvi. 18, (where see Whitby and Doddridge.) Mat. xxvii. 51, 60. Luke viii. 6. Rom. ix. 33. 1 Cor. x. 4. Rev. vi. 15.

ΠΕΤΡΟΣ, ε, ὁ.

I. Homer uses it, constantly I believe, for a large stone, i. e. a piece or fragment of a rock, but such as a strong man might throw. See Il. vii. lin. 270, Il. xvi. lin. 411, 734, and Il. xx. lin. 288. Hence Πετρος may not improbably be derived from the Heb. בָּתַר to divide, separate, or be craggy.

II. Peter, the surname of Simon translated into Greek from the oriental Κηφας, which see. John i. 43, & al. freq. On Mat. xvi. 18, we may observe, that as our Lord himself probably used the same original word כִּיפא in both parts of the sentence (see under Κηφας), so the French translation well expresses both Πετρος and πετραν by the same word Pierre; but

Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and render Πίλος by *Pietro*, and πέτραν by *pietra*.

Πίλωδης, εος, υς, ό, ή, και το—ες, from πίλος *a stone*, or perhaps *a rock*. (comp. Luke viii. 6.)

Stony, rocky. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωριον *place*, or χωρια *places*, are understood.

ΠΕΤΩ, from the Heb. פתח *to withdraw*, *decline*; whence also the Latin peto *to tend, incline*.

To fall. An obsolete V. whence in the N. T. we have 1 aor. έπισα, Rev. i. 17. 2 aor. έπεσον (* which with peculiar irregularity takes the characteristic of the 1 fut.) Rev. v. 8. subj. πεισω, Rev. vii. 16. infin. πεισειν, Luke xvi. 17. particip. πειπων, John xii. 24. 2 fut. mid. πεισμαι. See under Πιπλω.

ΠΕΥΘΟΜΑΙ, perhaps from Heb. פתח *to open*.

To ask, enquire. An obsolete V. whence in the N. T. we have 2 aor. επυθομεν, infin. πυθεσθαι, particip. πυθομενος. See under Πυνθανομαι.

Πηζανον, υ, το, from πησνυμι or πησω *to fix*. The name of an herb, *Rue*, which Dr Quincey observes is replete with a fat viscid juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its viscidty bridles those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42.

ΠΗΓΗ, ης, ή. The Greek Lexicographers deduce it from πηδαω *to leap up*, because πηδα εκ γης it leaps or springs out of the earth, (see John iv. 14.): But it may with much greater probability be derived from the Heb. פה *to pour out, be diffused*, as waters.

A fountain, or spring. See Jam. iii. 11, 12. Mark v. 29. John iv. 14. Rev. vii. 17. 2 Pet. ii. 17.

ΠΗΓΩ, πησνυμι, either from the Heb. פגש *to meet, meet with*, or rather by transposition from נפך *to condense, coagulate*, in which senses the Greek πησω is some-

* "Quod peculiare est, & nescio an simile exemplum occurrat in ullo verbo Græco," says the learned Duport in Theophrast. Eth. Char. p. 321.

times used by the profane writers (see *Scapula*), and in the LXX answers to the Heb. נפך, Exod. xv. 8.

To fix, pitch, as a tent. So the word is often applied by the LXX for the Heb. פתח *to expand, stretch out*, and twice for the phrase פתח *to plant, fix, pitch*; and the phrase סקנה or סקנהא פתח is very common in the purest Greek writers. See Wetstein. occ. Heb. viii. 2.

Πηδαλιον, υ, το, from πηδον *an oar*, which from πηδαω *to leap*, as an oar is made to do in the water; and this V. may be from the Heb. פתח *to be agitated*.

A rudder of a ship. occ. Acts xxvii. 40. Jam. iii. 4. That the ancient ships had frequently *two rudders* may be seen abundantly proved in Bochart, vol. iii. col. 453, in Elsnier, and especially in Wetstein on Acts xxvii. 40. These rudders were a kind of very large and broad oars on each side of the hinder part of the ship. See Scheuchzer, Phys. Sac. tab. cclvii. where several such *two-ruddered* vessels are represented to the eye. On Acts xxvii. 40, says the learned Markland in Bowyer's Conject. "They likewise unloosed the rudders (i. e. as well as cut off the anchors) and let them too drop. The rudders, πηδαλια, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn ships) had *two rudders*."

ΠΗΘΩ, perhaps from the Heb. פצע *a bruise, wound, hurt*, פ being changed into פ or פ after the Chaldee and Syriac manner †.

To suffer. An obsolete V. whence in the N. T. we have 2 aor. επαθεν, infin. παθειν, particip. παθων. See under Πασχω.

Πηλικος, η, ον, from πη *how?* (which see under Ποιος), and ήλικος *how great*.

How great, of quantity or size. occ. Gal. vi. 11.—of dignity. occ. Heb. vii. 4.

ΠΗΛΟΣ, υ, ό, from Heb. פלל *to roll one's self in dust*; whence also παλασσω *to defile*, from which V. Eustathius deduces πηλος.

Mire, mud, clay. John ix. 6. Rom. ix. 21.

ΠΗΡΑ, ας, ή, either from φερω *to carry*, or rather perhaps from Heb. פתח *to open*, or פתח *loose*.

† See my Chaldee Grammar, p. 2, and Masclef's Grammatica Chaldaica, p. 4, and—Syriaca, p. 122.

A scrip,

A scrip, a satchel, a little bag to carry provisions in. Mat. x. 10. Mark vi. 8. & al. The word is used in the same sense by the Greek writers. Thus *Homer*, *Odys.* xvii. lin. 410, Πλησαν δ' αρα ΠΗΡΗΝ σιτῆς καὶ κρέων, "They filled his scrip with bread and meat;" and *Plutarch*, *De Profect. in Virtut.* tom. ii. p. 79, Ε. Διο-
 γενῆς δὲ τὸν πινούῃ τὰς χερσὶν θρασυμένους ἐξέβαλε τῆς ΠΗΡΑΣ τὸ πόθηριον. *Diogenes*, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his scrip." See more in *Welstein*.

Πηχὺς, εὖς, ὁ. It may, I think, be best derived from πησῶ *to fix*, as denoting that part of the arm which, being *fixed*, or leaning upon some support, *sustains* or *keeps steady* a man's head and body in reclining. So the Heb. כַּמָּח of the same import as πηχὺς implies *support*, and the Latin cubitus is from cubo *to lie down, recline*.

I. Properly, *The lower part of the human arm from the elbow.* Thus used in *Homer*, *Il.* v. lin. 314,

Ἀμφὶ δ' ἔον φίλον υἱὸν ἐχέουσα ΠΗΧΕΕ ΛΕΥΚΩ.
 About her much-lov'd son her arms she throws.
 POPE.

So *Odys.* xxiv. lin. 351,

Ἀμφὶ δὲ παῖδι φίλῳ βάλε ΠΗΧΕΕ.——

II. *A cubit-measure*, equal to the length of a man's arm from the elbow to the end of his middle finger, i. e. about $17\frac{1}{2}$ inches. occ. *John* xxi. 8. *Rev.* xxi. 17. Thus the Heb. כַּמָּח. *Deut.* iii. 11, and the Latin cubitus, signify both *the lower part of the arm*, and *a cubit-measure*.

III. It denotes *a short time*, as the Heb. כַּמָּחַ אֶחָד a hand-breadth does, *Ps.* xxxix. 5. or 6. So the English *span* is used for "any short duration." *Johnson.* occ. *Mat.* vi. 27. *Luke* xii. 25. The word in these two passages is plainly determined to the sense of *time* by *Luke* xii. 26, where our Saviour speaks of προσθίνασι ἐπὶ τὴν ἡλικίαν αὐτῆς ΠΗΧΥΝ ἓνα, as being εἰλαχίστον *a very small thing*, whereas adding *a cubit to a man's stature* would indeed be a *great one*. For this remark I am indebted to *Welstein* on *Mat.* vi. 27. The adjective πηχυῖος is in like manner applied to *time* by *Mimnermus*, Περὶ Βῆς, where, speaking of the shortness of hu-

man life, and comparing men to leaves, he adds,

Τὰς ἐκ λῶι, ΠΗΧΥΤΙΟΝ ἐπὶ χρόνον ἀνθίσιν ἤεν
 Τερωμῖθα,——

Like these, for a short time the spring of youth
 We taste.——

See *Hammond* on *Mat.* vi. 27.

Πιάζω, from πιέζω.

I. *To press by laying one's hand upon.* So *Scapula*, interjectâ manu premo.

II. *To take hold on another*, as by the hand, in a friendly manner. *Acts* iii. 7.

III. *To lay hold or hands on, to catch, apprehend*, in a violent and hostile manner. *John* vii. 30, 32, & al.

IV. *To take, catch*, as fish. occ. *John* xxi. 3, 10,

ΠΙΕΖΩ, from the Heb. יָדַע denoting compactness:

To press, press or squeeze down. occ. *Luke* vi. 38.

Πειθανολογία, ας, ἡ, from πειθάνος *persuasive*, *persuasive* (which from πιθῶ *to persuade*), and λογος *a word, speech*.

Persuasive speech, plausible or enticing words or discourse. occ. *Col.* ii. 4.

Πικραίνω, from πικρός *bitter*.

I. *To make bitter, imbitter.* occ. *Rev.* x. 9.

Πικραίνομαι, Pass. *To be made bitter, to be imbittered.* occ. *Rev.* viii. 11. x. 10.

II. Πικραίνομαι, Pass. *To be bitter, bitterly severe or angry.* occ. *Col.* iii. 19. So in the LXX it denotes *to be bitterly angry*, answering to the Heb. הָפַח לִפְתָּי *to foam with anger*, *Exod.* xvi. 20. *Jer.* xxxvii. 15. *Philo* likewise, cited by *Welstein* on *Col.* several times uses it in the same sense; and *Kypke* (whom see) produces the like application of it from *Dio Cassius*.

Πικρία, ας, ἡ, from πικρός.

I. *Bitterness.* occ. *Acts* viii. 23, where χολὴν πικρίας, *gall of bitterness*, denotes extreme wickedness, which in this present time is *highly offensive* to God and all good men, and is likely to be hurtful and destructive to others, and to which *bitter suffering* is reserved in the world to come. *Comp.* *Deut.* xxxii. 32. 33. Ρίζα πικρίας, *A root of bitterness*, *Heb.* xii. 15, means a wicked person, whose life and conversation is now *offensive* to God, and *noxious* to men. *Comp.* *Deut.* xxix. 18.

II. *Bitterness, bitter anger.* occ. *Eph.* iv. 31. So the LXX use it, *Jer.* xv. 17, for the

Heb. עָפָר *foam, indignation*; and the best Greek writers apply it in the same sense, as may be seen in *Wetstein* on Rom. iii. 14.

III. *Bitterness, bitter and reproachful language.* occ. Rom. iii. 14. So *Plutarch* in *Wetstein*, ΠΙΚΡΙΑ τῶν λόγων, *Bitterness of speech*; and *Menander*, p. 338, lin. 327, edit. *Cleric*. Τοῖς λόγοις ΠΙΚΡΟΣ, *Bitter in words*."

ΠΙΚΡΟΣ, α. ον, from the Heb. עָפָר, which as a N. fem. plur. עָפָר is used for the fruits of the wild vine or bitter gourd, which are so excessively bitter and acrid as to be a kind of poison. See 2 K. iv. 39, and Heb. and Eng. Lexicōn in עָפָר; from which Heb. word may also be derived French *piquer*, and Eng. *to pique*.

I. *Bitter to the taste, brackish*, as water. occ. Jam. iii. 11, where see *Wetstein*. I add that γλυκὺς and πικρὸς are opposed in the same view by the Greek writers. Thus *Herodotus*, lib. iv. cap. 52, mentions the Scythian river *Hypanis*, which for some distance from its source is ΓΑΥΚΥΣ *sweet*, but afterwards becomes ΠΙΚΡΟΣ *δυνως* excessively bitter. ἐκδίδοι γὰρ ἐς αὐτὴν κρητὴ ΠΙΚΡΗ, for a bitter spring runs into it;" and *Josephus*, De Bel. lib. vii. cap. 6, § 3, speaking of the springs of water near the castle of *Machærus*, says, ΠΙΚΡΑΙ—αὐτῶν τινες εἰσιν, αἱ δὲ ΓΑΥΚΥΤΗΤΟΣ ἔδεν ἀπολειπῆσθαι. Some of them are bitter, others by no means deficient in sweetness."

II. *Bitter, cruel, malignant.* occ. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus *Aristotle*, Eth. iv. cap. 5, cited by *Scapula*, 'Οἱ δὲ ΠΙΚΡΟΙ δυσδιαλυτοί, καὶ πολὺν χρόνον οὐκ ἔτιζοντο. Men of a bitter disposition are hardly placable, and retain their anger a long time."

Πικρῶς, Adv. from πικρὸς.

Bitterly. In the N. T. it is applied only figuratively to weeping. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρῶς κλαίειν for the Heb. בכה בכה *to weep bitterly*, Isa. xxxiii. 7, and for בכה בכה *to be bitter in weeping*, Isa. xxii. 4.

Πιμπρημι, from the obsolete V. πρω *to burn* (which see under Εμπρησθω), by prefixing the reduplicate syllable πι, and

inserting μ before π, as in πιμπρημι from πρω.

To burn, inflame. Πιμπρημαι. Pass. *To be inflamed, or to be swollen from inflammation.* *Bochart* shews, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373, &c. occ. Acts xxviii. 6, where comp. *Wolffius*, *Wetstein*, and *Scheuchzer*, Phys. Sacra.

Πινακίδιον, ε, το. A diminutive of Πιναξ. See Πιναξ II.

A little writing-board or table, a writing tablet. occ. Luke i. 63. *Arrian* uses this word, *Epictet*. lib. iii. cap. 22, p. 318. Dr *Shaw*, Travels, p. 194, informs us, that the Moorish and Turkish boys in *Barbary* are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, adds he, for the Jewish children use the same, was the little board or writing-table (as we render it, Luke i. 63.) that was called for by *Zacharias*."

Πιναξ, ακος, ὁ, q. from πινος, ἡ, a pine-tree, which perhaps from Heb. פנה *to turn*, as the pine tree, on account of its height and form, easily doth with the wind, according to that of *Horace*, lib. ii. ode 10. lin. 9, 10,

*Sapius ventis agitur ingens
Pinus.*

The lofty pine by storms is often tost.

I. A board, or plank, properly made of pine. Thus it is used by *Homer*, Odyss. xii. lin. 67, for the planks of a ship,

Ἀλλὰ θ' ὅμῃ ΠΙΝΑΚΑΣ τε νεῶν καὶ σώματα φῶτων
Κυμαδ' ἄλως φορέουσιν—

But both the planks of ships and limbs of men
The fierce waves dash.

II. A board, or small plank of wood, which the ancients used to smear with wax, and then write on it, a writing-table, or tablet. Thus applied by *Homer*, Il. vi. lin. 169. Comp. under Γραφω II. and Πινακίδιον.

III. A large dish, a platter, a charger, in which meat is brought to the table. So *Homer*, Odyss. i. lin. 141, Od. iv. lin. 57. Od. xvi. lin. 49, speaks of ΠΙΝΑΚΑΣ κρεῖων, dishes of flesh-meats, which were set on the table. It is highly probable, that,

that, as the Etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. occ. Mat. xiv. 8, 11. Mark vi. 25, 28. Luke xi. 39. And to illustrate the horrid history in Mat. xiv. and shew that others have been guilty of like barbarities, I add from *Bayle's Dictionary* in FULVIA, Note (E). that "*Mark Antony caused the heads of those he had proscribed to be brought to him [even] while he was at table*, and entertained his eyes a long while with that sad spectacle. *Cicero's head being one of those that was brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him. But before this was put in execution, Fulvia [Antony's wife] took that head, spit upon it, and putting it in her lap, she drew out its tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against Cicero.*" See also *Wetstein* on Mat. xiv. 11.

ΠΙΝΩ and ΠΙΩ, from the Heb. פ the mouth.

To drink. For the various applications of this word see Mat. vi. 25. xi. 18. xx. 22. xxiv. 49. Luke xvii. 27. John iv. 14. vi. 53, 54. Rev. xviii. 3, and comp. under Εσθίω I. On Heb. vi. 7, *Wetstein* (whom see) cites *Herodotus* several times using the expression ἡ γῆ ΠΙΝΟΥΣΑ ΤΟ ὙΔΩΡ.

Observe πῖσαι in Luke xvii. 8, is the 2 fut. mid. 2 pers. sing. according to the Ionic, or rather the ancient, dialect, from πῖω, as φαῖσαι in the same verse from φαῖω. So Πισθε plur. Mat. xx. 23. See *Wetstein* on both texts.

Πιστης, ητος, η, from Πιος, εος, υς, το, the fat, which from Heb. פש to spread, for the fat of most animals is spread all over the body (comp. under Λιπαρος); or else πιστης may be deduced from the adjective πῖων, ονος, ο, η, fat, and this from a corruption of the oriental פים; whence the Heb. N. פִּימָה and Greek πῖμλη signify fat, suet.

Fatness, as of the olive tree, to which also it is applied in the LXX, Jud. ix. 9. for the Heb. פֶּשֶׁן fatness. occ. Rom. xi. 17.

Πιπρασκω, from πρᾶω (from πῖρω, which

see), with the reduplicate syllable πῖ prefixed. But as סורר in Hebrew denotes both to go about and to traffic, and εμ-πορος both a passenger in a ship and a merchant, so πρᾶω signifies not only to pass through, but also to sell. Thus in *Homer*, Od. xiv. lin. 297,

Κυθι δὲ μ' ὡς ΠΕΡΑΣΗΣΙ.—

That he might sell me there.

Where observe, that in the text of *Schrevelius's* edition, with *Didymus's* Scholia, it is πρᾶσῃσι, as if from πρᾶω, which comes still nearer to πῖπρασκω.

To sell, for money or a price. Mat. xiii. 46. Acts ii. 45. iv. 34. Rom. vii. 14, where the phrase πῖπρασμενος ὑπο τὴν ἁμαρτίαν means sold, as it were, into the power of sin, as a slave into that of his master. On Mat. xviii. 25, comp. Exod. xxii. 3. Lev. xxv. 39, 48. 2 K. iv. 1. Neh. v. 5, 8. Isa. l. 1.

Πῖπλω, from the obsolete πῖτω or πῖω, with the reduplicate syllable πῖ prefixed.

I. *To fall.* See Mat. xiii. 4. xv. 14, 27.

II. *To fall down.* See Mat. ii. 11. iv. 9, xxvi. 39. Mark ix. 20. John xviii. 6. Acts v. 10.—as a house, Mat. vii. 25, 27.—a tower, Luke xiii. 4.—or walls, Heb. xi. 30. On Rev. xiv. 8. xviii. 2, comp. Isa. xxi. 9. Jer. li. 8; not that this application of πῖπτω to a city or community is a mere Hebraism, for *Kypke* on Rev. xiv. 8, cites from *Euripides*, Τροίαν ΠΕΣΟΥΣΑΝ, *Troy fallen*, and from *Plutarch*, Σπαρτῇ ΠΕΣΟΥΣΗ, *falling Sparta*.

III. With ἐπι following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

IV. *To fall, perish, be destroyed.* See Mat. x. 29. Luke xxi. 24. 1 Cor. x. 8. Heb. iii. 17. Comp. Rom. xi. 11.

V. *To fail.* Luke xvi. 17, where see *Wetstein*.

VI. *To fall into sin and a state of disfavour with God.* Rom. xi. 22. 1 Cor. x. 12.

VII. *To fall in judgment, to be condemned and punished.* Rom. xiv. 4.

Πισίω, from πίσις, faith, belief.

I. Transitivity, with a dative following. *To believe, give credit to.* Mat. xxi. 25, 32. xxvii. 42. John v. 46. xii. 38.

II. Intransitively, *To believe, have a mental persuasion,*

persuasion. Mat. viii. 13. ix. 23. Jam. ii. 19.

III. *To believe, be of opinion.* Rom. xiv. 2, 'Ος μὲν πιστεύει φάσιν πάντα, *One believeth that he may eat all things.*

IV. Πιστεύειν ἑαυτὸν, with a dative, *To trust one's self to.* John ii. 24.

V. Πιστευομαι, Pass. with an accusative. *To be intrusted with.* Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. The profane writers apply it in the same manner. See *Wetstein* on Rom. iii. 2, and *Kypke* on 1 Cor. ix. 17.

VI. Πιστεύειν εἰς, *To believe in or on Christ implies knowledge of, assent to, and confidence in him.* John iii. 15, 16, 18. xii. 11. xiv. 1. So Πιστεύειν ἐπὶ, *To believe on*, either with an accusative, Rom. iv. 5, 24; or dative following, Rom. ix. 33. x. 11. Πιστεύειν ἐν, *To believe in, give credit to*, Mark i. 15. These three phrases are taken from the similar Heb. one—בּאֵמֶן *to believe in*, to which the last answers in the LXX of Ps. lxxviii. 22, and 32, (according to some copies). Πιστεύειν ἐν (*Alexand.*) or Πιστεύειν ἐπ' (*Complut.*) occurs also in the LXX of Isa. xxviii. 16.

VII. Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. xiii. 12. xix. 2. & al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS, and in the ancient Syriac version, and is accordingly marked by *Wetstein* as what ought to be expunged, and is thrown out of the text by *Griesbach*. I own it sounds to me of a later age than the Apostolic.

Πιστικός, η, ον, from πιστις *fidelity*.

Genuine, unadulterated, pure. occ. Mark xiv. 3. John xii. 3. Thus *Theophylact* says, that by Ναρδὸν πιστικὴν is meant τὴν ἀδόλον ναρδὸν καὶ μετὰ ΠΙΣΤΕΩΣ κατασκευασθεῖσαν, *Nard unadulterated and faithfully prepared.* So *Jerome*, veram & absque dolo. See this interpretation further confirmed by *Suicer*, *Thesaur.* under Ναρδός, and by *Kypke*. I add from *Menandri Fragment.* p. 218, lin. 142, edit. *Cleric.* ΠΙΣΤΙΚΟΝ λόγος, *His discourse is genuine, or commands belief.*

Πιστις, ιος, Att. ὥς, ἡ, from πεπεισται, 3 pers. perf. pass. of πειθω *to persuade*, and in pass. *to be persuaded, believe.*

I. *A being persuaded, faith, belief*, Rom. xiv. 22, 23, where see *Macknight*; and *Campbell's Prelim. Dissertat.* p. 112. It generally implies such a *knowledge of, assent to, and confidence in* certain divine truths, especially those of the gospel, as produces *good works*. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, * 25, † 28. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of and assent to* religious truths, such a one namely as may be *without good works*. See Jam. ii. ‡ 14, 17, 18, 24, 26.

II. *Miraculous faith, or that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles*, Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. Jam. v. 15, (where see *Macknight*). Mark xvi. 17.

III. *The doctrine of faith, or of the gospel, promising justification and salvation to a live faith in Christ.* Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion.* See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude ver. 3.

V. *Fidelity, faithfulness.* Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12, where see *Macknight*.

On 2 Tim. iv. 7, comp. under Τηρω IV.

VI. *Assurance, proof.* Acts xvii. 31. *Josephus* uses πιστις for *proof or evidence*, De Bel. lib. iv. cap. 5, § 4. So cap. 8, § 4, at the end, Τα μὲν δὲ περὶ τὴν Σοδομίτην μυθευόμενα τοιαυτὴν ἔχει ΠΙΣΤΙΝ ἀπὸ τῆς ὁψέως. What is related concerning the country about Sodom has such sort of *proof* from a view of it." Thus likewise *Plato*, *Phædon*, § 14, p. 188. edit. *Forster*: Τετο δὲ ἰσως ἐκ ὀλίγης δέχεται παραμυθίας καὶ ΠΙΣΤΕΩΣ—But this perhaps wants no little discourse and *proof*—" Comp. under Παρεχω VIII.

VII. *Belief, or persuasion, of the lawfulness of an action.* Rom. xiv. 23.

* See *Wetstein*, *Griesbach*, and *Bowyer*.

† See *Randolph's Sermon* on this text.

‡ See *Doddridge's Paraphrase and Note* on this verse.

πιστός, η, ον.

I. *Faithful, certain, worthy to be believed, true.* 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. & al. Thus in the profane writers it generally signifies *worthy of belief, credible*; *Raphelius* shews it is in this sense joined with λος by *Polybius*, and *Arrian*. Comp. *Wetstein* on 1 Tim. i. 15.

II. *Faithful, true, just, observant of and steadfast to one's trust, word, or promises.* See Mat. xxv. 21, 23. Luke xii. 42. xvi. 10. 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2, comp. 1 Mac. xiv. 41, and see Bp. *Chandler's* Defence of Christianity, p. 38, &c. 1st edit.

III. *Believing or giving credit to another.* John xx. 27, where see *Campbell's* Note, and comp. Gal. iii. 9. *Plato*, according to *Scapula*, uses it in this sense. But Qu? Hence

IV. *One who believeth in the Gospel of Christ, a Believer, a Christian.* Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. 1 Tim. vi. 2. Tit. i. 6, & al.

πισσω, ω, from πιστός.

To confirm, establish, ascertain, q. d. to make faithful, or certain. Πισσομαι, μιαι, pass. spoken of a person, *To be confirmed in, assured of.* occ. 2 Tim. iii. 14. See *Wetstein* on the place, and *Suicer Thesaur.* in Πισσω.

πιω, from Heb. שָׁ the mouth.

To drink. An obsolete N. whence in the N. T. we have 2 aor. ἐπιον, imperat. πει, infin. πειν, particip. πινων, 2 fut. πιω, Luke xxii. 18. 2 fut. mid. 2 pers. Ionic πισσαι, Luke xvii. 8. See under Πινω.

πλαναω, ω, from πλανη.

I. Properly, *To lead out of the way, cause to stray or wander.* It occurs not, however, strictly in this sense as a V. active in the N. T.

II. Πλαναομαι, ωμαι, Pass. *To err, stray, as a sheep.* Mat. xviii. 12, 13. 1 Pet. ii. 25.

III. Πλαναομαι, ωμαι, Pass. *To wander, as men.* Heb. xi. 38, where see *Harmer's* Observations, vol. iv. p. 518.

IV. In a figurative sense, *To seduce, deceive.* Mat. xxiv. 5, 11, 24. John vii. 12. Πλαναομαι, ωμαι, Pass. *To be seduced, deceived.* Luke xxi. 8. John vii. 47.

V. Πλαναομαι, ωμαι, *To err, be mistaken,* Mat. xxii. 29. Mark xii. 24, 27.

ΠΛΑΝΗ, ης, η, perhaps from the Heb. פָּרַד to separate.

I. Properly, *A wandering out of the right way.* See Jam. v. 20.

II. *Error, a wandering from the way of truth and virtue.* occ. Rom. i. 27. Jam. v. 20. 2 Pet. ii. 18. iii. 17. Jude ver. 11.

III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3.

IV. *Seduction, deceiving.* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. Comp. ver. 1, 2, 3.

The above cited are all the passages of the N. T. wherein the word occurs.

Πλανητης, υ, ο, from πλαναομαι to wander.

A wanderer, wandering. occ. Jude ver. 13, where, I think, αστεις πλανηται can mean nothing but those five wandering stars which we call planets, namely, *Mercury, Venus, Mars, Jupiter, and Saturn.* (Of which see *Cicero, De Nat. Deor.* lib. ii. cap. 30.) Thus the words are used by *Philo Byblius* in *Eusebius, Præp. Evang.* lib. i. cap. 9, p. 33. A. speaking of the Egyptians and Phenicians; Φυσικοι δὲ ἥλιον καὶ σελήνην καὶ τὰς λοιπὰς ΠΛΑΝΗΤΑΣ ΑΣΤΕΡΑΣ, καὶ τὰ στοιχεῖα, καὶ τὰ τέτοις συναφῇ θεοῖς μόνον εἰσώσκον. The natural Philosophers acknowledged only the sun, the moon, and the other planets or wandering stars, and the elements, and what was connected with them, for gods." Comp. p. 28. A. *Plato*, cited in the same work, lib. xi. cap. 30, p. 558. C. after mentioning the sun and moon, speaks of πέντε ἄλλα ἀστὲρ ἐπιζλῆν ἐχούσας ΠΛΑΝΗΤΕΣ, the five other stars called planets." And the learned *Dutens*, in his Enquiry into the Origin of Discoveries, &c. p. 165, Note (a), Eng. edit. cites *Diodorus Siculus*, lib. i. p. 73, mentioning τὰς τε τῶν ΠΛΑΝΗΤΩΝ ΑΣΤΕΡΩΝ κινήσεις καὶ περιόδους καὶ στήσεις, the motions, periods, and stations of the planets" as well known to the ancient Egyptians. "The Jews, says *Doddridge* on Jude ver. 13, are said to have called their teachers stars; and they are represented under that emblem Rev. i. 16. ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary, and sometimes retrograde, they are proper emblems of persons so unsettled in their principles, and so irregular in their behaviour, as these men were."

Πλάνος, ὁ, ἡ, και το—ον, from πλάνη *error, deceit*.

Deceiving, deceitful, seducing. It is properly an adjective. occ. 1 Tim. iv. 1, (where however fourteen MSS and several printed editions read πλάνης, so Vulg. *erroris*.) But hence πλάνος, υ, ὁ, is used as a substantive, *a deceiver, impostor*. occ. Mat. xxvii. 63. 2 Cor. vi. 8. 2 John ver. 7. twice.

ΠΛΑΞ, πλακος, ἡ. The Greek Etymologists deduce it from πλατυς *broad*, q. πλαταξ. It may, I think, be better derived from πλασσω *to form, fashion*; but best of all from the Heb. פלס *to cleave*, and as a N. *A fragment, or piece broken off*, see Jud. ix. 53, in Heb. whence also the Eng. *flake*.

A table or slab of stone. occ. Heb. ix. 4. Hence applied to the heart. occ. 2 Cor. iii. 3.

In the LXX it is used as in the N. T. for the Heb. פלס *a smooth plank*. See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, το, from πεπλάσμαι, perf. pass. of πλασσω *to form, fashion*.

Somewhat formed or fashioned, figmentum. occ. Rom. ix. 20.

ΠΛΑΣΣΩ. The Greek Lexicographers deduce it from πηλος *clay*: But it may be better derived from the Heb. פלס *to adjust, adapt, contrive*.

I. *To form, fashion*, as a statuary, or the like. So Plutarch, as cited by Scapula, speaks, Φειδίας ΠΛΑΤΤΟΝΤΟΣ, of *Phidias* (an eminent statuary's) *fashioning or carving*. Comp. LXX in Hab. ii. 18, with the Heb. or with the Eng. Translation.

II. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the potter's business more than to the *statuary's*, &c. Comp. next Sense. occ. Rom. ix. 20. Comp. Isa. xxix. 16. xlv. 9, in LXX.

III. *To form*, as *Adam* of the dust of the ground, and *Eve* of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of *Adam's* body, by the LXX, Gen. ii. 7, 8, for the Heb. יצר *to form, fashion*.

Πλάτος, η, ον, from πλασσω *to form*, also *to feign, devise*.

Artificial, artful. occ. 2 Pet. ii. 3. *Plato*

uses the phrase ΠΛΑΤΤΕΙΝ ΛΟΓΟΥΣ *for making an artificial laboured discourse*, Apol. Socrat. § 1.

Πλατεια, ας, ἡ. See under Πλατυς II.

Πλάτος, εος, υς, το. from πλατυς *broad*.

Breadth. occ. Rev. xx. 9. xxi. 16, twice. Eph. iii. 18, where observe, that terms of *Architecture* were familiar, and must have been peculiarly striking to the Ephesians, on account of their famous temple of *Diana*. Comp. Eph. ii. 19—22, and under Αρτιμις.

Πλατυνω, from πλατυς *broad*.

I. *To make broad, widen*. occ. Mat. xxiii. 5.

II. Πλατύνμαι, Pass. *To be dilated, enlarged*, as the heart in tender love and benevolence. I cannot forbear observing, that the expression καρδία πεπλατυνῆται is strictly and philosophically just; *the heart of man is really dilated by love and zealous affection*, and in consequence, while he is under the influence of those joyful passions, his pulse becomes *strong and full*. occ. 2 Cor. vi. 11, 13. Comp. Isa. lx. 5, and Heb. and Eng. Lexicon under פתר I.

ΠΛΑΤΥΣ, ια, ο. The most probable derivation of it seems to be from the Heb. פלס *to set free, deliver*, q. d. *to set at large*, according to Ps. xxxi. 8.

I. *Broad, wide*. occ. Mat. vii. 13.

II. Πλατεια, ας, ἡ, *A broad place* (χωρα being understood) of a city, a *broad street or open place*, platea. Mat. vi. 5. Luke xiv. 21. Acts v. 15.

ΠΛΑΩ, from the Heb. מלל *to fill*, מ being changed into its sister labial π, ευφωνίας *gratia*, for the sake of a more agreeable sound, as it is also in the old Latin derivative pleo *to fill*; whence plenus, impleo, compleo, &c.

To fill. An obsolete V. whence may be deduced 1 fut. πλησω, 1 aor. ἐπλησα, (see Mat. xxvii. 48. John xix. 29.) &c. the latter of which often answers in the LXX to the Heb. מלל. See under Πληθω.

Πλεγμα, ατος, το, from πεπλεγμαι perf. pass. of πλεω *to plait*.

A being plaited or braided, a plaiting or braiding. occ. 1 Tim. ii. 9.

Πλεισος, η, ον. An irregular superlative, from πολυς *many*, q. πολλισος, or from πλεος or πλειος *full*, used by Homer, Il. x. lin. 579. Il. xi. lin. 636, & al.

Very many, very great in number, the most,

most. occ. Mat. xi. 20. xxi. 8. Πλείστον, το, neut. used adverbially, κατὰ and μέρος being understood, *At the most*, occ. 1 Cor. xiv. 27.

Πλείων, ονος, ὁ, ἡ, καὶ το—ον. An irregular comparative, from πολλὺς *many*, q. πολλίων, or from πλεός or πλείος. Comp. under Πλείστος.

I. *More in number.* Mat. xxi. 36. xxvi. 53. Luke ix. 13. Ὅι πλείους, *The more, the greater part or number.* Acts xix. 32. 1 Cor. xv. 6. Also, Πλείονες, plur. *Many, a great many.* Luke xi. 53. Acts xiii. 31. xxi. 10. xxvii. 20. xxviii. 23.

II. *More in quantity.* Mark xii. 43. Luke xxi. 3. John xv. 2. Πλείον, neut. used adverbially, *More*, of two, Mat. v. 20; or, as we commonly express it, *Most*, Luke vii. 42. Ἐπὶ πλείον, *Longer, in or by more words.* Acts xxiv. 4. Thus used also in *Polybius*. See *Raphelius*.

III. *More, greater, more excellent.* Mat. vi. 25. xii. 41, 42. Mark xii. 33.

IV. *Of time, Longer.* Acts xviii. 20.

ΠΛΕΚΩ, perhaps from Heb. גָּבַשׁ *a distaff*, used in spinning or *twisting flax together.* *To plait*, plicō. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2.

Πλεονάζω, from πλεον *more*.

I. *To have more, than enough namely, to abound, superabound.* occ. 2 Cor. viii. 15.

II. *To cause or make to abound.* 1 Thess. iii. 12. Comp. 2 Cor. ix. 8.

III. *To abound, be abundant.* Rom. vi. 1. Phil. iv. 17, & al. On Rom. v. 20, comp. ch. iii. 20. vii. 7, 8, 9.

Πλεονέκλειω, ω, from πλεον *more*, and έχω *to have*.

In general, *To have more than others, or than one ought, to have the advantage of.*

I. With a genitive of the thing following. *To have more or a greater share than others*, whether of good, as *Thucydides*, lib. vi. τῶν ὠφελιμῶν & ΠΛΕΟΝΕΚΤΕΙ ΜΟΝΟΝ, *Hath not only the greatest share of the benefits,*—or of evil, as *Xenophon*, *Cyropæd.* lib. i. ΠΛΕΟΝΕΚΤΕΙΝ Τῆ Ψυχῆς καὶ πόνων, *To have the greatest share of, or to endure the most, cold and labour.*

II. In the N. T. it is used only in a bad sense. Transitively, with an accusative of the person, *To make a gain or prey of, to defraud*, aliquem quæstui habere. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6.

In which last text *Theodoret*, *Chrysostom*, *Theophylact*, and others of the Greek commentators, explain πλεονέκλειν of *defrauding* or *injuring* our brother by *adultery*; so likewise do many of the moderns, as *Erasmus*, *Heinsius*, *Whitby*, &c. and indeed the context, both preceding and following, clearly proves that it relates to *this* sort of *injustice*. See more in *Suicer* *Thesaur.* under Πλεονέκλειω, and in *Whitby* and *Kypke* on the text.

III. *To get the better*, as an enemy, whether by force, conduct, or fraud. *Elsner* produces several passages where it is so applied by the Greek writers, who likewise use the passive πλεονεκτίζομαι, ἔμαι, for *being worsted*. Thus *Plutarch*, ΠΛΕΟΝΕΚΤΟΥΜΕΝΟΣ ὑπὸ τῶν πολεμίων, *Being worsted by the enemies.* So 2 Cor. ii. 11, ἵνα μὴ πλεονεκτῶμεν ὑπὸ τῆ σατανᾶ, *Lest we should be overcome by Satan*, i. e. *Lest Satan should get an advantage of us*, as it is well rendered in our translation. See *Wetstein*.

Πλεονέκτης, ες, ὁ, from πλεονέκλειω.

I. *Covetous, avaricious*, q. ΠΛΕΟΝ ΕΧΕΙΝ βελομενος, *desirous of having more*, than his due namely. occ. 1 Cor. v. 10, 11. vi. 10.

I. *A person exorbitantly addicted to carnal lusts*, “*a lewd, lascivious libertine.*” *Locke.* occ. Eph. v. 5.

Πληονεξία, ας, ἡ, from πλεον, ονος, *more*, and έχω *to have*.

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches.* Luke xii. 15. Mark vii. 22, where *Campbell*, whom see, “*Insatiable desires.*” Comp. 2 Pet. ii. 14.

II. *A defraudation, extortion, a gift or kindness extorted by importunity and force*, as it were, and conferred with grudging. occ. 2 Cor. ix. 5, where see *Macknight*.

III. *Inordinate lust*, or “*exorbitant desire in venereal matters.*” *Locke.* Eph. v. 3. Col. iii. 5. Eph. iv. 19, Εἰς ἐρᾶσιαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ, “*To the committing of all uncleanness, even beyond the bounds of natural desires.*” *Locke's* *Paraphrase*. See also his *Note* here, and on Eph. v. 3. It may be worth adding, with *Whitby* on 1 Thess. iv. 6, that *Plato* uses πλεονεξία in a like view, where *Socrates* tells *Callicles*, when pleading for those pleasures, that men ought not to be

III. In the Pass. *To be fulfilled, completed, ended*, of time. Luke i. 23, 57. ii. 21, where the meaning certainly is not that the *eight days were ended*, but that the *eighth day was come*. See Gen. xvii. 12. Lev. xii. 3, and comp. Συμπληρω III.

Πληκίης, ε, ό, from πλησσω *to strike*.

A *striker* (so *Plutarch* in *Marcell.* p. 298. C. τη χειρι πληκίης); or, a *reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren*. Thus the Greek commentators, *Theodoret, Chrysostom, and Ecumenius*, understand it: But *Theophylact*, joining both the proper and figurative sense of the word together, explains it, μητε δια χειρων πληττοντα, μητε δια πικρων λογων και αποτομων ακαιρων, *neither smiting with the hands, nor unseasonably with bitter and severe words.*" occ. 1 Tim. iii. 3, (where it is opposed to αμαχον.) Tit. i. 7. See *Suicer Thesaur.* and *Elsner* and *Kypke* on 1 Tim. the latter of whom explains the word by vehemens, impetuosus, litigator, vehement, impetuous, quarrelsome.

Πλημμυρα, ας, ή, from πλημυρ the *flow* of the sea, as opposed to the ebb (which from πλημι or πλαω *to fill*) and μυρω *to flow*, which from the oriental מר the same.

I. The *flow of the sea, full or high tide*. Thus sometimes used in the profane writers.

II. A *flood, overflowing inundation*, whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job xl. 18, or 23, Εαν γενηται πλημμυρα, *If there be a flood*, for the Heb. רָאָה נָחַם יָדָה, *Behold the stream may press*; so *Plutarch* and *Philo* cited by *Wetstein* apply it to rivers, and *Dionysius Halicarn.* by *Kypke* to a lake.

Πλην, An adverb or conjunction, from πλεον *more*.

I. An Adverb.

1. Governing a genitive, *Besides, q. d. more than*, Mark xii. 32. John viii. 10. Acts xv. 28. xxvii. 22.

2. With a genitive. *Besides, except*. Acts viii. 1. So with ότι and a verb following, *Except that, q. d. more than that*. Acts xx. 23.

II. A conjunction,

1. *Moreover, but moreover, q. d. what is*

more. Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. Luke xii. 31. Hence

2. *Adversative, But*. Luke xxiii. 28.

3. *But, yet, nevertheless*. Mat. xviii. 7. xxvi. 39. Luke x. 20, et al.

Πληρης, ιος, υς, ό, ή, και το—ες, from πλαω or πλημι *to fill*, compounded perhaps with ρεω *to flow*.

I. *Full*, in a passive sense, *filled*. Mat. xiv. 20. xv. 37, & al. Comp. Luke iv. 1. Acts vi. 3, 5, 8. xix. 28. Πληρης λεπρας, *Full of leprosy*, Luke v. 12, means *over-run* with that disease.

II. *Abounding or abundant in*. John i. 14. Acts ix. 36.

III. *Abundant, copious, ample*. 2 John ver. 8.

IV. *Full, complete, perfect*. Mark iv. 28. So the LXX apply it to σταχυες ears of corn for the Heb. מלֵא full, Gen. xli. 7, 22.

Πληροφορεω, ω, from πληρης *full*, and φορεω or φερω *to carry*.

I. *To fulfil, thoroughly accomplish*. occ. 2 Tim. iv. 5. where *Chrysostom* and *Theophylact* explain it by πληρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. Πληροφορομαι, υμαι, pass. *To be fulfilled*. occ. 2 Tim. iv. 17. So the *Vulg.* impleatur, *Chrysostom* πληρωθη, and *Theophylact* βαδαιωθη, α εις περας ελθη και πληρωθη, *might be established, or might be brought to an end and completed.*" And in this sense of *being accomplished*, I think *Campbell*, whom see, has proved that it ought to be understood, Luke i. 1. Comp. also *Millii Proleg.* p. v.

II. Πληροφορομαι, υμαι, Pass. *To be fully persuaded or convinced*. occ. Rom. iv. 21, xiv. 5. See *Wolffius* and *Whitby* on this latter text, and *Suicer's Thesaur.* in Πληροφορεω. *Clement* in 1 Cor. § 42, and *Ignatius Magnes.* § 8, 11, & al. use the word in this sense.

Πληροφορια, ας, ή, from the same as πληροφορεω.

Full conviction or assurance. occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. Comp. πληροφορεω II.

Πληρωω, ω, from πληρης *full*.

I. *To fill*, as a net with fish, Mat. xiii. 48.—as a house with a perfumed smell, John xii. 3. Comp. Acts ii. 2. Eph. i. 23, where πληρωμιν is for πληρωτος. So *Xenophon*, as *Beza* hath observed, uses πληρωσθαι for πληρεν, *Hist. Græc. lib. vi.* On

be ἐπιθυμίας ἀκολαυτας, of unbounded lusts, συ δε ΠΛΕΟΝΕΞΙΑΝ οἶσι δειν ασκειν, but thou, says he, thinkest that a man may exceed in these matters." The same Plato, De Repub. lib. ix. speaks of men given to sensual pleasures, ἐνέκα της τῆτων ΠΛΕΟΝΕΞΙΑΣ κυριτέροντες και λακκίζοντες ἀλλήλους, on account of their inordinate lust after these things butting and kicking one another." See Blackwall's Sacred Classics, vol. ii. p. 211.

Πλευρα, ας, ἡ, q. from πῆλω to be, and ευρυς broad, as being the breadth, as it were, of the body, or of whatever it is spoken of. The side of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. Hence the Eng. pleurisy, pleuritic.

ΠΛΕΩ, from the Heb. פָּלַח to cut, cleave; whence also the Eng. plough.

To sail in a ship, q. d. to cut the sea in sailing. Thus τέμνειν to cut is applied in Greek, as the words seco, sulco, &c. often are in Latin, and cut, plough in Eng. So Homer, Odyss. iii. lin. 174, 5.

Και ηἰωγει πῆλαγος μεσον εἰς Εὐβοίαν
TEMNEIN.

And ordered us to plough the deep
Straight to Eubœa.

And Virgil, Æn. v. lin. 2,

Fluctusque atros Aquilone secabat.

Cuts his wat'ry way.
DRYDEN.

Æn. x. lin. 166,

Massicus æratâ princeps secat æquora Tigri.
Brave Massicus i' th' Tiger cuts the seas.

—lin. 197,

Et longâ sulcat maria alta carinâ.

And with a length of keel he ploughs the deep.

So Dryden renders Æn. i. lin. 39,

Et spumas salis ære ruebant.

And ploughing frothy furrows in the main.

occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24.

Πλεων, ονος, ὁ, ἡ, και το πλεον, the same as πλειων, which see.

More. occ. Luke iii. 13.

Πληγή, ης, ἡ, from perf. mid. πεπληγήα of πλῆσσω to strike.

I. A stroke, a stripe, a wound. See Luke x. 30. xii. 48. Acts xvi. 23, 33.

II. A plague, calamity, affliction. Rev. xi. 6. xv. 1, 6. It is obvious to derive our English word plague from the Latin plaga, which from the Doric πλάσῃα for πλῆσῃη: But I must confess, when I * find that the Islandic plaaga denotes a calamity, the Swedish plaga and Irish plagam to plague, the Welsh pla, and Dutch plaag a plague, I am inclined to deduce not only these northern words and Engl. plague, but even the Latin plaga and Greek πλῆσῃη, not from the V. πλῆσσω, but from the Heb. פָּלַח to cleave, cut or break in pieces.

Πληθος, εος, υς, το, from πλῆθω to fill.

A multitude, a great number. Mark iii. 7, 8. Luke i. 10. ii. 13. Jam. v. 20. 1 Pet. iv. 8, & al. freq. On Luke v. 6, see Herodotus, lib. i. cap. 141, cited in Wetstein. Φρυγανων πλῆθος, A number of sticks. occ. Acts xxviii. 3. Pricæus in Pole Synops. shews that πλῆθος is in the best Greek writers likewise applied to inanimate things.

Πληθυνών, from πλῆθους a multitude, which from πλῆθος the same.

Transitively, To multiply, increase, cause to multiply or increase. 2 Cor. ix. 10. Heb. vi. 14. Also, Intransitively, To multiply, be multiplied. Acts vi. 1. Πληθυνομαι, pass. To be multiplied or increased, to abound. Mat. xxiv. 12. Acts vi. 7. xii. 24; where it is applied to the word of God, considered as a divine seed bringing forth abundant increase. See Doddridge on the place, and comp. Αυξανω III.

Πληθω, from the obsolete V. πλάω to fill, which see; whence the reduplicate verbs πιμπλάω and πιμπλημι the same.

I. To fill, make full, as a sponge with vinegar, Mat. xxvii. 48. John xix. 29.—a marriage-feast with guests, Mat. xxii. 10.

II. To fill, in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67, & al.—with fear, Luke v. 26.—with madness, Luke vi. 11.—with astonishment, Acts iii. 10.—with zeal, Acts v. 17, xiii. 45.—with confusion, Acts xix. 29.

* "PLAGUE, pestis, C. B. pla, B. plag, Gr. πλῆσῃη, Dor. πλάσῃα, Islandis plaaga, est calamitas, Suecis plaga to plague, Hibernii plagam, L." Lye's Junius Etymol. Angelican.

III. In

On Acts ii. 28, we may remark that *Longinus*, De Sublim. sect. vii. has the similar expression, 'Η ψυχή—ΠΑΗΡΟΥΤΑΙ ΧΑΡΑΣ, 'The soul is filled with joy.'

II. To fill up, as a valley, Luke iii. 5.—or a measure. Mat. xxiii. 32.

III. To fill up, supply. Phil. iv. 19.

IV. To fulfil, complete, of time, Mark i. 15. Luke xxi. 24. John vii. 8. Acts xxiv. 27.—of number, Rev. vi. 11.

V. To complete, perfect. John xv. 11. Phil. ii. 2. Col. ii. 10.

VI. To complete, finish, end. Luke vii. 1.

VII. To fulfil, complete, accomplish, perform fully, Mat. iii. 15. Luke ix. 31, (where see *Kypke*.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17. where see *Elsner* and *Wolffius*.

VIII. To preach or explain fully. Rom. xv. 19. Col. i. 25.

IX. To fulfil, accomplish, or perform, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, Τότε ἐπληρώθη, *Then was fulfilled*, Ὅπως and ἵνα πληρωθῇ, *That it might be*, or *So that it was fulfilled*, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15. ver. 17, 18, and viii. 17.

On Mat. ii. 15, observe that Hos. xi. 1, to which it refers, runs thus, *When Israel was a child, then I loved him, and called my son out of Egypt*. This latter part of the text, St Matthew tells us, was fulfilled by God's calling his Son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application let us turn to Exod. iv. 22, 23, where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the LORD, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me*. In delivering which message to Pharaoh, Exod. v. 1, Moses and Aaron say, *Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness*. Now under the Patriarchal dispensation, every first born son in the holy line, reckoning from the Father, i. e. every

one who had the rights of primogeniture, was a type of the *Great First-born**, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. The people of Israel then being thus solemnly declared by God himself to be his Son, even his *First-born*, must (like David afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, in some respect, an eminent type of the same exalted personage. And let it be particularly observed, that the LORD gave to Israel this high title, on occasion of his calling him out of Egypt. Believers therefore might naturally expect that something similar to the calling of Israel out of Egypt, would happen to Him whom Israel represented. If Jesus then was indeed the *Messiah the Son of God, the Great First-born*, St Matthew very pertinently applied *Hosea's* words concerning God's calling Israel when a child (i. e. in a political sense, as not being yet formed into an independent nation) out of Egypt, to his calling the anti-type of Israel, even his beloved child Jesus, out of the same country.

As to Mat. ii. 17, 18, if, agreeably to St Paul's doctrine, 1 Cor. x. 6, 11, we consider the church and people of Israel as historical types of the Christian church and people, and what happened to those as types of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon* as the emblem of the more awful captivity of the latter in death and the grave, we shall see that the words of the prophet Jeremiah, ch. xxxi. 15, 16, 17, though in their primary, immediate and outward sense certainly relative to the *Babylonish captivity*, yet were, as the Evangelist asserts, fulfilled or accomplished, i. e. in their ultimate and highest view, by the slaughter of the infants at Bethlehem, and its neighbourhood. Yea, the expression that Rachel would not be comforted, because they were not, is more properly applicable to a natural, than to a political death†. Comp. under Εμῆ VIII. With regard to Mat. viii. 17, it is almost a li-

* See Πρωτοτοκος below, and Heb. and Eng. Lexicon under בכר I.

† See Mr Lowth's Notes on Jer. xxxi. 15, and an excellent Sermon of Dr George Horne's (late Lord Bishop of Norwich), vol. i. Disc. x.

teral translation of the Heb. of Isa. liii. 4. which undoubtedly may, and, I think, ought to, be rendered, *Surely he himself took away our infirmities, and carried off our sicknesses or maladies*—an interpretation which the Greek in Mat. viii. 17, will likewise very well bear. Comp. Βασανίζω III.

X. When Christ says, Mat. v. 17, *I came not to destroy the law or the prophets, ἀλλὰ πληρῶσαι, but to fulfil*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take πληρῶσαι in its most extensive sense, as denoting that Christ came not only to fulfil the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine. See Kypke.

XI. Πληρυν την καρδιαν, *To fill the heart*, Acts v. 3. This is a hebraical or hellenistical expression signifying to embolden, and corresponding to the Hebrew one, בל תא אלה, used Esth. vii. 5, Eccles. viii. 11, and by the LXX in the former text rendered ἐβόλησε *hath dared*, and in the latter ΕΠΛΗΡΟΦΟΡΗΘΗ Ἡ ΚΑΡΔΙΑ.

Πληρωμα, ατος, το, from πληρωω *to fill*, Properly, *A filling, or filling up*.

I. *A fulness, or being full*. occ. Mark viii. 20. Ποσων σπυριδων πληρωματα κλασματων ηρατε; *How many baskets full of fragments, literally, the fulnesses of how many baskets of fragments, did ye take up?*

II. *Somewhat put in to fill up*. occ. Mat. ix. 16. Mark ii. 21.

III. *A fulness, complete number*. occ. Rom. xi. 12, 25, where see Whitby and Doddridge. In both texts it imports a general conversion to Christianity. See Macknight.

IV. Πληρωμα της γης, *The fulness of the earth*, i. e. all the good things with which the earth is filled or plentifully stored. occ. 1 Cor. x. 26, 28. Comp. Ps. xxiv. 1. Observe, that in 1 Cor. x. 28, the words τε γαρ Κυριε ἡ γη και το πληρωμα αυτης are wanting in eleven MSS; seven of which ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Wetstein, to whom we may add Bp

Pearce (whom see), and omitted in Griesbach's text.

V. Πληρωμα νομου, *A fulfilling of the law*. occ. Rom. xiii. 10. Comp. ver. 8.

VI. Πληρωμα ευλογίας, *A fulness of blessing*, i. e. a full and abundant blessing. occ. Rom. xv. 29. Comp. under Ευλογία IV.

The Apostle prays, Eph. iii. 19, *ἵνα πληρωθωσιν εις παν το πληρωμα της Θεου, that they may be filled with all the fulness of God*, i. e. says Theodoret, *ἵνα τελειως αυτον ενοικον δεχωμαι, that they may receive him entirely for an inhabitant*." See also Doddridge and Macknight.

Εις μετρον ηλικιας της πληρωματος της Χριστου, Eph. iv. 13, *To the measure of the full stature of Christ*, i. e. to that full stature or growth in spiritual graces which becomes the body of Christ. See Whitby and Wolfius on the text.

VII. *The fulness of time denotes the completion of a particular period of time before ordained and appointed*. Eph. i. 10. Gal. iv. 4, where see Raphelius and Wolfius.

VIII. *Completion*. The church is called the πληρωμα of Christ, who filled all in all. Eph. i. 23. Επληρωσε γαρ αυτην, says Theodoret, παντοδαπων χαρισματων και οικει εν αυτη, και εμπεριπατει κατα την προφητικην φωνην. Τετο δε ακριβοειρεσ κατα τον μελλοντα βιον γενησεται. For he hath filled it with all kinds of gifts, and dwelleth in it, and walketh in it, as the Prophets express it. But this will be done more perfectly in the life to come." Locke also takes the word here in a passive sense for a thing to be filled and completed. But Theophylact's interpretation seems better, who says the Church is the Η πληρωμα Completion of Christ, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the Church, which is his body, Christ would not be complete." Macknight on Rom. xi. 12.

IX. *The fulness of divine graces and mercies in Christ*. John i. 16, where "the expression Εκ της πληρωματος αυτου is very observable. The Gnosticks in general, and the Cerinthians in particular, were wont to talk much of the πληρωμα or fulness, by which they meant a fictitious plenitude of the Deity, in which the whole race of Æons was supposed to subsist,

sist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the *Valentinians* (and probably of the elder *Gnosticks* also), that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St John here asserts, that *all* Christians equally and indifferently, all Believers at large have received of the *plenitude* or fulness of the Divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned *Waterland*, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1, 2d edit. And indeed a person who knows a little of the *History of Heresy* in the primitive church, can hardly doubt but St John alluded to *Cerinthus* and his followers in the above expression.

X. *The fulness of the Godhead in Christ.* Col. ii. 9, (where see *Macknight*) i. 19. Comp. *Εὐδοκίω* I. The word *Πληρωμα* in these expressions of St Paul, as in that of St John under Sense IX, seems likewise to glance at the fictitious *Πληρωμα* of *Cerinthus*, whom, as we learn from * *Jerome*, the Apostle often lashes, and who was so far from teaching that the *Pleroma*, or *Fulness of the Godhead dwelt bodily in Christ*, that, according to *Irenæus*, a very early witness, he taught that † "the Creator and the Father of the Lord were different, as were likewise the Son of the Creator and Christ; the latter of whom came from above, and

* Speaking of the seeds of the *Corinthian*, *Ebonæan*, and other heresies, which denied that Christ was come in the flesh, he says, "Quos & ipse (Johannes) in Epistolâ suâ Antichristos vocat, & Apostolus Paulus frequenter percutit." Prolog. in Mat.

† "Illi (i. e. Cerinthus and the Nicolaitans) dicunt alterum quidem Fabricatorem, alium autem Patrem Domini: Et alium quidem Fabricatoris Filium; alterum vero de superioribus, Christum, quem & impassibilem perseverasse, descendente in Jesus Filium Fabricatoris, & iterum revolasse in suum Pleroma." *Irenæus*, Advers. Hæres. lib. iii. cap. 11, p. 218, edit. Græbe.

continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *Pleroma*." *Ignatius* also seems to allude to the *Cerinthian* Heretics when, in his salutation to the Church of *Ephesus*, he calls it *Εὐλοῦμένη ἐν μετέθι Θεῷ Πατρί, ΠΛΗΡΩΜΑΤΙ*. Blessed in the greatness of God the Father, *The Pleroma* or *Fulness*; and when he salutes the Church of the *Trallians*, *Εν τῷ ΠΛΗΡΩΜΑΤΙ*, In the *Pleroma* or *Fulness*.

The above cited are all the passages of the N. T. wherein *πληρωμα* occurs.

Πλησιον, An adv. governing a genitive, from *πείλας* the same, and this perhaps from the Heb. *דָּבַר* to make level, even, smooth; or from the same word in the sense of *weighing*, in order to which things must be brought *nigh* to each other.

I. *Near*. John iv. 5.

II. *Πλησιον*, with the prepositive article masc. *ὁ*, and sometimes without it, as Luke x. 29, 36, is used as a N. q. d. *ὁ ὢν πλησιον*, One who is near, a neighbour, a friend. This character the Scribes and Pharisees seem to have confined to those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x. teaches us to extend it to all mankind, as St Paul also doth, Rom. xiii. 8, 9, where, in explaining the command of loving our neighbour as ourselves, he uses *ἕτερον* another, i. e. any other man, as a synonymous term with *τον πλησιον*, a neighbour. *Raphelius* on Mat. v. 43, shews from *Polybius*, that the Heathen Greeks, in this preferable to the Pharisaical Jews, by *ὁ πλησιον* a neighbour meant any man, even *ἐχθρος* an enemy.

Πλησμονη, ης, ἡ, from *πεπλησμαι* perf. pass. of *πληθω* to fill, of the same form as *πείσμονη* from *πείπυσμαι*.

A repletion, satisfying. occ. Col. ii. 23. The word is used by the LXX Exod. xvi. 3, and often by the profane writers in the like view. See *Elsner* and *Welstein*.

ΠΛΗΣΣΩ, or *ΠΛΗΤΤΩ*, from the Heb. *רָדַף* to shake.

To smite, strike. occ. Rev. viii. 12, where it is applied to the sun, moon, and stars; and the learned *Daubuz* observes, that the *Rabbinical* Jews in like manner use the

the Chald. ܡܪܝܬ, which in their style signifies * *to strike*, and the N. ܡܪܝܬ *smiting*, to express *an eclipse* of the sun or moon: In which sense also the Latins apply the verbs *percutere* and *icere* *to smite, strike* †. Comp. *Vitrunga* on *Rev.*

Πλοιαριον, ὄ, το. A diminutive of πλοιον.

A little ship, or vessel, a sailing-boat. Mark iii. 9. iv. 36.

Πλοιον, ὄ, το, from πεπλοα perf. mid. of πλεω *to sail*.

A sailing-vessel, whether large or small, a ship, a bark. See Acts xxvii. 37. Jam. iii. 4.

A sailing-boat. See Luke v. 3, 7.

Πλοος, ὤς; ὄς, ὄ, also Πλῆς, gen. πλοος, (comp. Νῆς) from πεπλοα perf. mid. of πλεω *to sail*.

I. *Sailing, navigation.* occ. Acts xxvii. 9. So *Agrippa* in *Josephus*, Ant. lib. xvi. cap. 2, § 1. ΤΟΝ—ΠΛΟΥΝ, ἐπιβοῶντος τῆ χειμῶνος, ΟΥΚ ἐνομιζεν ΑΣΦΑΛΗ, thought that, as winter was approaching, sailing was not safe."

II. A course by sea, a voyage. occ. Acts xxi. 7. xxvii. 10.

Πλῆσιος, ια, ιον, from πλῆτος riches.

I. *Rich, having, or abounding in, riches.* Mat. xxvii. 57. Luke xii. 16. xiv. 12, & al. freq.

II. *Rich, in a spiritual sense, i. e. in faith, holiness, and good works.* See Jam. ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. *Rich, in glory and happiness, as Christ was before his incarnation.* 2 Cor. viii. 9. Comp. John xvii. 5.

IV. *Rich, abounding, as God in mercy.* Eph. ii. 4.

Πλῆσιως, An Adv. from πλῆσιος.

Richly, abundantly. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλῆτειν, ὤ, from πλῆτος.

I. *To be or grow rich.* 1 Tim. vi. 9.

II. *To be rich, in a spiritual sense, and that whether in imagination only,* Luke i. 53. (comp. Rev. iii. 17. Mat. ix. 13. Mark

* Thus in the *Talmudical Tract, Maccoth*, ܡܪܝܬܗ ܕܢܗܝܬ, And behold these are *beaten*," & al. See *Suicer*, Thesaur. in *Πλησσω*, and *Castell*, Heptaglot. Lexicon in ܡܪܝܬ.

† Thus *Lucan*, Pharsal. I. lin. 538, 9,

*Jam Phæbe, toto cum fratrem redderet orbe,
Terrarum subitâ percussa expalluit umbrâ.*

And *Manilius*, Astron. lib. 1.

*Quod si plana foret tellus, simul icta per omnes
Desiccret toto pariter miserabilis orbe.*

ii. 17. Luke v. 31, 32.)—or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8, where it seems particularly to refer to the miraculous gifts of the Spirit. Πλῆτειν εἰς Θεον, Luke xii. 21, is, *To be rich for God's glory and service* in works of piety and charity. So *Wetstein* and *Wolfius* cite from *Lucian*, Epist. Saturn. 24. (tom. ii. p. 830. B. edit. Bened.) ΕΣ το κοινον ΠΛΟΥΤΕΙΝ, *To be rich for (the benefit of) the community;* and from *Philo Byzant.* ΠΛΟΥΤΕΙΝ ΕΙΣ ΘΕΩΝ ΚΟΣΜΟΝ, *To be rich for the honour of the gods."*

III. *To be rich, abundant, as God in grace and mercy towards all men.* Rom. x. 12.

Πλῆτιζω, from πλῆτος.

I. *To make rich, enrich, both naturally and spiritually.* occ. 2 Cor. ix. 11.

II. *To enrich in a spiritual sense, as with the blessed truths and hopes of the Gospel.* occ. 2 Cor. vi. 10. Πλῆτιζομαι, pass. *To be enriched, as with the gifts of the Holy Spirit,* occ. 1 Cor. i. 5.

Πλῆτος, ὄ, ὅ. *Eustathius* says that πλῆτον is thus denominated q. πολυέτιον—ὅτι ἐκ πολλῶν ἐτῶν εἰς συνηµένος, because it is collected from many years; or it may be so called because it will suffice for many years, as the rich fool said in the Gospel, Luke xii. 19, *Soul, thou hast much goods laid up* εἰς τὴν πολλὰ for many years.

I. *Riches, wealth, goods.* Mat. xiii. 22. 1 Tim. vi. 17.

II. *Abundance, copiousness.* 2 Cor. viii. 2.

III. *Riches, in a spiritual sense, spiritual gain or advantage,* Rom. xi. 12. Heb. xi. 26.

Spiritual abundance, Rom. ii. 4. ix. 23. Col. ii. 2. Eph. i. 7. ii. 7. *Spiritual excellence,* Eph. i. 18. Comp. Eph. iii. 8, where it seems to denote that *superabundance* of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΛΥΝΩ.

To wash, properly as clothes, by plunging them in water (comp. Λῶω); so it may, like the Eng. *plunge*, be derived from the Heb. ܡܠܬ to swallow, swallow

‡ See *Homer*, Odyss. vi. lin. 85, & seqt.

N n

up,

up, as water does. See Ps. lxi. 16, in Heb. occ. Rev. vii. 14, where see *Wetstein*.

Πνευμα, ατος, το, from πεπνευμαι perf. pass. of πνεω, πνευσω, to breathe.

I. *The material spirit, wind, or air in motion.* So *Aristotle*, De Mundo, Ανεμος υδην εστι πλην αηρ πολυς ρεων, οςις αμα και πνευμα λεζεται, Wind is nothing else but a large quantity of air flowing, which is also called πνευμα." *Theophanes*, Homil. xlvii. p. 325. Αυτος ο κινεμενος αηρ λεζεται πνευμα, The air itself in motion, is called πνευμα." occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61, Το δε αυτο και ΠΝΕΥΜΑ εν παση χωρα ΠΝΕΙ. In this sense the word is applied not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7, or xi. 6. xlviii. 7, & al. for the Heb. רוּחַ, but frequently in the profane writers. See *Scapula*. To what he has observed I add, that *Josephus*, Ant. lib. i. cap. 1, § 1, speaks of ΠΝΕΥΜΑΤΟΣ αυτην (την γην namely) ανωθεν επι θεοβολος, the spirit which came upon the earth from above," at the formation namely, Gen. i. 2; and that he uses ΠΝΕΥΜΑ βιαιον for a violent wind, Ant. lib. xiv. cap. 2. § 2, and De Bel. lib. iii. cap. 8, § 3, as *Lucian* also does βιαιω ΠΝΕΥΜΑΤΙ, Ver. Hist. lib. 1. tom. i. p. 714. So *Plato*, Phædon, § 24, edit. *Forster*, has μεγαλω τιμι ΠΝΕΥΜΑΤΙ for a high wind. In like manner spiritus, from spiro to blow, breathe, is applied in Latin, as by *Virgil*, Æn. xii. lin. 365,

—————Boreæ cum Spiritus alto
Intonat Ægæo.—————

—————When the northern Blast
Roars in th' Ægean.—————

Comp. Acts viii. 39, with 1 K. xviii. 12. And because the air is a most powerful, though subtle and invisible agent, (see John iii. 8, above), hence Πνευμα denotes

II. *The human soul or spirit breathed into man immediately by God himself* (see Gen. ii. 7. Rev. xi. 11.), and expressly distinguished both from his body, σωμα, and from his ψυχη, or animal soul, which he hath in common with the brutes. 1 Thess. v. 23. Comp. Heb. iv. 12. Eph. iv. 23. Mat. xxvi. 41. Luke i. 47. Acts vii. 59. Heb. xii. 23. 1 Pet. iii. 19. 1 Cor. ii. 11. It is applied to Christ's

human soul or spirit. Mat. xxvii. 50. Luke xxiii. 46. John xiii. 21. xix. 30. Comp. Acts vii. 59.

On Luke xxiv. 37, 39, see *Wetstein*, and observe, that what is there called πνευμα is by *Ignatius*, ad Smyrn. § 3, styled δαιμονιον ασωματον, an incorporeal demon or ghost. Comp. Δαιμονιον II. And it may be worth remarking in this place, that the leading sense of the old Eng. word ghost is breath ("spiritus, anima," says *Junius*), whence it is applied not only to the human soul, but also to the Holy Spirit; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Heb. שָׁחַח to move with violence; whence also gush, &c. See Heb. and Eng. Lexicon under שָׁחַח.

III. *A temper, or disposition of the soul.* Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *An evil spirit, a devil*, whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words unclean, evil, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11, & al.

V. *A spiritual or incorporeal substance or being.* John iv. 24. Acts xxiii. 8.

VI. *The third Person of the ever-blessed Trinity*, as distinguished from the Father and the Son, whose agency in the spiritual world is described to us in Scripture by that of the air in the natural (see John iii. 8. xx. 22. Acts ii. 4.), and thus Πνευμα is applied.

1. Either absolutely, as Mat. iv. 1. Mark i. 10. Acts xi. 28. xxi. 4, where see *Bowyer*.

2. Or with epithets added; So He is called the Holy Spirit, not only because He is the author of sanctification to man, but because HE is himself infinitely separated from and superior to all creatures. Mat. i. 18, 20. iii. 11. xii. 32. xxviii. 19, & al. freq. Comp. Rom. i. 4, where see *Wetstein*.

—The Eternal Spirit. Heb. ix. 14, where see Bp. Fell and Doddridge.

—The Spirit of God, or of the Lord, as being himself very God, a Person of Jehovah. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 19. Comp. 2 Cor. vi. 16. Wherefore also Christ, speaking

speaking to his Disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16. — *The Spirit of Christ the Son of God*, since His gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, He is now sent by Christ. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33.

— *The Spirit of Adoption*, since he endues Believers with a *filial* loving confidence in God, as their reconciled *Father* in Christ. Rom. viii. 15, where He is opposed to the *Spirit of Servitude*, or that slavish fear of God, which the Mosaic law considered merely as the *law of a carnal commandment* had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7.

— *The Spirit of Grace*, from the miraculous gifts and powers, which He graciously vouchsafed to the primitive Believers. Heb. x, 29. Comp. ch. ii. 3, 4. vi. 4. 5. Rom. xii. 6. 1 Cor. xii. 11, and *Xaρις* V.

— *The Spirit of Truth*, John xiv. 17. xv. 26; because He bore witness to Christ by his miraculous operation, and led his Disciples into all the truth. John xvi. 13.

— *The Spirit of Promise*, Eph. i. 13, principally in respect of those miraculous works He performed, agreeably to the promise of God, by the prophet Joel, ch. ii. 28, and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8, &c. Acts i. 4. ii. 33.

VII. Acts xix. 1, 2, *Paul finding certain Disciples at Ephesus, said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, Αλλ' ουδε ει Πνευμα Ἀγιον εστιν, ημεσαςμεν*, which we translate, *We have not so much as heard whether there be any Holy Ghost, as if the words related to the existence of that Person in the Trinity*. But this cannot be the meaning of them, because, ver. 3, *they had been baptized into John's baptism*, i. e. by John himself, having been in Judea during his ministry: And part of his doctrine, as recorded by all the four Evangelists, was, that *He that should come after him*, i. e. Christ, *should baptize them with the Holy Ghost*. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John

i. 33. These *Ephesian Disciples*, therefore, could not be ignorant, that there existed such a Divine Person as the Holy Ghost; but they say, *We have not heard, ει Πνευμα Ἀγιον εστι whether the Holy Ghost be*, that is, *in action, or actually sent upon the Disciples of Christ*. There is an exactly parallel expression, John vii. 39, *Ουπω γαρ ην Πνευμα Ἀγιον*, *For the Holy Ghost was not yet given* (say our Translators rightly,) *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these Disciples had not heard of the *actual effusion* of the Holy Ghost on Christ's Disciples according to the Baptist's doctrine.

VIII. The Holy Spirit is symbolically represented, Rev. i. 4, by seven *Spirits*, “in regard of the perfection and variety of his gifts and graces,” says Mr Clark. Comp. *Επτα* II. and see *Vitringa*.

So Rev. iv. 5, *The seven lamps of fire burning before the throne which are the seven Spirits of God*, denote the perfection or sufficiency of the Holy Spirit co-operating with Christ (comp. Rev. v. 6.) upon his Church, as the material Spirit does with the material light: They moreover refer to the seven lamps on the golden candlestick before the Cherubic throne in the Jewish Tabernacle and Temple. Comp. Exod. xxv. 37. xxxvii. 23, and see *Vitringa* on Rev. iv. 5. *Πνευματα Προφητων*, 1 Cor. xiv. 32, mean the inspirations of the Christian Prophets by the Holy Spirit (see *Whitby* and *Doddridge*); so ver. 12. *πνευματων* are spiritual gifts.

IX. It refers to human nature or man, considered as regenerated or born again of the Holy Spirit. John iii. 6. Comp. 1 Cor. vi. 17.

X. A religious teacher who pretends to divine inspiration or authority, whether truly or falsely. See 1 John iv. 1, 2, 3, 6. 1 Tim. iv. 1. Rev. xvi. 13.

XI. The Spirit of the Law, as opposed to the Letter of it, denotes its spiritual and evangelical meaning and import, as opposed to its literal sense and mere outward ordinances. See Rom. ii. 29. (comp. ver. 27, 28.) Rom. vii. 6. 2 Cor. iii. 6. comp. ver. 17, and see Mr *Locke* on these passages. Our Lord says in a similar view, John vi. 63, *The words that I speak unto you they are Spirit and they are life*, i. e.

They are to be taken in a *spiritual* sense, and being thus embraced will quicken you to a *spiritual*, and so bring you to eternal life." See *Doddridge* and *Mr Clark* on the place.

Πνευματικός, η, ον, from πνευμα spirit.

In general, *Spiritual*.

I. Of persons, *Spiritual*. It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1, and *Macknight* there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικός an *animal man*, 1 Cor. ii. 15, (comp. Jude ver. 19.) and to σαρκικοί *carnal men*, 1 Cor. iii. 1.

II. Of things. It denotes *spiritual things* in general revealed by the *Spirit of God*, 1 Cor. ii. 13;—*Spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1, &c. xiv. 1. Rom. i. 11;—The *spiritual blessings* of the gospel. 1 Cor. ix. 11. Rom. xv. 27. *Spiritual understanding*, Col. i. 9, is understanding in *spiritual things* bestowed by the *Holy Spirit*. *Spiritual songs*, Eph. v. 19. Col. iii. 16, are songs relative to *spiritual things*, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.

III. The law is said to be *spiritual*, Rom. vii. 14, as requiring not merely outward but inward *spiritual* obedience. Comp. Rom. ii. 29. Christians are built up a *spiritual House or Temple*, as opposed to the *material* one which was made with hands, and are in another view a holy Priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5, where see *Doddridge's Paraphrase*.

IV. *Typical, emblematic, symbolical of spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. Πνευμα XI. and Πνευματικός II.

V. It is applied to the *glorified and spiritualized* bodies of the Blessed after the resurrection. 1 Cor. xv. 44.

VI. Τα πνευματικά της πονηρίας, Eph. vi. 12, mean the *wicked spirits*. So *Theophylact* and *Æcumenius* explain the expression by *demons or devils*. Comp. Πνευμα IV. and Luke vii. 21. viii. 2, and see *Wolffius* on Eph. and *Suicer Thesaur.* in Πνευματικός II. 1.

Πνευματικώς, Adv. from πνευματικός.

I. *Spiritually, by the assistance of the Holy Spirit*. occ. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically*. occ. Rev. xi. 8. Comp. Rev. xvii. 5, 7.

ΠΝΕΩ, 1 fut. πνευσω, from the Heb. נָפַח to blow, breathe, for which *Symmachus* and *Theodotion* use it, Gen. ii. 7, as the LXX do the compound διαπνεω, Cant. ii. 17. iv. 6, 16.

To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8.

Πνίω, q. πνουν, α[ω], to break, interrupt the breath, or from Heb. נָפַח to breathe, and יָעַץ to labour, or יָכַח to afflict.

I. To choak, suffocate, as by drowning. occ. Mark v. 13. Comp. *Josephus*, De Bel. lib. iv. cap. 7, § 5.

II. To take another by the throat, so as almost to strangle him, or rather to twist another's neck behind him, as *Wetstein* on Mat. shews merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28.

Πνικτός, η, ον, from πεπνικται 3 pers. perf. pass. of πνίω to suffocate, strangle.

Suffocated, strangled. occ. Acts xv. 20, 29. xxi. 25.

Πνόν, ης, ή, from πεπνοα perf. mid. of πνίω to breathe, blow.

I. A wind, a blast of wind. occ. Acts ii. 2. So in *Homer*, Il. v. lin. 697, we have ΠΝΟΙΗ (for ΠΝΟΗ) Βορέας, the breath, or blast of Boreas, the north-wind.

II. Breath, or rather the air considered as proper for breathing. occ. Acts xvii. 25.

Ποδῆρης, εος, υς, ό, ή, from πῦς, ποδος, the foot, and αἶω to fit.

Reaching down to the feet (thus it is used as an adjective by the profane writers, see *Wetstein* in Rev.), and εἶθης being understood, A garment or robe reaching down to the feet. occ. Rev. i. 13, where Christ in Glory (comp. Exod. xxviii. 2.) is represented as clothed with such a garment, like the Jewish High Priest, whose outer robe, or, as it is sometimes called, the robe of the Ephod, is described by the same term ποδῆρης in the LXX of Exod. xxviii. 4, answering to Heb. חֵטֶם the outer garment or robe. Comp. Heb. and Eng. Lexicon in חֵטֶם XII.

Ποδος, ποδι, ποδα, &c. Gen. Dat. Accus. &c. of πῦς, which see.

Ποθεν, Adv. either from πῦς where? with the syllabic adjectionθεν denoting from a place, or from πῦς where? and ὅθεν from whence.

1. Per-

1. Properly of place, interrogative, *Whence?* Mat. xv. 33. Comp. Mat. xxi. 25.

On Mark viii. 4, *Kypke* observes that the Greek writers likewise elegantly apply ποθεν and other adverbs of place to food.

2. The phrases ποθεν εστι, *Whence he is*; and ποθεν ει συ; *Whence art thou?* signify in the hellenistical Greek, *Who is his father*, or *Who is thy father?* John vii. 27, 28. xix. 9. comp. ver. 7, and see 2 Sam. i. 13. 1 Sam. xxx. 13, in LXX and Bp Chandler's Defence of Christianity, p. 333, 4. 1st edit. who very justly observes, that John vii. 28, should be read interrogatively: *Then Jesus cried—Do you indeed know me, and whence I am?* See also Doddridge and Campbell on the Text.

3. *Whence? from what cause? by what means?* Mat. xiii. 27, 54. Jam. iv. 1.

4. *How? how comes it to pass that?* Luke i. 43. Mark xii. 37, where see *Kypke*.

ποιω, ω, from ποιος qualis, *of what sort or quality? or of a certain sort endued with a certain quality.*

I. *To make, to endue a person or thing with a certain quality or qualities, q. d. to qualify.* See Mat. iii. 3. iv. 19, (comp. Mark i. 17.) Mat. v. 36. xxiii. 15. Luke xv. 19. John v. 11, 15.

II. *To make, appoint, constitute.* Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2, where see *Wetstein*, and comp. 1 Sam. xii. 6, in LXX; and on Mark iii. 14. see *Elsner* for similar applications of ποιω in the Greek writers.

III. *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26.

IV. *To make, as implying creation.* Acts iv. 24. xiv. 15. xvii. 24. So in the LXX it frequently answers to the Heb. ברא to create, as Gen. i. 1, 27, & al.

V. *To make, prepare.* Mat. xxii. 2. Mark vi. 21. Luke v. 29, & al.

VI. *To make, acquire, gain.* Mat. xxv. 16. Luke xix. 18. *Plato* and *Aristotle* use the V. in the same sense. See *Wetstein* on Mat. So we say, *to make money*, *a fortune*, &c. and the Latins, *facere pecuniam*,—*rem*.

VII. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. Heb. xi. 28. Thus not only the LXX use ποιουν πασχα, *to celebrate the passover*, for the Heb. עשה

חשב, Exod. xii. 48. Numb. ix. 6, 14. Deut. xvi. 1, 2, & al. but *Xenophon* likewise, as cited by *Raphelius* and *Wetstein* on Mat. xxvi. 18, has ποιεин τα ολυμπια, *to celebrate the Olympics*." So *Kypke* quotes from *Plutarch* Quæst. Rom. p. 267, Τον Τερμινον ω τα Τερμιναλια ποιοϋσι θιον νομιζοντες, *Reckoning Terminus, to whose honour they celebrate the Terminalia, for a god*." See also *Blackwall's Sacred Classics*, vol. i. p. 32, 33.

VIII. *To bring forth, bear, produce*, as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression καρπον ποιουν, though applied by the LXX for the Heb. עשה פרי, Gen. i. 11, 12. 2 K. xix. 30, yet it is not a mere hebraical or hellenistical phrase; for it is repeatedly used by *Aristotle*, cited by *Wetstein* on Mat. iii. 8.

IX. *To produce, send forth*, as a fountain does water, Jam. iii. 12. I know not of any classical writer who applies the V. in this manner. However in *Theophrastus*, Eth. Char. cap. 3, and in *Aristophanes*, Vesp. lin. 31, Ζευς, i. e. the heavens, or air, are said ποιουν υδωρ to produce water, i. e. to rain.

X. *To make, i. e. to treat or esteem as.* 1 John i. 10. v. 10. Comp. Mat. xii. 33, where see *Kypke*.

XI. ποιουν εαυτον, or αυτον, *To make himself*, i. e. pretend or claim to be, seipsum venditare. John v. 18. viii. 53. x. 33. xix. 7, 12.

XII. With words of time, *To spend, pass.* Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. Jam. iv. 13. Comp. Acts xviii. 21. *Raphelius* on Acts xv. 33, shews that γερον ποιουν is a pure Greek phrase; where see also *Wolffius*, *Wetstein*, and *Kypke*.

XIII. *To make, cause.* Mat. v. 32. Col. iv. 16.

XIV. *To do, perform*, in whatever manner, transitively or intransitively. See Mat. i. 24. v. 46, 47. vi. 1, 2. vii. 21, 22, 24, 26. John iv. 34, & al. freq. On John xiii. 27, see *Alberti*, *Wolffius*, and *Wetstein* for similar expressions of such seeming concession in the Greek and Latin writers. On Rev. xiii. 5, observe that πολυμερ is wanting in the *Alexandrian*, in another ancient and three later MSS, in the Syriac and Vulg. versions, and in several of the best editions, and is accordingly marked by *Wetstein* as spurious, and re-

jected from the text by *Griesbach*; and indeed πολέμους seems to be an addition by some copyist who did not understand what was meant by ποιῆσαι alone, and that it signified absolutely *to practise, to perform exploits*, as the Heb. *תעש*, and its Greek translation ποιεῖν is used Dan. viii. 12, 24. xi. 28, 32, & al. See *Vitranga* on Rev. xiii. 5, and *Bp. Newton* on Proph. vol. 3. p. 228, 8vo.

With a dative of the person, *To do to, act by, treat*, agere cum. Mat. vii. 12. xxi. 36, 40. xxv. 40, 45. Luke vi. 11. xviii. 41, where observe that we have the very same place in *Anacreon*, ode xii. lin. 1,

ΤΙ ΣΟΙ ΘΕΛΕΙΣ ΠΟΙΗΣΩ;

With two accusatives, one of the person, the other of the thing. Mat. xxvii. 22, Τι ἐν ποιῶσιν τὸν Ἰησοῦν; What then shall I do to Jesus? So *Scapula* cites from *Xenophon*, Ποιῶ σε κακὸν ἢ ἀγαθόν, I do (to) you harm or good. See *Vigerus* De Idiotism. cap. v. § 10. reg. 1.

XV. *To practise*. John viii. 34. 1 John iii. 7, 8, 9. Comp. John iii. 21.

XVI. Intransitively, *To work, labour*. occ. Mat. xx. 12. The verb is used in the same sense by the LXX. Ruth ii. 19. 2 K. xii. 11, for the Heb. *תעש*; and Isa. xliii. 13, for the Heb. *לעש* to work.

XVII. Ὅδον ποιεῖν, Iter facere, *To go a journey*, or simply *to go*. occ. Mark ii. 23, where *Wetstein* cites *Herodotus*, lib. vii. cap. 42, using this phrase for the going or march of an army; and *Kypke* produces the same expression from *Xenophon*, *Dionysius Halicarn.* *Josephus*, and *Dio Cassius*. It is not, therefore, to be reckoned a *Latinism*.

XVIII. Ποιεῖν φόνον, *To commit murder*. Mark xv. 7. So *Polybius*, cited by *Raphelius*, ΠΟΙΕΙΝ αἷμα καὶ ΦΟΝΟΥΣ, *To commit slaughter and murders*.

XIX. Καλῶς ποιεῖν, construed with an accusative, *To do good to*. Mat. v. 44. This is a phrase common in the best Greek writers. Very many MSS however (five of which ancient) and some printed editions read in this text τοῖς μισοῦσιν in the dat. and this reading is embraced by *Wetstein* and *Griesbach*.—With a dative, according to the Latin or Syriac idiom, Luke vi. 27. See *Campbell's* Pref. to

Luke, p. 183. But the purest Greek writers also use ποιεῖν with a dative in the same sense. See *Zeunius's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 16.—With a participle following, it denotes that the action expressed by such participle is *right* or *proper*. Acts x. 33. The best Greek authors frequently use the same phrase. See *Wolffius* and *Wetstein* on Acts, and *Vigerus* De Idiotism. cap. v. § 10. reg. 2.

XX. Εξῶ ποιεῖν, *To put out or aside*. Acts v. 34, where see *Elsner*, and *Hoogveen's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 6.

XXI. Πορεῖαν ποιεῖσθαι, *To make, or take, a journey, to journey, travel*. Luke xiii. 22. So *Raphelius* cites from the *Life of Homer*, ascribed to *Herodotus*, Δια Λαρισσης τὴν ΠΟΡΕΙΑΝ ΠΟΙΗΣΑΜΕΝΟΣ, *Taking his journey through Larissa*; and from *Xenophon*, *Cyropæd.* lib. vi. Καὶ ἑαυτοὺς τὴν ΠΟΡΕΙΑΝ ΠΟΙΕΙΝ, *To take their journey, or to travel, by themselves*. See also *Wetstein*. *Josephus* uses the phrase with ἐπὶ following, as St. Luke with εἰς, Τίτος δὲ τὴν προκειμένην ΠΟΙΟΥΜΕΝΟΣ ΠΟΡΕΙΑΝ ἐπ' Αἰγύπτου, *Titus taking the journey, which he proposed, to Egypt*. De Bel. lib. vii. cap. 5, § 3. Comp. cap. 2. § 1.

XXII. Αναβολὴν ποιεῖσθαι, *To make delay*. Acts xxv. 17.

XXIII. Πασαν σπουδὴν ποιεῖσθαι, *To use the utmost diligence, or earnestness*. occ. Jude ver. 3. This phrase is used in the same sense by the best Greek writers as may be seen in *Wetstein* and *Kypke* on Jude, and in *Wetstein* on 2 Cor. viii. 7. Comp. under Πας VII.

XXIV. Ποιεῖν πόλεμον μέλα, *To wage, or, as we say, make, war with*. Rev. xi. 7. xii. 17. xiii. 7. So *Thucydides*, cited by *Wetstein*, ΠΟΔΕΜΟΝ ΜΕΤ' αὐτῶν ΠΟΙΕΙΣΘΑΙ.

XXV. Ποιεῖν ἐλεος μετὰ τινος, *To shew mercy, compassion, or kindness to any one*. occ. Luke i. 72. x. 37. Jam. ii. 13. This seems a *hellenistical* expression. It is used by the LXX, Gen. xxiv. 12. Jud. i. 25. viii. 35. Ruth i. 8, & al. for the correspondent Heb. phrase—וַיַּעַן עֲמֹנִי.

XXVI. Ποιεῖν κρατος, Luke i. 51. See under Κρατος.

Ποιημα, ατος, το, from ποιημαι perf. pass. of ποιω to make.

Somewhat made, a work, workmanship. occ. Rom. i. 20. Eph. ii. 10. Comp. Eccles. viii. 17, in LXX.

Hence the Latin *poema* and Eng. *poem*; in which sense the Greek ποιημα also is generally applied in the profane writers.

Ποιησις, ιος, Att. εως, η, from ποιω to act, do.

An acting, deed, performance. occ. Jam. i. 25. Hence the Latin *poesis* and Eng. *poesy*: so the Greek ποιησις is often used for the making of poems.

Ποιητης, υ, ο, from ποιω to do, make.

I. A doer, a performer. occ. Rom. ii. 13. Jam. i. 22, 23, 25. iv. 11.

II. A poet, a maker of poems. occ. Acts xvii. 28.

ΠΟΙΚΙΛΟΣ, η, ον. It may be derived from the Heb. פֶּזֶז denoting a species of colour (whence Latin and Eng. *fucus*), and כל all, q. d. of all colours.

I. Various, of various colours. Thus it is used not only in the LXX for the Heb. נֶקֶד spotted, Gen. xxx. 40. & al. פִּסִּים pieces, stripes, Gen. xxxvii. 3. & al. רִקְמָה embroidered, 1 Chron. xxix. 2, & al. but also in the profane writers. See *Scapula*.

II. Various, different, manifold. Mat. iv. 24. Heb. ii. 4. xiii. 9. Jam. i. 2. 1 Pet. iv. 10, & al.

Ποιμαινω. The learned *Damm*, in his *Lexicon*, deduces it from πῶν a flock, (used by *Homer*, Il. iii. lin. 198. Il. xi. lin. 695. Il. xv. lin. 323, & al.) and μαω to care, mind, curo, studeo; and πῶν may be deduced from παω to eat, which from Heb. פֶּה the mouth; for μαω see under *Μαινομαι*.

I. To feed or tend a flock, as a shepherd. occ. Luke xvii. 7. 1 Cor. ix. 7.

II. To feed or tend, in a spiritual sense. occ. John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. vii. 17. So Mat. ii. 6, it is spoken of Christ's spiritual government and care of his people. The correspondent Heb. word to ποιμανει in Mat. is לָשֹׂא ruling. Thus *Homer* frequently styles kings or rulers ΠΟΙΜΕΝΕΣ ΛΑΩΝ, *Shepherds of the people*; and *Xenophon* observes, *Cyropæd.* lib. viii. p. 450, edit. *Hutchinson*, 8vo. Ὅτι παραπλησια εἶτα εἰς νομεως αἰαθε και βασιλεως αἰαθε, That

the offices of a good shepherd and of a good king are very much alike." See *Hutchinson's* Note there, *Camerarius* in *Pole Synops.* and *Raphelius*, *Wetstein* and *Kypke* on Mat. ii. 6, and comp. Ps. lxxviii. 70—72. But St Jude, ver. 12, speaks of certain, ἐαυτες ποιμαινοντες, who fed themselves, i. e. delicately and luxuriously, taking care of their own bellies (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10, where the wicked shepherds of Israel are described as feeding themselves, ἐδοσκησαν—ἐαυτες, LXX, whilst they neglected the flock.

III. To rule, govern, restrain. occ. Rev. ii. 27. xii. 5. xix. 15. Comp. Ps. ii. 9, where the LXX render the Heb. יְרַעֵם, by ποιμανεις αυτες, thou shalt feed or tend them.

Ποιμην, εως, ο, from ποιμαινω, which see.

I. A shepherd, "one who tends sheep in the pasture." *Johnson*. Luke ii. 8, 15, 18, 20.

II. It is applied spiritually to Christ. Mat. xxvi. 31. John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and to the spiritual pastors of his flock. occ. Eph. iv. 11.

Ποιμνη, ης, η, from ποιμην.

I. A flock of sheep. occ. Luke ii. 8. 1 Cor. ix. 7.

II. A spiritual flock of men. occ. Mat. xxvi. 31. John x. 16.

Ποιμνιον, υ, το. A diminutive of ποιμνη.

A flock, properly a little flock. In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32, *Wetstein* shews that the purest Greek writers likewise join the adjective σμικρος or μικρος with a diminutive noun.

Ποιος, α, ον, from ποη which way? where? how? (which from Heb. הֵיכָן where? dropping the * interrogative ה) and οιος such as, of which sort, qualis.

What, which, of what sort, whether with an interrogation, Mat. xix. 18. xxi. 23. xxii. 36. Acts vii. 49; or without, Mat. xxiv. 42, 43. Luke xii. 39. John xii. 33. xxi. 19.

Πολεμω, ω, from πολεμος.

I. To war, wage, or make war. Jam. iv. 2. Rev. ii. 16.

* See Note (s) in the *Jena* edition of *Naldius's* particles on πειν.

II. *To fight, engage.* Rev. xii. 7. So *Diodorus Siculus*, Καρχηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ και ἡττηθέντων, *The Carthaginians engaging and being beaten.*" See *Raphelius*, and comp. Πόλεμος II.

Πόλεμος, &, ὁ, either from πολὺς *much*, or *many*, and ὀλέω *to destroy*, q. πολολέμος, or, according to *Damm*, Lexic. from παλάμη *the hand*, which from παλλω *to shake, move*, and this from Heb. γ'ן *to shake*.

I. *A war.* Mat. xxiv. 6. Mark xiii. 7. Ποιεῖν πόλεμον, see under Ποιῶ XXIV.

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. It is used in the same sense by *Arrian* and *Diodorus Siculus*. See *Raphelius* on 1 Cor. xiv. 8. Rev. xii. 7, and *Wetstein* on Luke xiv. 31.

Πολις, ιος, Att. εως, ἡ, from πολὺς *many*, as containing or consisting of *many* inhabitants.

I. *A city, or town, urbs.* Mat. ii. 23. iv. 5, (where see *Wetstein*.) v. 14. xi. 20, & al. freq.

II. *The inhabitants of a city or town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40.

III. Spiritually, it denotes *Heaven*, Heb. xi. 10, 16. xiii. 14.

IV. *The City of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi.

Πολιταρχης, &, ὁ, q. d. ὁ τῶν πολιτῶν ἀρχὴ or ἀρχὼν *the head or ruler of the citizens. A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

Πολιτεία, ας, ἡ, from πολιτεύω.

I. *A political society, state, or commonwealth, civitas.* occ. Eph. ii. 12, where, however, the following sense is also applied.

II. *Citizenship, the rights of a citizen, freedom of a city or state, jus civitatis.* occ. Acts xxii. 28. *Josephus*, Ant. lib. xii. cap. 3, § 1, cited by *Wetstein* on Eph. ii. 12, several times uses the word in this sense. See also *Wetstein* on Acts

Πολιτευμα, ατος, το, from πεπολιτευμαι perf. pass. of πολιτεύω.

A state, community, or political society (as it were) to which one belongs. occ. Phil. iii. 20. See *Raphelius* and *Wolffius* on the placé, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26.

Πολιτεύω, from πολιτης.

I. *To manage or govern a city or state.*

II. *To live in a state or society according to its laws and customs, to converse.* In this view it is applied in the passive voice. Acts xxiii. 1. Phil. i. 27, the only passages of the N. T. where it occurs. So 2 Mac. vi. 1, Τοῖς τε Θεοῖς νόμοις μὴ ΠΟΛΙΤΕΥΕΣΘΑΙ, *Not to live after the laws of God.* Eng. Translat. And *Josephus* in like manner says of himself, in his *Life*, § 2, Ἡξάμην τε ΠΟΛΙΤΕΥΕΣΘΑΙ τῇ Φαρισαίων αἵρεσι, κατακολουθῶν, *I began to live in conformity to the sect of the Pharisees;*" and § 49, Πυθισθε—εἰ μετὰ πάσης σεμνοτήτος και πάσης δὲ ἀρετῆς ἐνθάδε ΠΕΠΟΛΙΤΕΥΜΑΙ, *Enquire whether I have not (annon, Hudson) lived or conversed here with the greatest gravity and even virtue."*

Πολιτης, &, ὁ, from πολις *a city*.

I. *A citizen, properly so called, one who has the right of citizenship, a freeman.* occ. Acts xxi. 39.

II. *A citizen, an inhabitant of a city or town.* occ. Luke xv. 15. xix. 14.

Πολλακις, An Adv. from πολὺς (neut. plur. πολλα) *many*, and κίς a numeral termination (which see) denoting *times*.

Many times, often, frequently, multoties, sæpe. Mat. xvii. 15. Mark v. 4, & al. freq.

Πολλαπλασιῶν, ονος, ὁ, ἡ, και το—ον, from πολὺς *many*, and πλασιον *fold*, which see under Ἐκατοῖναπλασιῶν.

Many fold, manifold more, multiplex. occ. Luke xviii. 30

Πολλος, &c. See under Πολύς.

Πολυλογία, ας, ἡ, from πολὺς *much*, and λόγος *speech*.

Much speaking. occ. Mat. vi. 7; where *Wetstein* cites *Aristotle*, *Galen*, and *Plutarch* using this word.

Πολυμερως, Adv. from πολυμερης, εος, &, ὁ, ἡ, consisting of *many parts*, which from πολὺς *many*, and μερως *a part*.

By or in many parts or parcels. occ. Heb. i. 1. *Wetstein* cites *Josephus* applying the word in the same sense, Ant. lib. viii. cap. 3, § 9, to the various parts of Solomon's magnificent temple. See also *Kypke*.

Πολυποικίλος, &, ὁ, ἡ, from πολὺς *much*, and ποικίλος *various*.

Manifold, multifarious, greatly diversified, abounding in variety. occ. Eph. iii. 10.

ΠΟΛΥΣ,

ΠΟΛΥΣ, πολλή, πολυ, gen. πολλῶν, &c. perhaps from the Heb. מִלֵּן *to fill*, and as a N. *full*; π being substituted for its sister labial ρ, and the Greek termination —υς added. Comp. under Πλαω.

I. Of a *discrete* quantity, *Many*. Luke iv. 25, 27, & al. freq. On Acts i. 5, Kypke observes, that in the words, οὐ μετὰ πολλὰς τὰντας ἡμέρας, there is a remarkable change of construction; for they are put instead of & πολὺ μετὰ τὰντας ἡμέρας *not much after these days*, or for & πολλὰς ἡμέρας μετὰ τὰντα, *not many days after these things*: Yet he produces two instances of a similar phraseology from Josephus.

II. Great in number, *numerous*. Mat. xiv. 14. xv. 30. xix. 2. Acts xviii. 10.

III. Ὁι πολλοί, *The many*, i. e. *the multitude*, or *whole bulk of mankind*. Rom. v. 15, 19, in which texts οἱ πολλοί are plainly equivalent to πάντας ἀνθρώπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17.

IV. *Much, great*. See Mat. ii. 18. v. 12. ix. 37. Acts xxi. 40. xxii. 28. xxiii. 10. xxiv. 3, 7. xxv. 23, & al. Πολυ, neut. used adverbially. *Much, greatly*. Mark xii. 27. Luke vii. 47. Acts xviii. 27. So Πολλα, plur. *Much, very much*. Mark iii. 12. v. 23, 38. See Raphelius and Wetstein on Mark iii. 12, who shew that the best Greek writers apply πολλα in the same manner. Also, *Often, many times*. Mat. ix. 14. Rom. xv. 22. Thus likewise used by Herodotus and Aristophanes. See Raphelius on Mat. and Wetstein on Rom. Πολλῶ By much, much, joined with comparatives. Mat. vi. 30. Luke xviii. 39. John iv. 41, & al. Ἐπὶ πολυ, *For a great while*. Acts xxviii. 6. It is used four times in this sense in Epictetus's Enchirid. cap. 63.

Πολυσπλαγχνος, & ὁ, ἡ, from πολυς *much*, and σπλαγχνον *a bowel*, which see.

Abounding in bowels of mercy, of tender mercy or pity, very merciful or compassionate. occ. Jam. v. 11.

Πολυτίλης, εὖς, & ὁ, ἡ, καὶ το—εἰς, from πολυς *much*, great, and τίλος *expense, cost*.

Costly, of great value. occ. Mark xiv. 3. 1 Tim. ii. 9. 1 Pet. iii. 4.

Πολυτιμος, & ὁ, ἡ, from πολυς *much*, great, and τιμή *price*.

Of great price, very precious or valuable. occ. Mat. xiii. 46. John xii. 3.

Πολυτροπως, Adv. from πολυτροπος *various*, which from πολυς *many*, and τροπος *a manner*.

In various manners. occ. Heb. i. 1, where see Macknight.

Πομα, ατος, το, from πιπομαι perf. pass. of the obsolete V. ποω *to drink*.

Somewhat that is drunk, drink. occ. 1 Cor. x. 4. Heb. ix. 10.

Πονηρια, ας, ἡ, from πονηρος.

Wickedness, malignity, mischief. See Mat. xxii. 18. Rom. i. 29. 1 Cor. v. 8.

Πονηρος, α, ον, from πονος *labour, sorrow*.

I. *Evil, bad*, in a natural sense. Mat. vii. 17, 18.

II. *Evil*, in a moral or spiritual sense, *malicious, malignant, mischievous*. Mat. v. 11, 39. xii. 35. Luke iii. 19. vii. 21, & al. freq. On Mat. v. 37, 39. xxv. 26, see Campbell's Notes. Ὁ Πονηρος, used as a substantive, *The wicked one*, i. e. *The Devil or Satan*. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) Mat. xiii. 38. 1 John v. 19, where see Macknight.

III. Πονηρος οφθαλμος. See under Οφθαλμος III.

Πονηροτερος, α, ον. Comparative of πονηρος.

More wicked, or malignant. occ. Mat. xii. 45. Luke xi. 26.

Πονος, & ὁ, from πιποναι perf. mid. of πινωμαι *to labour*, which see under Πινω.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9, and perhaps in Rev. xxi. 4.

II. *Pain, misery*. occ. Rev. xvi. 10, 11. xxi. 4. Thus it is not only frequently used by the LXX, but sometimes also by the profane writers. See Scapula's Lexicon.

Πορευα, ας, ἡ, from πορευω *to cause to pass*, which from πιπορα perf. mid. of πιρω *to pass*.

I. *A way, journey*. occ. Luke xiii. 22. Comp. under Ποιω XXI.

II. *A way, course, or manner of life*. occ. Jam. i. 11. Comp. Ὁδοις ver. 8.

Πορευω, from πιπορα perf. mid. of πιρω *to pass, pass over*.

I. *To cause to go or pass, to carry, convey*. It occurs not, however, in the active form in the N. T.

II. Πορευ-

II. Πορεύομαι, Depon. It denotes *local* motion from place to place. *To go*. Mat. viii. 9. xvii. 27. xviii. 12, & al. freq.—In 1 Pet. iii. 19, πορεύεις is used pleonastically, as ελθων Eph. ii. 17. See *Elsner* and *Macknight*.

III. *To go away, depart*. Mat. ii. 8, 9. xi. 7. xix. 15. xxv. 41. Luke viii. 14, Πορευόμενοι *Going away*, i. e. from hearing the word to their usual occupations. Comp. Mat. x. 7, and see *Elsner* and *Wolffius* on Luke.

IV. *To go, journey, travel*, and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53. (where comp. 2 Sam. xvii. 11, in LXX.)—or in a chariot, Acts viii. 36, 39, (on which last verse *Raphelius* shews that *Xenophon* uses the same phrase ΠΟΡΕΥΕΣΘΑΙ ΤΗΝ ὉΔΟΝ, and particularly applies πορεύεσθαι to a chariot; Ετυ[χανε] ΕΦ' ἈΜΑΞΗΣ ΠΟΡΕΥΟΜΕΝΟΣ, *He was travelling in a chariot*." De Exped. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38, and ch. xxi. 1.

V. *To go, or proceed in a particular way or course of life*; so it imports the *manners, actions, conversation*. See Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. iii. 3. Jude ver. 11, 16, 18. In the LXX it often answers to the Heb. הָלַךְ *to walk, go*, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1, & al. Not that this is a mere *hellenistical* use of πορεύομαι, for *Wolffius* on 1 Pet. iv. 3, shews that *Plato* has several times applied it in like manner.

VI. *To go away by death, to depart*. Luke xxii. 22. Acts i. 25. The profane writers likewise use the V. in this sense. See *Wolffius* on Luke. Comp. 1 Pet. iii. 19, and John xiv. 2, 3, 12, 28. xvi. 7, 8. But in these last passages of St John it also includes our Lord's *Ascension* into Heaven, and Session at God's right hand. Comp. Acts i. 10, 11, 1 Pet. iii. 22, and Ὑπᾶνω II.

Πορθεῖω, ω, from πεπορθεῖω perf. mid. of πορθεῖω *to waste, lay waste*, which from the Heb. פָּרַד *to divide, dispart*.

To lay waste, destroy, desolate, make havoc of. occ. Acts ix. 21. Gal. i. 13, 23. See *Blackwall's Sacred Classics*, vol. i. p. 234. On Acts *Kypke* shews that *Philo*, in like manner, several times

applies πορθεῖω to the *wasting, ruining, harassing, destroying, of men*. See more in *Kypke*.

Πορισμός, υς, ό, from πιπορισμαί perf. pass. of πορίζω *to get, gain, acquire*, which from πορος *gain*, which see under Ευπαρεῖω.

Gain. occ. 1 Tim. vi. 5, 6.

Πορνεία, ας, ή, from πορνεύω.

I. It denotes in general *Whoredom*, i. e. any commerce of the sexes out of lawful marriage. See 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. Comp. Acts xxi. 25. Acts xv. 20, where see *Wolffius*, and Bp. *Pearce*, and *Marsh's* Note 19, in vol. i. p. 450, of his Translation of *Michaelis's* Introduct. to the N. T.

II. *Simple fornication* between two unmarried persons, as distinguished both from μοιχεία *adultery*, and ασελγεία *lasciviousness* of other kinds, Mark vii. 21.—as distinguished from both these, and also from ακαθαρσία *uncleanness*, Gal. v. 19.

III. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. Ecclus. xxiii. 23.

IV. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1, where see *Macknight*, and Comp. 2 Cor. vii. 12.

V. It may include *All kind of lewdness*, Rom. i. 29, according to *Theophylact* on this place: Πᾶσαν ἀπλως τὴν ἀκαθαρσίαν τῶ τῆς πορνείας ὀνοματὶ περιλαβόν, *The Apostle comprehends absolutely all kind of uncleanness under the name of πορνεία*." Comp. 1 Cor. vi. 13, 18, (where see *Kypke*.) vii. 2. 1 Thess. iv. 3, and following verses.

VI. It denotes *The communication of Christians in idolatrous worship*, which was a violation of the marriage between God or Christ and his Church, and was often accompanied with *bodily prostitution*. (See Πορνεύω II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2, In this last sense it is generally used in the LXX for the Heb. זָנָה, though sometimes for *bodily fornication* or *whoredom*, as Gen. xxxviii. 24. Hos. i. 2.

Πορνεύω, from πορνή.

I. *To commit whoredom, to whore*. occ. 1 Cor. vi. 18. x. 8. Rev. ii. 14, 20.

II. *To commit spiritual whoredom against God or Christ by communication in idolatrous*

trous worship, which was frequently accompanied, as 1 Cor. x. 8, (comp. Num. xxv. 1, 2.) Rev. ii. 14, 20, with *bodily whoredom*. occ. Rev. xvii. 2. xviii. 3, 9.

Πορνη, ης, η, from πεπορνη perf. mid. of περινημι or περιναω to sell, which from περιναω to pass through, carry over, particularly as merchants, and thence to sell. See under Πιπρασκω.

I. A whore, a woman who prostitutes her body for gain. So the Latin *meretrix a whore is from mereor to earn, get money; and our Eng. whore, from the German huren, Dutch hoeren, to hire, which Eng. V. likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. Jam. ii. 25.

II. A Christian Church corrupted by idolatry. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. Πορνεία VI. and Πορνείων II.

Πορνος, ος, ο, from the same as πορνη, which see.

I. One who prostitutes himself for gain, a male prostitute, a pathic, a catamite. Thus Socrates in Xenophon's Memor. lib. i. cap. 6, § 13. Την—ωραν εαν μεν τις αρξυριε—πωλη τω βελομενω, ΠΟΡΝΟΝ αυτον υποκαλεσιν. If one sells his beauty for money to any man who pleases to purchase it, they call this person πορνος." In this sense it seems to be used 1 Cor. vi. 9, where μαλακοι are also mentioned; the distinction between whom and πορνοι seems to consist in this, that the πορνοι prostitute themselves for gain, but the μαλακοι gratis. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9, and Heb. and Eng. Lexicon in ψτρ V.

II. An impure, or unclean person, of whatever kind. occ. 1 Cor. v. 9, 10, 11. (comp. ver. 1, and 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.

This word occurs not in the LXX, but in Eccles. xxiii. 16, 17, or 21, 22.

Πορρω, Adv. from ποω before.

Far, far off, at a distance. occ. Mat. xv. 8. Mark vii. 6, Luke xiv. 32.

* Thus Ovid, Amor. lib. i. eleg. 10.

Stat meretrix certo cuius mercabilis ære,
Et miseras jussu corpore quærit opes.

There the poor whore for hire sells herself,
And by her body earns some wretched pelf.

Πορρωθεν, from πορρω far, and the syllabic adjectionθεν denoting from or at a place. From far, far off, at a distance. occ. Luke xvii. 12. Heb. xi. 13.

Πορρωτερα, Adv. comparative of πορρω.

Farther, further. occ. Luke xxiv. 28.

ΠΟΡΦΥΡΑ, ας, η.

I. A kind of Shell-fish, remarkable for yielding that purple colour which was so highly esteemed by the ancients. Martinius, Lexic. Philol. in Purpura, deduces the Greek name "from the Chald. פרפר to break, because the fishes were † broken in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can break through other shells." But if I embraced this etymology I should rather say, from the † broken, rugged form of its own shell. Πορφυρα may, however, perhaps be better derived from a reduplication of the Heb. פאר to adorn, beautify. The reader may find a particular and curious account of the purple colour, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95, &c. edit. Edinburgh.

II. In the N. T. A purple garment or cloth. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lexicon.

Πορφυρεος, ος; η, η; εον, εν, from πορφυραι. Of a purple colour, purple. occ. John xix. 2, 5. Rev. xviii. 16.

Πορφυροπωλις, ιος, att. εως, η, from πορφυρα purple, and πωλειω to sell.

A seller of purple. occ. Acts xvi. 14.

Ποσακις, An interrogative adv. from ποσος how many? and κισ a numeral termination denoting times, which see.

How many times? how often? occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34.

Ποσις, ιος, att. εως, η, from the obsolete ποω to drink.

Drink. occ. John vi. 55, Rom. xiv. 17. Col. ii. 16.

† "Et majoribus quidem purpuris detractâ concha [succum] auferunt, minores trapetis frangunt, ita demum rorem eum excipientes Tyrii. The Tyrians procure this liquor by taking off the shell of the larger purpuræ, and by breaking the smaller in olive-presses." Pliny, Nat. Hist. lib. ix. cap. 36.

‡ See Nature Displayed, Eng. edit. 12mo. vol. iii. p. 152, and the plate.

Ποσος,

Ποσος, η, ον, from πη *how*? (which see under Ποιος) and οσος *as much as*.

I. *How great*? Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Ποσῳ, dative, used adverbially with comparatives, *By how much*? *How much*? Mat. vii. 11. x. 25. Heb. x. 29, & al. freq.

II. Ποσοι, αι, α, plur. *How many*? Mat. xv. 34. xvi. 9, 10. xxvii. 13, & al.

Ποταμος, υ, ο, ς, ποτασμος, from ποταζω *to flow*, which may be either from ποτος *drink*, or from Heb. יָצַף *to overflow*. This derivation seems preferable to that from ποτιμος *drinkable*, especially because Homer applies ποταμος to the ocean, Il. xiv. lin. 245. Il. xviii. lin. 606. & al. See Scapula.

I, *A river*. Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2.

II. *A flood, a torrent*. Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15.

Ποταμοφορητος, υ, ο, η, from ποταμος *a river, torrent*, and φορητος *carried*.

Carried away and drowned by a river, or torrent. occ. Rev. xii. 15, where see Vitringa and Wolfius.

Ποταπος, η, ον, from ποιος *what*? or πῃ *where*? and δαπειδον *a soil*, δ being softened into τ, as usual.

I. *Of what soil or country*? Thus sometimes used in the best Greek writers, as, for instance, by Theophrastus, Eth. Char. cap. 13, towards the end, where see the learned Duport's remark.

II. *What manner of? of what sort? qualis?* occ. Luke i. 29. vii. 39. 2 Pet. iii. 11.

III. Denoting admiration, *What kind of? how great? qualis, quantusque?* occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.

Ποτε, An Adv. from πῃ *where*? or πη *how*? and οτε *when*?

1. *When*, whether interrogative, Mat. xxiv. 3. John vi. 25; or not, Mark xiii. 33, 35.

Ἔως ποτε, *Till when? i. e. How long?* Mat. xvii. 17, & al.

2. Indefinite, *At some time or other, once, ever*. See Luke xxii. 32. John ix. 13. Rom. vii. 9. 1 Cor. ix. 7. Gal. i. 13, 23.

3. Μη ποτε, *Not ever, never*. Heb. ix. 17, where Kypke cites Dio Cass. Euripides, and Homer using μηποτε in this sense.

Ποτερος, α, ον, from ποιος *which?* and ετερος *another*.

Whether, of two. It occurs only in the

neut. ποτερον, which is used adverbially, *whether*. John vii. 17.

Ποτηριον, υ, το, from πιποται 3 pers. perf. pass. of the obsolete πω *to drink*.

I. *A cup to drink out of, a drinking-cup*. Mat. xxiii. 25, 26. Mark vii. 4, 8.

II. *The liquor contained in a drinking-cup*. Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25, 26, 27.

III. From the * ancient custom of the master of the feasts appointing to each of the guests his cup, i. e. his kind and measure of liquor, ποτηριον is used in the LXX answering to the Heb. כֶּסֶף for that portion of happiness or misery which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5 †. So in the N. T. it denotes the bitter sufferings of Christ for the sins of men, Mat. xx. 22. xxvi. 39 †, 42. Mark x. 38. xiv. 36. Luke xxii. 42. John xviii. 11.—of his faithful followers, Mat. xx. 23. Mark. x. 39.—of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6, where see Daubuz.

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4, imports the gaudy and plausible allurements to idolatry. The image is taken from the golden cups of wine used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7, and 1 Cor. x. 21, and under Οινος II. On Rev. xvii. 4. C. and ver. 2. B. see the learned Daubuz and Bp Newton and Vitringa, especially Note †.

Ποτιζω, from ποτον *drinkable, drink*, from πιποται 3 pers. perf. pass. of obsol. πω *to drink*.

I. With an accusative of the person following. *To give drink to a man*, Mat. x. 42. xxv. 35. xxvii. 48. Rom. xii. 20. Comp. Rev. xiv. 8.—to a beast, Luke xiii. 15. In 1 Cor. iii. 2, it is construed with two accusatives, one of the person, υμας, and another of the thing, γαλα; and moreover the V. επιτισα, which is strictly ap-

* See Homer, Il. iv. lin. 261, &c.

† Comp. Homer, Il. xxiv. lin. 527, &c.

Δοιοι γαρ τι πιθοι, &c.

And lin. 663, &c. of Pope's Translation, Two urns by Jove's high throne, &c.

Of Cowper's, lin. 660.

“Fast by the threshold of Jove's courts, &c.

‡ See Bowyer's Conject. Appendix to 4to edit. plicable

plicable only to γαλα, refers also to βρωμα. So *Hesiod*, on the other hand, *Theogon*. lin. 640, cited by *Wetstein*, applies the V. *ειδιν* eat to nectar, which was the *drink*, as well as to ambrosia, which was the *food*, of the gods :

NEKTAP τ' αμβροσιν τε, τα περ Θιοι αυτοι ΕΔΟΤΣΙ.

Homer in like manner applies *ειδιν* to wine as well as to fat sheep, *Il.* xii. 319, 320,

—ΕΔΟΤΣΙ τε πιονα μηλα,
ΟΙΝΟΝ τ' εξαυτον, μιληθια.—

II. To water, as plants, applied spiritually.
1 Cor. iii. 6, 7, 8.

Ποτος, π, ο, from πιποται 3 pers. perf. pass. of obsol. ποω to drink.

A computation, drinking match, drunken bout. occ. 1 Pet. iv. 3.

ΠΟΥ, An Adv. from the Heb. *יכן* where? dropping the *κ*.

1. Where? Interrogative, *Mat.* ii. 2, 4.—without an interrogation, *John* i. 40.

2. Whither? Interrogative, *John* xiii. 36.—without an interrogation, *John* iii. 8. viii. 14. xx. 2, & al.

3. Somewhere. occ. *Heb.* ii. 6. iv. 4.

4. About, near, of time. occ. *Rom.* iv. 19, where *Kypke* cites from *Plutarch*, 'Elder than Lysias ΕΤΕΣΙ ΠΟΥ ΕΙΚΟΣΙ by about twenty years; and, ΤΕΤΡΑΚΟΣΙΩΝ δε ΠΟΥ διασενόμενων ΕΤΕΩΝ, about four hundred years being elapsed."

ΠΟΥΣ, ποδος, ο, either from the Heb. *בוס* to tread or trample under foot, or from *פוש* to pass, go forwards.

The foot, of man, *John* xiii. 5, 14, & al. freq.—of beast, *Mat.* vii. 6. *Rev.* xiii. 2. For the various applications of this word see also *Mat.* iv. 6. v. 35. xviii. 8. xxii. 44. *Luke* i. 79. vii. 44. To illustrate which last text we may observe from *Dr Shaw*, *Travels*, p. 238, that "the custom, which still continues [in the east] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to wash his feet." *Comp.* *Gen.* xviii. 4. *Jud.* xix. 21. 1 *Tim.* v. 10.

Rom. x. 15, compared with *Isa.* lii. 7, *How beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things!* "The feet of those who had travelled far in a hot

country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless, the consideration that the persons themselves are to us the messengers of peace, and felicity; and that it is in bringing these welcome tidings they have contracted that sordid appearance, can in an instant convert deformity into beauty, and make us behold with delight this indication of their embassy, *their dirty feet*, as being the natural consequence of the long journey they have made." *Campbell's Prelim. Dissertat. to Gospels*, p. 145, where see more. *Wetstein*, I find, had given the same explanation in a more concise manner. "*Pedes eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur.*"

ΠΟΩ, from the Heb. *פה* or *פה* the mouth. To drink. An obsolete V. whence in the N. T. we have only the perf. act. *πιπακα*, *Rev.* xviii. 3, but in the profane writers are also used perf. pass. *πιπωμαι* or *πιπομαι*, and 1 aor. *εποθεν*. See under *Πινω*.

Πρασμα, ατος, το, from *πιπραμαι* perf. pass. of *πρασσω* to do, perform.

In general, Somewhat done, a work.

I. A fact, work, deed. occ. *Luke* i. 1. *Jam.* iii. 16.

II. A thing. occ. *Mat.* xviii. 19. *Acts* v. 4. *Heb.* vi. 18. x. 1. xi. 1.

III. A matter, an affair. *Rom.* xvi. 2. 2 *Cor.* vii. 11. *Πρασμα* εχειν προς τινα, To have a matter, i. e. of complaint or litigation, against any. occ. 1 *Cor.* vi. 1.

IV. It seems to refer particularly to a venereal affair, 1 *Thess.* iv. 6, as it doth sometimes in the profane writers. See *Raphelius*, *Wetstein* and *Kypke* on the place, and *Wolfius* on 2 *Cor.* vii. 11.

Πρασμαλεια, ας, η, from *πρασμαλειω*. An affair, business. occ. 2 *Tim.* ii. 4. See *Wetstein*.

Πρασματινω, from *πρασμα* an affair. To engage another in affairs or business, also to manage affairs or business. Hence *Πρασματινομαι*, mid. To be occupied or employed in affairs or business, "negotia obire, negotiis gerendis occupari," *Wetstein*. occ. *Luke* xix. 13.

ΠΡΑΙΤΩΡΙΟΝ, ο, το. Lat.

A word formed from the Latin *prætorium*,

rium, a derivative from * *Prætor* (which from *præeo* to go before), a Roman title which sometimes denotes a *military*, sometimes a *civil, officer*. Hence *Prætorium* signifies,

I. *The General's tent.*

II. *A place or court where causes were heard by the prætor, or any other chief magistrate, a judgment-hall.* In this sense the word *Πραιτωριον* is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16. John xviii. 28, the *Prætorium* seems to have been the same as, or a part of, the *palace* of Pilate; so the Latin word often denotes a *governor's palace*. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner a *palace and court*, built by Herod the Great, when he rebuilt and beautified Cæsarea; and that probably some *tower* belonging to it might be used as a kind of *state-prison*, as was common in such places.

III. *The Roman emperor's palace.* Phil. i. 13, where see *Wolfius* and *Macknight*.

Πρακτωρ, ορος, ὁ, from πιπρακται 3 pers. perf. pass. of πρᾶσσω to do, act, exact.

An officer, a bailiff, serjeant, or the like. It seems properly to denote the *officer* whose business it was to *exact* the money adjudged to be paid. So *Hesychius* explains πρακτορες by απαιτητα *exactors, collectors*; and *Suidas* πρακτωρ by ὁ τον επικειμενον εισπραττομενος φορον, he who *exact*s the tribute imposed; and in the LXX of Isa. iii. 12, this word denotes an *exacter, oppressor*, answering to the Heb. שׁוֹבֵר. occ. Luke xii. 58.

Πραξις, ιος, ἡ, from πιπραξαι 2 pers. perf. pass. of πρᾶσσω to do, act.

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18, where see *Wolfius*.

II. *Practice, behaviour.* occ. Mat. xvi. 27.

III. *Office, use.* occ. Rom. xii. 4.

ΠΡΑΟΣ, or ΠΡΑΙΟΣ, α, ον.

Meek, mild, gentle. occ. Mat. xi. 29, where see *Elsner* and *Wolfius*.

The most probable of the Greek derivations of this word seems to be from *ῥαος*, for *ῥαδιος*, *easy*: But may it not be better deduced from the Heb. פָּרַץ to break, q. d. of a broken heart, contrite? So the

* See *Ainsworth's Dictionary* in *Prætor* and *Prætorium*.

Heb. עָנָו *meek* is from עָנָה to afflict, oppress, humble. Comp. under Πραότης

Πραότης, τητος, ἡ, from πρᾶοτης.

Meekness, mildness. 1 Cor. iv. 21. Gal. v. 22, & al. freq.

The LXX use it for the Heb. עָנָו *meekness*, from the V. עָנָה to afflict, humble, Ps. xlv. 4.

Πρασια, ας, ἡ, q. πρᾶσια, from πρᾶς the extremity.

I. The learned *Damm*, Lexic. col. 1978, says that it properly denotes † a long range, not a broad bed, of plants, at the extreme side of a garden, or of some considerable part of a garden; and thus he remarks *Homer* uses it, *Odyss.* vii. lin. 127,

Ενθα δὲ κοσμηται ΠΡΑΣΙΑΙ παρα νιατον ορχον
Παντοιαι πεφυασιν.

There are beautiful borders of all kinds of plants at the extreme plot of the garden."

It occurs in this sense *Ecclus.* xxiv. 31. Hence

II. In the N. T. *A regularly disposed company* of persons. occ. Mark vi. 40, twice, where *Campbell* observes, in opposition to an opinion which I once embraced, "That the whole people made one compact body, a hundred men in front and fifty deep (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, συμποσια and πρασιαι, and by Luke, who calls them κλισιαι."

Observe that the repetition of the N. πρασιαι, πρασιαι, in Mark vi. 40, as of συμποσια, συμποσια, ver. 39, and of δυο, δυο, ver. 7, in a distributive sense, is agreeable to the *Hebrew* idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said κατα πρασιας, &c.

ΠΡΑΣΣΩ, or ΠΡΑΤΤΩ, from the Heb. עָשָׂה to create, make, perform. See Num. xvi. 30. Jer. xxxi. 22, in Heb.

I. *To do, perform*, in general, Acts xxvi. 26. 1 Thess. iv. 11, (where see *Welstein* and *Kypke*.)—good, Acts xxvi. 20. Rom. ii. 25.—evil, Luke xxii. 23. xxiii. 41. John iii. 20. Rom. xiii. 4. Comp. Acts

† "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti."

xvii. 7. xix. 36. Rom. ix. 11. 2 Cor. v. 10. On Luke xxiii. 15, see under Αξιος I.

II. *Εν πραττειν*, *To do rightly, or to do, i. e. fare or succeed well, to be happy.* occ. Acts xv. 29; where *Wolffius* observes that the Greek phrase will bear either of these senses, but with *Elsner* embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *εν πραττειν* is often used as a *wish of prosperity* in the beginning of letters; and that in *Plato* it signifies *to fare well, be happy.* See *Plato's Phædon*, § 2. p. 158. edit. *Forster*. On Eph. vi. 21, *Kypke* shews from the Greek writers that *τι πρασσω* imports both what *I do*, and, how *I do* or *fare*.

III. *To exact, require.* occ. Luke iii. 13. xix. 23. *Raphelius*, after *Camerarius*, observes on Luke iii. 13, that *Xenophon* uses the phrase *χρηματα πραττειν* *to exact money*; and that *Polybius* has the expression *τελος πραττειν* *to exact tribute*: the former corresponds with Luke iii. 13, the latter with Luke xix. 23. *Πρασσω* in this sense may be either taken as we say in English, *to make* (meaning *to gain*) money, comp. *Ποιω* VI. or else it may be considered as a derivative from the Heb. *פצר* *to press*, or *פרי* *to force, urge*.

ΠΡΑΥΣ, *ελα, υ*, the same as *πραος*, which see. *Meek, mild, gentle.* occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4.

Πραυτης, *τητος, η*, from *πραυς*. *Meekness, mildness.* occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15.

ΠΡΑΩ. An obsolete verb.

I. *To burn.* See under *Εμπερηθω*.

II. *To sell.* See under *Πιπρασκω*.

Πρεπω. It may be deduced from the Heb. *פאר* *to adorn, beautify*, and *פא* *the countenance*, or *פה* *the face*; or else from *פאר*, and *יפה* *to be fair, beautiful.* *To become, suit, be fitting.* occ. Heb. vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. It is also used impersonally, *Πρεπει* *It becometh, is fitting, decent.* occ. Eph. v. 3. Heb. ii. 10. *Πρεπον, το*, particip. neut. *Becoming, fitting, suitable.* occ. Mat. iii. 15. 1 Cor. xi. 13.

Πρεσβεια, *ας, η*, from *πρεσβευω*.

An embassy. occ. Luke xiv. 32. xix. 14.

Πρεσβευω, from *πρεσβευς*, or *πρεσβυς*.

To perform the office of an Ambassador,

be an Ambassador. occ. 2 Cor. v. 20. Eph. vi. 20, where see *Elsner* and *Wolffius*.

Πρεσβυς, *υος, ε*, or *Πρεσβυς, ια, υ*, from *πρεσβυνηναι* *to be far entered into, or advanced in*, life or years namely; so aged persons are in the O. T. said to be *באימים* *advanced in days.* Gen. xviii. 11, & al. and in the New, *ΠΡΟΒΕΒΗΚΟΤΕΣ εν ταις ημεραις αυτων.* Luke i. 7, 18. Comp. under *Προβημι* I.

I. *Old, an old man, a man advanced in years.*

II. *An Ambassador*, because old men were usually employed on such occasions.

The word occurs not in the N. T. but is inserted on account of its derivatives. The LXX, however, have often used it for an *Embassador*, as Num. xxi. 21, & al.

Πρεσβυτεριον, *ε, το*, from *πρεσβυτερος*.

I. *An assembly or council of Elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanhedrin* or Great Council at Jerusalem. Comp. under *Πρεσβυτερος* III. and *Συνεδριον*, and see *Campbell* on Luke. II. *An assembly of Christian Elders or Presbyters, a presbytery.* occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβυτερος, *α, ον*, properly an adjective of the comparative degree, from *πρεσβυς*.

1. *Elder, more advanced in years.* Luke xv. 25. John viii. 9.

II. *An elder*, in respect of age, a person advanced in years. 1 Tim. v. 1, 2.

III. Because the Jewish *Sanhedrin* or Great Council was chiefly composed of elderly men (comp. *Πρεσβυτεριον* I. and *Συνεδριον*), hence *Πρεσβυτεροι Elders*, and *Πρεσβυτεροι τε λαου*, *Elders of the people*, who are likewise mentioned by *Josephus*, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators.* Mat. xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, & al. freq. Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

IV. *An Elder or Presbyter* in the Christian Church. This title is given both to inferior Ministers, who were appointed Overseers of the Flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the Apostles themselves, 2 John ver. 1, (where see *Wolffius*.) 3 John ver. 1. Comp. 1 Pet.

v. 1. So Πρεσβύτεριον, 1 Tim. iv. 14, certainly includes St Paul himself. Comp. 2 Tim. i. 6. "Who, asks the learned *Jos. Mede*, can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestors the Saxons first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester*; the French *Prestre*; the Italian *Prete*; but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more *

V. Πρεσβύτεροι, οἱ, *Ancestors, predecessors*, Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβυτης, υ, ο, from πρεσβυς.

Old, aged, an old man. occ. Luke i. 18.

Philem. ver. 9. Tit. ii. 2, where see *Macknight*, and on ver. 3.

Πρεσβυτης, ιδος, η, from πρεσβυτης.

An old or aged woman. occ. Tit. ii. 3.

Πρηνης, εος, υς, ο, η, from προ forward, and νω or νυνω to nod, incline.

Prone, falling forward on his face. So *Hesychius*, Πρηνης· Επι προσωπον πεπλω-
τως; and *Phavorinus*, Πρηνης, Εις τ' εμ-
προσθεν, επι σωματις, επι προσωπα. Thus
likewise *Eustathius* on *Homer*, Il. ii.
lin. 414, observes of πρηνης or πρηνες, Κυ-
ριως λεγεται το πετον επι προσωπον—Λεγεται
δε μεταφορικως πρηνης, και καταντης τοπος—
Οθεν και παροιμια το, σφαιρα κατα πρηνες.
It is properly applied to what falls on
its face, and metaphorically a sloping
ground is called πρηνης; whence the
Proverb, A globe καλα πρηνες, rolling
down hill." Thus πρηνης is plainly ap-
plied, Il. ii. lin. 418, and Il. vi. lin. 43.
See also *Raphelius* on Mat. xxvii. 5,
who observes that he finds no authority
for πρηνης signifying headlong, nor con-
sequently any reason to think that *Judas*,
after he had hanged himself, fell down
a precipice; πρηνης γενομενος expressing
only that he fell on his face. occ. Acts
i. 18. *Elsner*, whom see, produces sever-
al passages from the Greek writers
where πρηνης means flat on one's face,
and περιπλεν πρηνης to fall on one's face,
particularly one from *Josephus* De Bel.
lib. i. cap. 32. § 1, where *Antipater* en-
ters, και ΠΕΣΩΝ ΠΡΗΝΗΣ προ των

ποδων τε πατρος, and falling prostrate, or
on his face, at his father's (*Herod's*) feet,
says, I beseech you, O father, not to pre-
judge me, &c." I add that in his *Life*
also, § 28, *Josephus* uses ΠΡΗΝΗΣ ΠΕ-
ΣΩΝ in the same sense, "humi pros-
tratus." *Hudson*.

Πριζω. See Πριω.

Πριν, A Conjunction, q. from προ as before
that.

Of time, *Before*, joined with an infinitive,
John xiv. 29.—with an accusative case
and an infinitive, Mat. xxvi. 34, 75.
Comp. John viii. 58.

Πριν η, *Before that*, q. d. sooner than,
joined with an optative, Acts xxv. 16.—
with a subjunctive, Luke ii. 26.—with
an accusative and an infinitive, Mat. i.
18. Mark xiv. 30. & al.

ΠΡΙΩ, or ΠΡΙΖΩ. *Mintert* says πριω is so
called. q. πωγω to pass through: But may
it not be better deduced from Heb. פר to
break, as a saw does in cutting? And if a
different derivation be required for πριζω,
what can be a more probable one than
from the Heb. פרץ to break, break
through? To saw, saw asunder. occ. Heb.
xi. 37; where the Apostle is by some par-
ticularly thought to refer to the manner
in which the prophet *Isaiah* was put to
death, concerning whom there is a tradi-
tion among the Jews that he was *sawn*
asunder. This tradition is at least as old
as *Justin Martyr*, and is mentioned by
many. See *Wetstein* and *Suicer* The-
saur. in Πριω, and comp. Διχοτομω I.

ΠΡΟ. A preposition. It may perhaps
be considered as a corruption of the Heb.
עבר beyond, by transposition.

I. Governing a genitive,

1. *Before*, of place. See Mat. xi. 10. Mark
i. 2. Luke ix. 52. x. 1. Acts xiv. 13.
Jupiter, who was before the city, i. e.
whose image was erected before, or near
the entrance into, the city, as a tutelar
god, according to the custom of the Hea-
then. See *Elsner*, *Wolfius*, *Wetstein*,
and *Bp. Pearce*.

2. *Before*, at, of place. Acts v. 23. xii. 6, 14.

3. *Before*, of time. Mat. v. 12. viii. 29.
John xvii. 24. & al. freq. John xii. 1,
Προ εξ ημερων τε Πασχα, Six days be-
fore the *Passover*. We have an exactly
parallel construction in *Josephus*, Ant.
lib. xv. cap. 11. § 4. ΠΡΟ ΜΙΑΣ ΗΜΕ-
ΡΑΣ

* "PRIEST, Presbyter, Sacerdos. A. S.

Al. prister. B. priester [Su. prest.] G. prestre. It.
prete. It. preste. Omnia satis manifestè desumpta
sunt ex πρεσβυτερος." *Junii Etymolog. Anglican.*

ΠΑΣ της ἑορτης, One day *before* the feast." Comp. 2 Cor. xiii. 2, and see many other instances of the like trajection from the Greek writers in *Wetstein* and *Kypke* on John.

4. With an infinitive mood and the neut. article gen. τῶ, *Before, before that.* Mat. vi. 8. Luke xxii. 15. John xiii. 19, & al.
5. *Before, above, preferably to,* præ. Jam. v. 12. 1 Pet. iv. 8. So applied by *Plato*. See *Zcunius's* edition of *Vigerus De Idiot.* p. 658. *Lips.* 1788.

II. In composition it denotes,

1. *Before, of place, as in προᾶν to go before.*
2. *Forth, forward, as in προβαλλω.*
3. *Before, in the presence of, as in προσεῖν.*
4. *Publicly, openly, plainly, as in Προφραφω* II. III. Προδηλος, which see.
5. *Before, of time, as in προμαρτανω to sin before.*
6. *Before, of preference, as in προαιρεομαι to choose before, prefer.*

προᾶν, from προ *before* or *forth*, and ᾶν *to go, lead, bring.*

- I. Of place. *To go before, or lead, properly when others follow, Mat. xiv. 22. xxi. 9. xxvi. 32. xxviii. 7, & al.—less properly when others do not follow, Mat. xxi. 31, where it is applied figuratively to the kingdom of heaven.*

II. *To go before, precede, in time. 1 Tim. i. 18. v. 24. Heb. vii. 18.*

III. *To bring out or forth.* occ. Acts xvi. 30. xxv. 26; particularly to *condemnation or punishment*, in which view *Raphaelius* shews that both *Polybius* and *Arrian* apply this V. occ. Acts xii. 6.

προαιρεομαι, εμαι, mid. from προ *before*, in preference, præ, and αἰρεομαι *to choose. To prefer, choose, præopto.* occ. 2 Cor. ix. 7.

προαιτιαομαι, ομαι, mid. from προ *before*, and αἰτιαομαι *to accuse.*

To accuse, allege, or convict before. occ. Rom. iii. 9.

προακω, from προ *before*, and ακω *to hear.*

To hear before. occ. Col. i. 5.

προμαρτανω, from προ *before*, and αμαρτανω *to sin.*

To sin before. See under Προμαρτιω.

προμαρτιω, ω, from προ *before*, and obsol. αμαρτιω *to sin.*

To sin before or already. An obsolete V. whence in the N. T. we have particip.

perf. προμαρτηκως. occ. 2 Cor. xii. 21. xiii. 2.

Προαυλιον, ο, το, from προ *before*, and αυλη, which see.

A porch, or gateway, such as, we are informed by Dr Shaw, the principal houses in the East are still usually furnished with.* occ. Mark xiv. 68.

προβαινα. See under Προβημι.

προβαλλω, from προ *forth, forward*, and βαλλω *to cast, put.*

- I. *To put forward, i. e. in order to speak on a public occasion, in which view the V. is also applied by the Greek writers, as may be seen in Wetstein. occ. Acts xix. 33, where the French translation, Les Juifs le poussant à parler. Comp. also Kypke.*

II. *To put forth, as a tree its buds.* occ. Luke xxi. 30; where *Wetstein* cites from *Dioscorides* ΠΡΟΒΑΛΛΕΙΝ ανθος, *to put forth the flower*; and *Kypke* understands the word τι *any thing*, i. e. either leaves, as Mat. xxiv. 32, or flowers [fruit-buds] which the fig-tree shoots out nearly with the leaves.

προβατικος, η, ον, from προβατον.

Of or belonging to sheep. occ. John v. 2, Επι τη προβατικη (αγορα or πυλη namely), *At the sheep-market or rather -gate.* See Neh. iii. 1, 32. xii. 39; in which passages for the Heb. יָצַח רֶעֶשׁ, the LXX have πυλη προβατικη. See *Campbell* on John.

προβατον, ο, το, from προβαινω *to go forward*, "because, says *Mintert*, it goes forward in feeding:" Or else, the Greek name may be referred to the obedient, tractable temper of these animals, by which they are disposed readily to proceed after the shepherd calling them. See John x. 3, 4, and *Bochart*, vol. ii. 521. *A sheep.* Mat. xii. 11, 12, & al. These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of Believers in Christ. John x. 15, 16, 26, 27. Comp. Mat. xxv. 32. 33. Heb. xiii. 20. On Mat. x. 16, *Wetstein* cites a very similar expression from *Herodotus*, lib. iv. cap. 149, Εφη αυτον καταλειψεν οἷν εν λυκοισι, *He said he would leave him a sheep among wolves.*" *Lost or straying*

* Travels, p. 207, &c. 2d edit.

sheep represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

Προβημι, An obsolete verb, from *προς* forward, and obsol. *βημι* to go; whence in the N. T. we have perf. act. particip. *προβέβηκως*, 2 aor. particip. *προβας*.

I. Of place, *To go forward, advance.* occ. Mat. iv. 21. Mark i. 19.

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use *προβαινων καὶ τὴν ἡλικίαν* for *advancing in age*, and *προβέβηκως τὴν ἡλικίαν*, or simply *προβέβηκως*, for *a person advanced in age*, as may be seen in *Wetstein*: But the phrase *προβέβηκως ΕΝ ΤΑΙΣ ἡΜΕΡΑΙΣ*, literally *advanced in days*, is *hellenistical*, and plainly taken from the Heb. *בא בימי*, to which *προβέβηκως (ΤΑΙΣ) ἡΜΕΡΑΙΣ* answers in the LXX of Josh. xxiii. 1, 2. 1 K. i. 1; and *προβέβηκως ἡΜΕΡΩΝ*, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1.

Προβιβαζω, from *προς* forward, and *βιβαζω* to cause to go.

I. *To thrust or push forward.* occ. Acts xix. 33.

II. *To push forward, in a moral sense, to egg on, incite.* occ. Mat. xiv. 8. On which passage *Raphelius* shews that *Xenophon* uses *ΠΡΟΒΙΒΑΖΕΙΝ ΛΟΓΩ*, or *ΔΕΓΩΝ*, to *push or egg on by words*, oratione impellere, in the same sense. See *Xenophon*, *Memor.* lib. i. cap. 2, § 17, and cap. v. § 1, edit. *Simpson*.

Προβλεπομαι, from *προς* before, and *βλεπω* to see.

To provide. occ. Heb. xi. 40.

Προβεινω, or Προβηνω, An obsolete verb, from *προς* before, and obsol. *γεινω* or *γενω* to make; whence in the N. T. we have particip. perf. mid. *προβέβηκως* done before, past. occ. Rom. iii. 25.

Προβινομαι, from *προς* before, and *γινομαι* to be, or be done.

To be or be done before, to be past. See under Προβεινω.

Προβινωσκω, from *προς* before, and *γινωσκω* to know.

I. *To know before, whether a person,* occ. Acts xxvi. 5;—or a thing, occ. 2 Pet. iii. 17.

II. *To know before, or fore-know with approbation, to fore-approve,* comp. Γνω-

σκω VII. Or, *To make a previous choice of, as a peculiar people.* occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2.

III. *To ordain before, to fore-ordain.* occ. 1 Pet. i. 20.

Προβινωμι, An obsolete verb, from *προς* before, and obsol. *γινωμι* to know; whence in the N. T. we have 2 aor. 3 pers. *προβενω*, and particip. perf. pass. gen. *προβινωσμενους*.

To fore-know. See under Προβινωσκω.

Προβινωσις, ιος, att. ιως, ἡ, from προβινωμι.

Prescience, fore-knowledge. occ. Acts ii. 23. 1 Pet. i. 2.

Προβοναι, ων, οι, from *προς* before, and *γινω*, perf. mid. of *γινω* to form, or *γινωμαι* to be born.

Progenitors, parents, fore-fathers. occ. 1 Tim. v. 4. 2 Tim. i. 3.

Προβραφω, from *προς* before, or openly, plainly, and *γραφω* to write, describe, paint.

I. *To write before or afore-time.* occ. Rom. xv. 4. Eph. iii. 3, where comp. ch. i. 9, and see *Wolffius*.

II. *To post up publicly in writing, proscribe.* occ. Jude ver. 4. Those who were summoned before Courts of Judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ *κρίσειν*, because they were cited by *posting up their names in some public place*; and to these, in the style of *Plutarch* and *Achilles Tatius*, ἡ κρίσις ΠΡΟΕΓΓΡΑΦΗ, judgment was published or declared in writing. Thus *Elsner*; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕΝΟΥΣ * to those whom the Romans called *proscriptos*, or *proscribed*, i. e. whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them; therefore in Jude ver. 4, *προβέβηκως* *εἰς τὸ τοῦ κριμα*, says the same learned critic, denotes “not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are destined to the punishment they deserve, as victims of the divine anger.” If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕ-

* See also *Wetstein*, and especially *Plutarch* in *Sylla*, tom. i. p. 472, B. edit. *Xyland*. *Middleton's Life of Cicero*, vol. i. p. 31, Note (x.) 4to. and comp. *Kypke* in *Jude*.

NOI proscribed? I think we must answer in the *examples* of those mentioned by St Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τίθημι VII.

III. To describe or paint (as it were) publicly or openly. occ. Gal. iii. 1, where see Alberti and Wolfius.

Προδηλος, α, ο, η, και το—ον, from *προς* before, and *δηλος* manifest.

Manifest before, or rather publicly, plainly, or evidently manifest. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11, and 40, (edit. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Rappheilius on 1 Tim. v. 24. We may also observe that Lucian very often applies it to the same meaning.

Προδίδωμι, from *προς* before, or forth, and *δίδωμι* to give.

I. To give before or first. occ. Rom. xi. 35.

II. To give or deliver up, q. d. to give forth. In this sense it occurs not in the N. T. but see 2 Mac. vii. 37.

III. To deliver up to another by deceit, to betray. This is a very usual sense of the V. in the profane writers, and the LXX use it for betraying of counsels, 2 K. vi. 11.

Προδοτης, α, ο, from *προδίδωμι* to deliver up, betray.

I. One who delivers up or betrays another, a betrayer. occ. Luke vi. 16. Acts vii. 52.

II. A traitor, one who betrays his trust. occ. 2 Tim. iii. 4.

Προδρεμω, An obsolete verb, from *προς* before, and obsol. *δρεμω* to run; whence in the N. T. we have 2 aor. *προεδραμων*, particip. *προδραμων*.

To run before. occ. John xx. 4. Luke xix. 4, *προδραμων εμπροσθεν*. Xenophon writes in the same pleonastic style, ΠΡΟΠΟΡΕΥΕΣΘΕ ΕΜΠΡΟΣΘΕΝ, Cyropæd. lib. iv. p. 200, edit. Hutchinson, 8vo.

Προδρομος, α, ο, from *προδιδρομα* perf. mid. of *προδρεμω*.

A fore-runner. occ. Heb. vi. 20.

Προιδω, from *προς* before, and *ιδω* to see, or know.

To fore-see, or fore-know. occ. Acts ii. 31. Gal. iii. 8.

Προελευθω, from *προς* before, and obsol. *ελευθω* to come, go. An obsolete V. whence in the N. T. we have 1 fut. mid. *προελευσομαι*, 2 aor. (by syncope) *προελθον*, particip. *προελθων*.

To go before or forwards. See under *Προερχομαι*.

Προελπιζω, from *προς* before, and *ελπιζω* to hope, trust.

To hope or trust before others, to hope first. occ. Eph. i. 12, That we (Jewish Converts) should be to the praise of his glory, *της προελπιζοτας εν τω Χριστω*, who first trusted in Christ, i. e. believed in him, as the promised Saviour, before the Gentiles, and especially before the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46.

Προεναρχομαι, from *προς* before, and *εναρχομαι* to begin, or begin in.

To begin in or among before, or to begin before or already. occ. 2 Cor. viii. 6. 10.

Προεπαγγελλομαι, Mid. from *προς* before, and *επαγγελλομαι* to promise.

To promise before or afore-time. occ. Rom. i. 2.

Προεπω, from *προς* before, and *επω* to tell.

I. To tell before or formerly. occ. Gal. v. 21. 1 Thess. iv. 6.

II. To tell before the event, to foretel, predict. occ. Acts i. 16.

Προερω, ω, from *προς* before, and *ερω* to say, declare.

I. To say, speak, or declare before or formerly. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. 2 Pet. iii. 2. Jude ver. 17. Comp. Rom. ix. 29.

II. To say or tell before the event, to foretel. Mat. xxiv. 25. Mark xiii. 23.

Προερχομαι, from *προς* before, or forwards, and *ερχομαι* to go.

I. Of place, with a genitive following, To go before. occ. Luke xxii. 47. Used absolutely. Acts xx. 5, 13.

II. With an accusative following, To outgo, get before in going. occ. Mark vi. 33.

III. To go forwards, advance. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10, *Προελθον ρυμην μιαν*, They went forward or advanced (through) one street, *δια* being understood.

IV. To go before, precede, in time. occ. Luke i. 17. Comp. 2 Cor. ix. 5.

Προετοιμαζω, from *πρὸ* before, and *ετοιμαζω* to make ready.

To make ready before-hand, to prepare before. occ. Rom. ix. 23. Eph. ii. 10.

Προεὐαγγελίζομαι, from *πρὸ* before, and *εὐαγγελίζομαι* to preach the gospel.

To preach the gospel before "the law was given." Macknight. occ. Gal. iii. 8.

Προεχω, from *πρὸ* before, and *εχω* to have, be.

To have the advantage, excel, præcello, præsto. Thus Cebes in his *Picture*, p.

44, edit. Simpson, where the stranger asks, Ποῦτερον ἔδειν ΠΡΟΕΧΟΥΣΙΝ ἑτοὶ οἱ μαθηματικοὶ πρὸς τὸ βελτίως γινέσθαι τῶν

ἄλλων ἀνθρώπων; Have not these men of learning the advantage to become bet-

ter than other men? Πῶς μέλλουσιν ΠΡΟΕΧΕΙΝ; How are they like to have the advantage?" replies the old man; and

p. 45, Πῶς ἐν ἑτοὶ ΠΡΟΕΧΟΥΣΙΝ, ἐφη, εἰς τὸ βελτίως ἀνδρᾶς γινέσθαι, ἕνεκα τῶν τῶν μαθημάτων; How then, says he,

have these the advantage to become better men by means of their learning?"

So Προεχομαι, mid. To have the advantage. occ. Rom. iii. 9. Thus Theophylact explains προεχομεθα by Ἀρα εχομεν τι πλεον;

Have we any advantage?" And so the modern Greek version, Εχομεν τιποτες προτιμησιν;

Προησίομαι, ἡμαι, from *πρὸ* before, and *ἡσίομαι* to think, or lead.

To think or esteem another before, i. e. to prefer (so our Translators); Or rather,

To go before or prevent another. The Greek writers frequently apply the verb in the latter sense, but never (so far as

I can find) in the former. occ. Rom. xii. 10, where Macknight's Commentary, "In every honourable action, go

before and lead on one another."

Προθεσις, ιος, att. εως, ἡ, from προτιθημι.

I. A setting before. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX

apply this word only to the shew-bread, as it is commonly called. They use the

expressions of the Apostle, Heb. ix. 2, Προθεσις τῶν ἁρτων, The putting on of bread, for the Heb. לחם מנחה

2 Chron. xiii. 11; and that of the Evangelists, Ἀρτοι τῆς προθεσεως, literally

loaves of setting before (i. e. set before the Lord of the Holy Table), for the Heb. לחם ערך, the setting in order of

bread, Exod. xl. 23, for לחם המערכה, bread of ordering, 1 Chron. ix. 32. xxiii. 29; and for לחם פנים, bread of the

presence, 2 Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be

continually לפני יהוה before the presence of Jehovah. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. * of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the Holy Place, (see Lev. xxiv. 5—9.) it is evident that this bread typified

Christ, first presented as a sacrifice to, or rather to the presence of, Jehovah, and then becoming spiritual food to such as in and through Him are spiritual Priests to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. A predetermination, purpose, intention, design, in God, of calling men in general, Gentiles as well as Jews, to salvation, Rom. viii. 28;—of gathering together all things in Christ, Eph. i. 11. see ver. 9, 10;—of making the Gentiles fellow-heirs, and of the same body, with the Jews, and partakers of his promise in Christ by the gospel, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—of choosing one nation rather than another to certain privileges and blessings, Rom. ix. 11. Comp. Εκλογη II. The passages just cited are all wherein the word is applied to the Purpose of God in the N. T.

III. Predetermination, purpose, resolution, of man. occ. Acts xi. 23. 2 Tim. iii. 10.

IV. Purpose, intention, design, of man. occ. Acts xxvii. 13. Comp. under Κρατια VI.

Προθεσμία, ας, ἡ, the fem. of προθεσμιος before-appointed, which from προτιθημι to appoint before.

A before-appointed day or time, namely, ἡμερα or ωρα being understood. occ. Gal. iv. 2; where Wetstein shews that the word is often applied in the same sense by the Greek writers. See also Kypke.

Προθυμία, ας, ἡ, from προθυμος. Readiness of mind, alacrity. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πασα προθυμία is used for the

* So Heb. Lev. xxiv. 7, לחם לזכרה, And it shall be to the bread for a memorial. Comp. Lev. ii. 2.

greatest

greatest readiness or alacrity by the purest Greek writers, particularly by *Herodotus* and *Polybius*. See *Wetstein*, and comp. Πας VII.

Προθυμος, ε, ό, ή, και το—ον, from προ forward, and θυμος mind.

I. Forward or ready in mind, willing. occ. Mat. xxvi. 41. Mark xiv. 38.

II. Ready, promptus, in a passive sense, desired, wished for. occ. Rom. i. 15, where *Wolffius* has justly remarked that εσι is understood. The passage ετω το κατ' εμε προθυμον, κ. τ. λ. may be literally rendered, So, as much as in me lies, or according to the best of my power, it is ready to me (i. e. I am ready or desirous, see *Raphelius*) to preach, &c. Thus the Vulg. Ita (quod in me) promptum est, et vobis—evangelizare. *Raphelius* and *Wetstein* have shewn, by quotations from the Greek writers, that το κατ' εμε means as far as is in my power, quantum in me est. The phrase is elliptical for κατα το κατ' εμε ον. But it is manifest that according to this interpretation there is in the text, at least, a double ellipsis, namely of ον and εσι. But this seeming harsh to *Kypke*, he would understand only εσι after προθυμον, and refer το to προθυμον; so that το κατ' εμε προθυμον should be considered as synonymous with το προθυμον με, and προθυμον be rendered substantively, as it is used by *Dionysius Halicarn.* *Thucydides*, and *Euripides*. My readiness is to preach, i. e. I am ready to preach.

Προθυμως, Adv. from προθυμος.

Of or with a ready mind, willingly, cheerfully. occ. 1 Pet. v. 2.

Προΐστημι, from προ before, and ιστημι to place.

I. Properly, To place, or set, before.

II. To set over, and * in the 2d aor. infin. προσηναι, with a genitive following, to preside over. occ. 1 Tim. iii. 5. So perf. act. particip. contract. 'Οι προϊστωτες, Who preside, presiding. 1 Tim. v. 17. Προΐσταμαι, pass. To be set over, to preside, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12.

III. Καλων ερων προΐστασθαι. occ. Tit. iii. 8, 14. *Whitby* interprets it to excel and outstrip others in good works: But to

express this meaning προΐστασθαι should, I apprehend, have been joined with ερως καλως in the dative, as in *Plato*, cited by *Scapula*, Παντων ΠΡΟΣΤΑΣ ΕΥΨΥΧΙΑΙ, Excelling all in magnanimity." *Doddridge* explains the phrase, to signalize or distinguish themselves in good works: But I find no proof that προΐστασθαι will bear this sense. Προΐστασθαι means strictly to stand before, and thence is used for defending, as by *Demosthenes* cont. *Timoc.* ΤΩΝ υμετερων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, to defend your rights, to stand before them, as it were, and not suffer your enemies to seize them. But *Josephus* has an expression more nearly resembling that of the Apostle, De Bel. lib. i. cap. 20, § 2, where *Augustus Caesar* says to *Herod the Great*, Αξιος ει πολλων αρχειν, ετων ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ. Thou art worthy to rule over many, since thou thus maintainest friendship, cum amicitiam tantâ fide tuearis." *Hudson*. So that I know not how the phrase καλων ερων προΐστασθαι can be more justly or faithfully rendered than as it is in our Translation, to maintain good works, i. e. not only to practise, but to stand before and defend them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also *Wolffius*, *Kypke* and *Macknight* on Tit.

Προκαλειομαι, εμαι, from προ forward, and καλειω to call.

To provoke, irritate. occ. Gal. v. 26.

Προκαταγγελω, from προ before, and καταγγελω to declare, publish.

To declare or speak before or before-hand. occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

Προκαταρτιζω, from προ before, and καταρτιζω to adjust, prepare, complete.

To prepare, make ready, or to complete before-hand. occ. 2 Cor. ix. 5.

Προκειμαι, from προ before, or forth, andκειμαι to lie, be set.

I. Of time, To be set or present first, prius adsum. occ. 2 Cor. viii. 12, where see *Kypke*.

II. To be proposed, or set forth. occ. Heb. vi. 18. xii. 1, 2. Jude ver. 7, *Wetstein* on Heb. vi. 18, shews that it is applied by *Xenophon*, *Josephus*, and *Philo* to the rewards of labours and contests; and on Heb. xii. 1, he cites from *Arrian*, *Epicet.*

* See under 'Ιστημι I.

tet. lib. iii. cap. 25, ΑΓΩΝ ΠΡΟΚΕΙ-
ΤΑΙ; from *Herodotus*, lib. ix. cap. 59,
ΑΓΩΝΟΣ μετὰ ΠΡΟΚΕΙΜΕΝΟΥ; and
from *Euripides*, *Orest.* lin. 845, the very
phrase ΑΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ,
With Jude ver. 7. 2 Pet. ii. 6, may very
pertinently be compared 3 Mac. ii. 5, Συ-
της—Σοδομίτας, διαδήλας ταις κακίαις γενο-
μενας, πυρὶ καὶ θείῳ κατεφλέξας ΠΑΡΑΔΕ-
ΙΓΜΑ τοῖς ἐπίγονοις ΚΑΤΕΣΤΗΣΑΣ,
*Thou (O Lord) burning up the Sodo-
mites, whose iniquities were manifest,
with fire and brimstone, madest them an
example to posterity.*

Προκηρύσσω, from *πρὸ before*, and *κηρύσσω to
preach*.

To preach before or first. occ. Acts xiii.
24. iii. 20. “Προκηρυχθέντων ὑμῖν—This
being the reading of near forty MSS, and
better sense, it may be wondered that
*προκεκηρυγμένον (which was preached
before)*, should be retained in so many
editions, ὑμῖν is to be read with an em-
phasis; and that *God may send Jesus
Christ, who was fore-designed for YOU*,
he being a minister of the circumcision,
Rom. xv. 8.” *Markland* in *Bowyer’s*
Conject. See also *Wetstein* and *Gries-
bach*, who embrace the reading *προκεχυ-
ρισμένον*.

Προκοπή, ης, ἡ, from *προκοπῶ* perf. mid. of
προκοπῶ.

*Promotion, furtherance, advancement,
improvement.* occ. Phil. i. 12, 25. 1 Tim.
iv. 15. The examples from the Greek
writers cited by *Wetstein* and *Kypke* on
Phil. i. 12, and by *Elsner* on 1 Tim.
(whom see) abundantly prove this noun
to be a good Greek word, notwithstand-
ing its being condemned by the old
Grammarians *Phrynichus* and *Thomas*.

Προκοπῶ, from *πρὸ before*, or *forward*, and
κοπῶ to strike, impel.

I. *To go forwards, proceed, advance, pro-
perly of place.*

II. *To advance, in wisdom and age, or sta-
ture.* occ. Luke ii. 52. So *Wetstein* cites
from the *Life of Æschines*, ΠΡΟΚΟΠ-
ΤΕΙΝ ΤΗ΄ ΗΛΙΚΙΑς, and from *Plutarch*,
ΠΡΟΚΟΠΤΟΝΤΟΣ, ἐν ΑΡΕΤΗ.

III. *To advance, as the night.* occ. Rom.
xiii. 12. So *Josephus*, *De Bel.* lib. iv.
cap. 4, § 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΠ-
ΤΟΥΣΗΣ, *the night advancing.*

IV. Προκοπῶν ἐν, *To make a progress or*

*proficiency in some particular discipline,
as in Judaism.* occ. Gal. i. 14. Thus *Lu-
cian*, *Hermotim.* tom. i. p. 594. ΠΡΟΥ-
ΚΟΠΤΟΝ ΕΝ ΤΟΙΣ μαθημασι, *I made a
progress in learning.* And *Josephus* in
his *Life*, says of himself, § 2. Εἰς μέγα-
λην παιδείας ΠΡΟΥΚΟΠΤΟΝ ἐπιδόσιν, *I
made a great proficiency in learning,*
literally, *I advanced to a great increase
of learning.*

V. Προκοπῶν ἐπὶ πλεον, *To proceed further,
or much further, in a figurative sense.*
Diodorus Siculus, cited by *Wetstein*,
has the same expression. occ. 2 Tim. iii.
9. Comp. 2 Tim. ii. 16, where *Kypke*
refers *προκοψαίν* to *βέβηλας κενόφρωνίας*,
and cites from *Lucian*, *Amores*, tom. i.
p. 138, Εἰς τοσούτον τῆς τυραννικῆς βίας
ἦ ΤΟΛΜΑ ΠΡΟΕΚΟΨΕΝ. *Impudence
proceeded to such a pitch of tyrannical
violence.*

VI. Προκοπῶν ἐπὶ χειρόν, *To grow worse and
worse.* occ. 2 Tim. iii. 13. *Josephus*
uses the same phrase, but in a natural or
political sense, *De Bel.* lib. vi. cap. 1.
§ 1. Τα μὲν ἐν τῶν Ἱεροσολύμων παθὴ
ΠΡΟΥΚΟΠΤΕ καὶ ἡμερᾶν ΕΠΙ ΤΟ ΧΕΙ-
ΡΟΝ. *The miseries of Jerusalem daily
grew worse and worse.* So in the title
of this chapter, and *Ant.* lib. xx. cap. 8,
§ 4, at the end. And in *Ant.* lib. iv. cap.
4, § 1, he has Τῆς ἐπὶ τὸ χειρόν ΠΡΟΚΟ-
ΠΗΣ, *A growing worse and worse.*

Προκρίμα, ατος, τό, from *προκρίμαι* perf.
pass. of *προκρίνω to prefer*, which from
πρὸ before, and *κρίνω to judge*.

*Preference, a preferring of one before
another, or rather, A fore-judging, pre-
possession, prejudice, præjudicium.* See
Wolffius. occ. 1 Tim. v. 21.

Προκυρώ, ω, from *πρὸ before*, and *κυρώ to
confirm*, which from *κυρός authority*. See
under *Κυρίως*.

To confirm or ratify before. occ. Gal. iii.
17.

Προλαμβάνω, from *πρὸ before*, and *λαμβάνω
to take*.

I. *To take before another.* occ. 1 Cor. xi. 21.

II. *To anticipate, do somewhat before-
hand.* occ. Mark xiv. 8, where see *Wet-
stein* and *Kypke*.

III. Προλαμβάνομαι, *To be taken before one
is aware, to be overtaken, surprised, as
into a fault.* occ. Gal. vi. 1, where see
Kypke and *Macknight*.

Προλεῖω,

Προλεῖω, from *πρὸ* before, and *λεῖω* to tell.
To tell before the event, to forewarn.
occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess.
iii. 4.

Προμαρτυρομαι, from *πρὸ* before, and *μαρ-
τυρομαι* to witness.

With an accus. To witness, testify, or bear
witness to, before hand. occ. 1 Pet. i. 11.

Προμελεταω, ω, from *πρὸ* before, and *μελε-
ταω* to meditate.

To meditate before-hand, to premeditate.
occ. Luke xxi. 14.

Προμεριμναω, ω, from *πρὸ* before, and *με-
ριμναω* to be solicitous.

To be solicitous or anxious before-hand.
occ. Mark xiii. 11.

Προνοεω, ω, from *πρὸ* before, and *νοεω* to
think.

With a genitive of the person following,
To provide for. occ. 1 Tim. v. 8. Προνο-
μομαι, εμαι, Mid. with an accusative of
the thing, To provide, take thought or care
before-hand, for. occ. Rom. xii. 17. 2 Cor.
viii. 21. Comp. Prov. iii. 4, in LXX.

Προνοια, ας, ή, from *προνοεω*.

I. Providence, care, prudence. occ. Acts
xxiv. 3.

II. Provision. occ. Rom. xiii. 14. On which
text *Raphelius*, *Wetstein*, and *Kypke*
shew that the Greek writers, and parti-
cularly *Polybius*, often use the phrase
προνοιαν ποιησθαι, and sometimes with a
genitive following, in the sense of *taking
care of, providing for*, or the like. To
their observations I add, that in *Josephus*
likewise we very frequently meet with
the same expression. See his *Life*, §
12. § 14. § 32. § 36, and *Ant. lib. xiv.*
cap. 7, § 4, at the end.

Προοραω, ω, from *πρὸ* before, and *οραω* to see.

I. To see before, of time. occ. Acts xxi. 29.

II. Προοραομαι, ωμαι, Mid. To see before or
in the presence of. occ. Acts ii. 25, which
is a citation from the LXX of Ps. xvi.
8, where *προωραμην* answers to the Heb.
יָרִיב *I have placed before*. *Πρὸ* in com-
position is used by *Æschines*, in a similar
manner; *Πρὸ τῶν ὀφθαλμῶν ΠΡΟΦΑΙ-
ΝΕΤΑΙ*. De fals. Leg. p. 313.

Προορίζω, from *πρὸ* before, and *ορίζω* to de-
termine.

I. To determine or define before-hand, or
before the event, to predetermine. occ.
Acts iv. 28, where it may refer either to
the determination of the Divine Will

considered in itself, or rather to the
pointing out and marking before-hand
the boundaries of the great events, here
referred to, by the prophetic writings.
Comp. Luke xxii. 22. Acts ii. 23, and
see *Doddridge's Note* on Acts iv. 28.

II. To decree or ordain before-hand, to fore-
ordain, fore-appoint. occ. Rom. viii. 29,
30; where it is applied to God's fore-
ordaining or fore-appointing those whom
he foreknew, i. e. with approbation,
namely, of the Gentiles as well as of the
Jews, to be conformable to the image of his
Son, both in holiness (see 2 Cor. iii. 18.
Eph. i. 3—7, 11, 12.) and in glory (see
1 Cor. xv. 49. Phil. iii. 21.) So Eph.
i. 5, *προορισας* having fore-appointed us,
i. e. believers in general, to the adoption
of sons. But in ver. 11. it relates parti-
cularly to the Jewish converts, who *εκλη-
ρωθημιν προορισθηντες*, were taken, as it
were by lot (see *Κληρω*), being before
appointed according to God's purpose of
uniting under Christ, as the one Head,
all things both which are in heaven, and
which are in earth, i. e. Angels and men,
Jews and Gentiles. Comp. ver. 9, 10.
In 1 Cor. ii. 7, it refers to the gospel-plan
of saving mankind, particularly the Gen-
tiles (see Rom. xvi. 25, 26. Eph. iii. 5,
8, 9.), which was ordained before the
world began; see 2 Tim. i. 9. 1 Pet. i.
20. The above cited are all the pas-
sages of the N. T. wherein the V. *προο-
ρίζω* occurs; and from a diligent atten-
tion to them the reader may determine
for himself whether in any one of them
προορίζω has any relation to an absolute
unconditional predestination of particu-
lar persons to eternal salvation.

Προπασχω, from *πρὸ* before, and *πασχω* to
suffer. See *Προπηθω*.

Προπιμπω, from *πρὸ* forwards, and *πιμπω*
to send.

To send or bring forwards with respect,
to conduct, attend, deduco. Acts xv. 3.
xx. 38, & al.

Προπετης, εος, υς, ό, ή, και το—ις, from *πρὸ*
forwards, and obsolete *πιτω* to fall.

Precipitate, rash, præceps. occ. 2 Tim.
iii. 4, where see *Wetstein*. Προπετις,
neut. used adverbially, Precipitately,
rashly. occ. Acts xix. 36.

Προπηθω, from *πρὸ* before, and obsol. *πηθω*
to suffer.

To suffer before. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. *προπαθόντες*. occ. 1 Thess. ii. 2.

Προπορευομαι, from *πρὸ* before, and *πορευομαι* to go.

To go before. occ. Luke i. 76. Acts vii. 40.

Πρὸς. A preposition denoting motion from place to place, q. from *παρὼ* to pass, compounded perhaps with *εἰς* or *εἰς*, to, or from Heb. *פָּרַשׁ* to spread.

I. Governing a genitive.

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. *For, for the advantage of.* Acts xxvii. 34. So *Raphelius* observes from *Portus* that *Herodotus* uses the phrase *ΠΡΟΣ ΤΙΝΟΣ εἶναι*, to be for any one, or for his advantage (see an instance lib. i. cap. 75.); and *Blackwall* cites from *Thucydides*, lib. iv. 220. lin. 2. *Εἶω δὲ καὶ τὰ πλεονέχω ΠΡΟΣ ἩΜΩΝ οἶα*, I see well enough that most things are *with* or *for* us;” and what comes still nearer to St Luke’s expression, from lib. iii. 182. lin. 16. *Οὐ ΠΡΟΣ ΤΗΣ ὙΜΕΤΕΡΑΣ ΔΟΞΗΣ ταῦτα*, These things do not tend to, or are not for, your reputation.” Sacred Classics, vol. i. p. 143. Note. See other examples in *Welstein* on Acts.

II. Governing a dative, *At.* John xviii. 16. Luke xix. 37. Rev. i. 13.

III. Governing an accusative,

1. *To, unto*, denoting motion towards. Mat. ii. 12. iii. 5, 13, 14, & al. freq. *Πρὸς ἑαυτοὺς*, To their own homes or houses, home. John xx. 10. *Polybius* and *Arrian* use the same kind of expression. So in Latin, *Terence*, *Eunuch.* act. iii. scen. 5, lin. 64, “*Eamus ad me*, Let us go to my house.” See *Raphelius* and *Welstein*, Comp. Acts xxi. 18.

2. *To*, denoting concern or business, as Mat. xxvii. 4, *Τί πρὸς ἡμᾶς*; What (is it) to us? So John xxi. 22, 23. Comp. under *Τίς* I. 1.

3. *To*, after verbs of speaking. Mat. iii. 15. Luke i. 61. ii. 15, & al. freq. Comp. 2 Cor. xiii. 7, and observe that *Scapula* cites from *Thucydides* *ΕΥΧΟΜΑΙ ΠΡΟΣ ΤΟΥΣ ΘΕΟΥΣ*.

4. *Towards*, erga. 2 Tim. ii. 24.

5. *With*, apud. Mat. xiii. 56. Mark ix. 19. *Πρὸς σέ*, With thee, i. e. At thy house. So

the Latins say *apud te*, and the French *chez toi*. Mat. xxvi. 18.

6. *With*, cum. Acts iii. 25. Comp. Rom. v. 1.

7. *By*, near. Acts v. 10.

8. *At*, about. Mat. iii. 10. Mark i. 33. ii. 2. v. 11. Comp. Mark xiv. 54.

9. *Among*. Mark i. 27. Comp. Acts xxviii. 25. 2 Thess. iii. 1.

10. *According to*. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47.

11. *By*, denoting proof. Eph. iii. 4.

12. *Concerning*. Mark xii. 12. Luke xx. 19. As to what concerns or respects, quantum attinet ad, Rom. x. 21. Heb. 1.

7, 8. See *Raphelius* and *Whitby*.

Τὰ πρὸς—The things which concern or belong to—Luke xiv. 32. xix. 42. *Polybius*, as cited by *Raphelius*, uses the same phrase.

13. *Because of*, on account of. Mat. xix. 8. Comp. Acts iii. 10.

14. *Against*. Acts ix. 5. Comp. Eph. vi. 11, 12, where see *Kypke*.

15. It denotes comparison, Rom. viii. 18; as *Raphelius* has shewn it does also in *Herodotus*, *Plato*, *Xenophon*, and *Polybius*; and as the preposition *to* often does in English.

16. *Towards*, near, of time, Luke xxiv. 29. On which passage *Welstein* shews it is applied in like manner with words of time by the best Greek authors.

17. *For*, during, of time. John v. 35. 2 Cor. vii. 8. Gal. ii. 5. 1 Thess. ii. 17. Philem. ver. 15.

18. *Πρὸς τι*, For what (intent or purpose, *πράγμα* being understood.) John xiii. 28.

IV With an infinitive and the neut. article *το*.

1. It denotes the end or design, *Πρὸς το*, For to, to the end that. Mat. vi. 1. Luke xviii. 1. Eph. vi. 11.

2.—The event or effect, So that, so as. Mat. v. 28. Mark xiii. 22. 2 Cor. iii. 13.

V. In composition it signifies,

1. *To*, unto, as in *πρὸςαἶν* to bring to.

2. *Against*, as in *πρὸςἐναντίον* to break against.

3. *Moreover*, besides, as *πρὸςανατίθημι* to add besides.

4. *Intenseness*, as in *πρὸςπεινός* very hungry.

Πρὸσαβόατον, & *το*, from *πρὸ* before, and *σαβόατον* the sabbath.

The

The day before the sabbath. occ. Mark xv. 42.

Προσαγορεύω, from προς to, and αγορεύω to speak.

To speak to, to call, denominate. Hesychius explains it by ασπάζομαι to salute. occ. Heb. v. 10, where see Macknight.

Προσάγω, from προς to, or towards, and αγω to bring, or come.

I. *To bring to, to bring.* occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18, where comp. the texts under Προσαγωγή.

II. *To come to or towards, to approach.* occ. Acts xxvii. 27, *The mariners thought προσάγειν τινα αυτοίς χώραν*, literally, *that some land approached them.* No doubt this was a usual sea-phrase for drawing near to land. See Pole Synops. and Wetstein on the text; the latter of whom cites from Virgil, Æn. iii. lin. 72,

Provehimur portu, terræque urbesque recedunt
We leave the port; the lands and towns recede;

and from Valerius Flaccus, the several similar expressions, "*Jam longa recessit Sepias*, Great * *Sepias has now receded*—*transitque Electria tellus*, the Electrian shore passes by—*transit Halys*, Halys passes—*Jam nubiferam transire Carambin*, Now cloudy Carambis passes." To which may be added from Ovid, Metam. lib. vi. lin. 512,

Admotumque fretum remis, tellusque repulsa est,
The oars now dash the sea, the shore's repelled;

and from that elegant didactic Poem of the Cardinal De Polignac, entitled ANTI-LUCRETIVS, lib. viii. lin. 120, 1, where he is accounting for the celestial phenomena caused by the earth's motion,

Haud secus, ac portu cum solvit nauta relicto
Littus abit, terræ fugiunt, urbesque recedunt:

Thus when the sailor looses from his port,
The shore retreats, lands flee, and towns recede,

It is evident that such expressions are taken from the apparent motion of the land to persons under sail. So Kypke remarks, that St Luke spoke optically, as sailors usually do; and he cites from Achilles Tatius, "The port was left; γην γὰρ ἐαράμεν ἀπο τῆς νηὸς κατὰ μικρὸν ANA-

* A large promontory of Thessaly.

ΧΩΡΟΥΣΑΝ, ὡς αὐτὴν πλεῖσταν, for we saw the land, as if itself were sailing, gradually receding from the ship." Comp. under Αναφαινω II.

Προσάγω, ης, ἡ, from προσάγω.

Approach, access, or rather introduction. (See Raphaelius.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18.

Προσάιτω, ω, from προς intensive, and αἰτέω to ask.

To ask earnestly, to beg. occ. Mark x. 46. Luke xviii. 35. John ix. 8. See Kypke on Mark.

Προσαναβῆμι, from προς to and αναβῆμι to ascend, go up.

To go up to a place. occ. Luke xiv. 10.

Προσαναλίσκω. See Προσαναλω.

Προσαναλω, ω, from προς intens. and the obsol. αναλω to consume.

To spend entirely. occ. Luke viii. 43.

Προσαναπληρῶ, ω, from προς intens. and αναπληρῶ to supply.

To supply abundantly. occ. 2 Cor. ix. 12. xi. 9.

Προσανατιθῆμι, from προς to, with, or besides, and ανατιθῆμι to communicate.

I. Προσανατιθῆμαι, Mid. with a dative, *To communicate, confer, or consult with, adhibere in consilium*, Wetstein. occ. Gal. i. 16. So Lucian, Jupiter Tragœd. tom. ii. p. 188. ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ, *Consult with me;* and Diodorus Siculus, cited by Wetstein and Mintert, ΤΟΙΣ ΜΑΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ περὶ τῶν σημείων, *Consulting the Soothsayers about the omen.*

II. *To communicate more or besides, to add in conference.* occ. Gal. ii. 6.

Προσαπειλῶμαι, εμαι, Mid. from προς besides, and απειλῶ to threaten.

To threaten further or again. occ. Acts iv. 21.

Προσδαπανῶ, ω, from προς besides, and δαπανῶ to spend.

To spend besides or moreover. occ. Luke x. 35.

Προσδεομαι, from προς besides, and δεομαι to want.

To want besides or more, than one has namely, to need, stand in need of something more. occ. Acts xvii. 25, where see Wetstein and Kypke. The High Priest Simon confesses the same truth, 2 Mac. ii. 8, where he is addressing God concerning the Temple, ἡγιασας τὸν τόπον τῆτον εἰς σὸν ὄνομα σοι ἅπαντων ΑΠΡΟΣΔΕΕΙ, Thou

Thou hast consecrated this place to thy name, though thou needest nothing."

Προσδεχομαι, from προς to, and δεχομαι to receive, or expect, which see.

I. To receive, take, as the spoiling of one's goods with joy. occ. Heb. x. 34.

II. To receive, accept, as deliverance. occ. Heb. xi. 35.

III. To receive kindly, as a friend. Luke xv. 2, (see Wetstein.)—or rather, To love, approve, take pleasure in, as the V. is used by the LXX, Mal. i. 8. Comp. Mat. xi. 19, and see Joh. Frid. Fischeri Pro-
lusiones quinque, &c. p. 6, &c.

IV. To receive, entertain. occ. Rom. xvi. 2, Phil. ii. 29.

V. To receive, admit, as a hope. occ. Acts xxiv. 15. Wetstein cites the same phrase from Euripides, Alcest. lin. 139. Νυν δε τινα βίη ΕΛΠΙΔΑ ΠΡΟΣΔΕΧΟΜΑΙ, Now I receive some hope of life."

VI. To expect, to look or wait for. occ. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. Tit. ii. 13. So Xenophon cited by Wetstein on Mark.

Προσδοκαω, ω, from προς to, and δοκαω to look for, expect, wait for, which from the Chald *pr* to look, look out.

To look for, expect, wait for. Mat. xi. 3.

xxiv. 50. Acts iii. 5, & al. freq. Acts

xxvii. 33, Τεσσαρεσκαίδεκατην σημερον

ημεραν προσδοκωντες, ασιτοι διατελιτε,

μηδεν προσλαβομενοι. "Expecting the

fourteenth day, which is to-day, ye conti-

nue without eating [having taken no-

thing]. So the meaning is that they had

taken no food all that day: The danger

was so great that they had no leisure to

think upon hunger. This is the literal

construction of the words, and implies,

that, out of expectation of the fourteenth

day (which they looked upon as a criti-

cal time when their danger would be at

the highest), they had forgot to take

their usual repast; not that they had

fasted fourteen days." Pope's Note on

Odys. xii. p. 179, cited and approved by

Blackwall, Sacred Classics, vol. ii. p. 172.

But no reason appears, why they should

have regarded the fourteenth day as pecu-

liarily critical. And the learned Mark-

land in Bowyer's Conject. says "προσδο-

κωντες should have a comma on each

side, nothing in the text having any de-

pendance on it. Ye have continued with-

out sustenance all this fourteenth day (since the storm began) waiting for the event."

Προσδοκια, ας, η, from προσδεχομαι or προσδοκαω.

A looking for, an expectation. occ. Acts

xii. 11. Luke xxi. 26; where Kypke re-

masks that προσδοκια is a word of in-

different signification, and here denotes

fear, and cites Thucydides joining φοβον

and προσδοκιαν together; and from Jo-

sephus, Ant. lib. v. cap. 10. § 4. (edit.

Hudson) "Ελι επι μαλλον βεβαιωτεραν

ειχε την ΠΡΟΣΔΟΚΙΑΝ της των τεκνων

απωλειας, had still a firmer expectation

of the destruction of his sons."

Προσδρεμω, from προς to, and obsol. δρεμω

to run.

To run to. An obsolete V. whence in the

N. T. we have 2 aor. particip. προσδρα-

μων. occ. Mark x. 17. Acts viii. 30.

Προσιαω, ω, from προς to, and ιαω to permit.

To permit, suffer. occ. Acts xxvii. 7.

Προσιγίζω, from προς to, and εγίζω to ap-

proach.

To approach, come near to. occ. Mark

ii. 4.

Προσιδρευω, from προσιδρος an assessor,

also assiduous, which from προς to, and

ιδρα a seat.

I. To sit by.

II. To attend upon assiduously, be assiduous

or diligent in attending or waiting upon.

occ. 1 Cor. ix. 13. So Kypke cites from

Josephus, Cont. Apion. lib. i. concerning

the priests, Τη Θειραπια τε Θεις ΠΡΟΣ-

ΕΔΡΕΥΟΝΤΕΣ, assiduously attending on

the service of God."

Προσιλευθω, from προς to, and obsol. ελευθω

to come.

To come to. An obsolete V. whence in the

N. T. we have 2 aor. (by syncope) προσ-

ηλθον, particip. προσελθων, perf. mid.

Attic προσηλυθα. See under Προσιε-

χομαι.

Προσενεγκω, from προς to, and obsol. ενεγκω

to bring.

To bring to, offer. An obsolete V. whence

in the N. T. we have 1 aor. προσηνεκα,

particip. προσενεγκας, 2 aor. imperat.

προσενεκε, Mark i. 44; 1 aor. pass.

προσηνεχθην, particip. προσενεχθεις, perf.

mid. Attic προσσηνοχα, Heb. xi. 17.

See under Προσφερω.

Προσεγαζομαι, from προς besides, moreover,

and εγαζομαι to gain, or trade.

To

To gain moreover in trade or traffic. occ.
Luke xix. 16.

Προσερχομαι, from προς to, and ερχομαι to come.

I. To come to, approach, locally. Mat. v. 1. ix. 14, 20, & al. freq.

II. To come to, approach, draw near, spiritually. Heb. iv. 16. vii. 25. x. 22. xi. 6. xii. 22.

III. To accede, assent to. The Latin accedo is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3, *If any man teach otherwise, και μη προσερχεται, and doth not accede to sound words, even to the words of our Lord Jesus Christ—he is proud, &c.* This sentence evidently relates to those who after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not then accede to sound words: So that I cannot but think that the substitution of προσεχεται or προσεχει for προσερχεται in this passage would sink the Apostle's meaning; and that Doddridge is much too bold when, upon a * mere supposition of Bentley's, without the authority of a single MS, he proposes προσεχεται or προσεχει as the original reading. See also Wolfius, Kypke, and Bowyer's Conject. on the text.

Προσευχη, ης, η, from προς to, and ευχη a prayer.

I. A prayer to God, whether of petitioning for somewhat good, as Mat. xxi. 22; or of deprecating evil, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5. In Rev. viii. 4, there is an ellipsis of συν before ταις προσευχαις. So in Xenophon Cyropæd. lib. i. p. 29, edit. Hutchinson, 8vo. Πόλλας γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι—For that many had already fallen down the precipices headlong (together with) their horses."

II. An oratory, a place built to pray in, q. d. a prayer-house. occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, בֵּית צְלוּתָא, A house of prayer. That the Jews, wherever they dwelt, usually had such places, which were † open courts commonly with trees planted near them, and often situated near the side of seas or rivers, is too well known

* See Remarks on Free-thinking, by Phileleuth. Lips. 7th edit. p. 107.

† Calmet in his Dictionary at PROSEUCHE gives a print of one of these Oratories.

to the learned to be insisted on: I shall, therefore, only remark, that the decree of the Halicarnassians, cited by Josephus, Ant. lib. xiv. cap. 10. § 23, gives the Jews liberty τὰς ΠΡΟΣΕΥΧΑΣ ποιεῖσθαι πρὸς τὴ θάλασσαν ΚΑΤΑ ΤΟ ΠΑΤΡΙΟΝ ΕΘΟΣ, to build oratories by the sea-side according to their national custom;" and for further satisfaction I refer to Wetstein on Luke vi. 12; and the English reader may do well to consult, on this subject, the Notes of Whitby and Doddridge, and Lardner's Credibility of Gospel Hist. vol. i. ch. 3, § 3, but especially Prideaux's Connection, vol. i. part 1. book 6. p. 387—389, 1st edit. 8vo. See also Campbell on Luke.

Προσευχομαι, depon. from προς to, and ευχομαι to pray.

To pray to God, whether for the obtaining of good, or the averting of evil. See Mat. vi. 9, &c. xxiv. 20. xxvi. 36, 39, 44. Luke i. 10.

Προσεχω, from προς to, and εχω to have.

I. To apply, adhibeo; and hence, τὸν νῦν being understood, To apply the mind to any thing, to attend to it. Acts viii. 6. 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. Bos Ellips. in Νῦν cites the phrase complete from Plato Epist. Αὐτοῖς σφοδρὰ ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΨΝ. See also Wetstein on Mat. vi. 1. On Acts viii. 6, Wetstein and Kypke shew that the Greek writers likewise use προσεχειν for attending to somewhat spoken. Hence

II. With a dative, To attend, and to obey. occ. Acts xvi. 14, where Kypke shews that the Greek writers use it in both these senses, and refers to the expression πρὸς τῷ Κυρίῳ εἶναι, ver. 15.

III. With a dative, To attend to or on a particular business or office. occ. Heb. vii. 13. Thucydides in the same view says, οἱ ΠΡΟΣΧΟΝΤΕΣ ΤΟΙΣ ΝΑΥΤΙΚΟΙΣ, those who attended on the naval affairs; and Demosthenes, ΠΡΟΣΕΧΕΙΝ Τῷ ΠΟΛΕΜῳ, to attend to the war." See Scapula.

IV. With a dative, To adhere or be addicted to a person, to favour him, or be of his party. Acts viii. 10. The profane writers use it in this sense also. See Scapula, Raphelius, and Wetstein.

V. With

V. With a dative, *To be given or addicted to*, as to wine, 1 Tim. iii. 8, where *Wetstein* cites from *Polyænus*, Ἀνδρα ΤΡΥΦΗ ΠΡΟΣΕΧΟΝΤΑ καὶ ΜΕΘΗ, A man addicted to luxury and drunkenness.

VI. Προσέχειν ἑαυτῷ, *To take heed to one's self, to watch over and attend to one's self, one's own conduct and behaviour.* See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text *Raphelius* cites from *Epictetus*, Enchirid. cap. 75. Ἀν—ἡμέρας ἀλλὰς ἐπ' ἀλλαῖς ὀρίζης, μεθ' αἷς ΠΡΟΣΕΞΕΙΣ ΣΕΑΥΤΩ, κ. τ. λ. If you appoint day after day when you will attend to yourself, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying." Comp. *Kypke* on Luke xxi. 34.

VII. *To take heed, beware*, either with *μη* lest, Mat. vi. 1; or with *απο* from, of, following, Mat. vii. 15. x. 17. xvi. 6, 11. So προσέχειν ἑαυτῷ απο, Luke xii. 1.

Προσηλω, ω, from *προς* to, and ἤλω to nail, from ἤλος a nail, which see.

Joined with a dative, *To nail to*, and particularly *to a cross*; for so the V. is applied not only by St Paul, but also by *Plutarch*, Apophthegm, p. 206, A. "Julius Cæsar συνήρπασε τὰς λησῆας καὶ ΠΡΟΣΗΛΩΣΕΝ, he took the pirates and crucified them." So *Josephus*, De Bel. lib. ii. cap. 14. § 9. and lib. v. cap. 11. § 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and, after scourging and torturing, crucified five hundred or more every day, he adds, that the soldiers, out of anger and hatred, προσήλυν nailed to the crosses those whom they had taken, some one way, some another, as it were in sport; and that "so great was the number of those who were crucified, that room was wanting for the crosses (i. e. opposite to the walls) and crosses for the bodies;" Διὰ το πλῆθος χωρὰ τε ἐνελειπέτο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν. Was not this the very finger of God, pointing out the crime of the Jews in crucifying His Son? Was it not a dreadful answer from Heaven to their horrid imprecation, * Mat.

xxvii. 25. *His blood be on us and on our children!* occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds, namely, by striking a nail through them.

Προσηλυτος, ε, ο, ή, from the obsol. προσ-ελευθω to come to.

I. A stranger, a foreigner, one who comes from his own people to another, advena. Thus used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. Hence

II. The LXX apply it to a stranger or foreigner who came to dwell among the Jews, and embraced their religion, as Exod. xii. 48, 49. Levit. xvii. 8, 10, 12, 15. Num. ix. 14, & al. Whence

III. In the N. T. it is used for a Proselyte or Convert from Heathenism to Judaism, wheresoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15, is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus *Horace*, lib. i. sat. 4. lin. 143,

—————Veluti te
Judæi, cogemus in hanc concedere turbam.

We, like the Jews, will force you to our herd.

Comp. Sat. 9. lin. 69—72. and *Cicero*, Orat. pro L. Flacco, cap. 28. Accordingly among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned 'Οἱ ἐπιδημῶντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ Προσηλυτοὶ, Sojourners of Rome, both (native) Jews + and Proselytes, Acts ii. 10. For further satisfaction on this subject see *Wetstein* on Mat. xxiii. 15, who cites the testimony of *Dio*, speaking of the Jewish Proselytes: Ἐστὶ καὶ παρὰ τοῖς Ῥωμαῖοις τὸ γένος τετὸ, κολλᾶσθαι μὲν πολλακίς, αὐξᾶσθαι δὲ ἐπὶ πλείστον, ὥς τε καὶ ἐς παρρησίαν τῆς νομιστικῆς ἐκνικησάται. This kind of people

+ When, after the death of *Herod the Great*, his son *Archelaus* was accused before *Augustus* by the Jewish Embassadors, *Josephus*, De Bel. lib. ii. cap. 6, § 1, tells us, that more than eight thousand of the Jews then at Rome supported them, συμπάρισαντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμῃς Ἰουδαίων ὑπερὸς οκτακισχίλις."

* See *Doddridge's* excellent Note on this Text.

s found even among the *Romans*; they have often, indeed, been punished, but are still *vastly increased*, so as to have at length obtained a toleration of their worship." *Wetstein* also partly produces another remarkable passage from *Livy*, lib. iv. cap. 30; where the Historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds, *Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et pleaque externa, invasit; novos ritus sacrificando, VATICINANDO inferentibus in domos, quibus quæstui sunt capti superstitione animi: donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deum exposcendæ. Datum inde negotium Ædilibus, ut animadverterent, ne qui, nisi Romani Dii, neu quo alio more quam patrio, colerentur*—Neither were the bodies alone of men affected with the pestilence, but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been **THROUGH SOOTH-SAYING** introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the gods. Upon which the Ædiles were directed to take care, that no gods but those of Rome should be worshipped, nor in any other than the Roman manner." The drought and pestilence here noticed are placed by *Livy* under the consulship of *A. Cornelius Cossus* and *T. Quintius Pennus*, that is, according to the *Fasti Romani Consulares* at the end of *Ainsworth's* Latin Dictionary, in the year of the Building of Rome 327, and before Christ 427. Now the prophet *Joel*, ch. iii. or iv. 6, * foretelling the capture and desolation of Tyre by *Alexander the Great*, says, *The children also of Judah, and the children of Jerusalem, have ye [Tyrians] sold unto the Grecians, that ye might remove them far from their border*. Since then there was a very early and frequent

communication between *Greece* and *Rome*, is it not probable that some of these *Jewish* captives were sold to the *Romans*, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at *Rome*, these *Jews*, according to their national zeal for their religion, brought and propagated *their own*? Especially as it appears from the word **VATICINANDO** that the Religionists mentioned by *Livy* pretended to some kind of *divine communication* or *revelation*. The subject certainly deserves attention.

As to the number of *Jewish Proselytes* at *Antioch* in *Syria* (see *Acts* vi. 5. xi. 20, and comp. Ἑλληνιστῆς), *Josephus* has taken particular notice of it, *De Bel.* lib. vii. cap. 3, § 3, where, having told us that the *Jews* dwelt in great numbers at *Antioch*, and enjoyed equal privileges with the *Greeks*, he adds, αἱ τε προσεγομένηαι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κακείνης τροπῇ τινὶ μοῖραν αὐτῶν πεποιήητο, and continually bringing over a great number of *Gentiles* to their religion, they made them in some measure a part of themselves." See *Lardner's Credibility of the Gospel Hist.* vol. i. book i. ch. 3. § 1, and 5.

Προσκαιρος, ε, ο, ή, και το—ον, from προς for, καιρος a time.

Enduring or lasting for a time only, temporary, transient. occ. *Mat.* xiii. 21. *Mark* iv. 17. 2 *Cor.* iv. 18. *Heb.* xi. 25.

Προσκαλεσμαι, εμαι, mid. and pass. from προς to, and καλεω to call.

I. To call to one's self. *Mat.* x. 1. xv. 10, 32. xviii. 2, & al. freq.

II. To call to an office or business. *Acts* xiii. 2. xvi. 10.

III. To call to the Christian faith by the preaching of the gospel. *Acts* ii. 39. Comp. *John* x. 16.

IV. To call or send for, accerso. *Acts* xiii. 7. *Jam.* v. 14.

Προσκαρτερω, ω, from προς to, and καρτερω to endure.

I. With a dative of the thing, To persevere in, to continue steadfast or constant in, to attend constantly to. occ. *Acts* i. 14. ii. 42, 46. vi. 4. *Rom.* xii. 12. *Col.* iv. 2. So with the preposition εις and an accusative following. occ. *Rom.* xiii. 6.

II. With a dative of the person, To attend constantly

* See *Bp. Newton* on *Proph.* vol. i. p. 334—9, 1st edit. 8vo.

constantly on. occ. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see *Wetstein* on Mark iii. 9, and *Kypke* on Acts x. 8.

Προσκαρτερησις, ιος, att. εως, ἡ, from προσκαρτερεω.

Perseverance, invincible constancy. occ. Eph. vi. 18.

Προσκεφαλαιον, ος, το, from προς το, at, and κεφαλη the head.

A pillow for the head. occ. Mark iv. 38.

Προσκληρω, ω, from προς το and κληρω to take by lot.

Properly, *to associate or add to by lot*; hence simply, *To associate, join as a companion to others.* Προσκληρομαι, ἑμαι, pass. *To be associated to, to associate one's self with, to consort or join one's self with.* occ. Acts xvii. 4; where *Kypke* cites *Philo* several times using it in a similar manner.

Προσκλισις, ιος, att. εως, ἡ, from προσκλινω to incline to or towards, which from προς το, and κλινω to incline.

Inclination or propension of mind towards one rather than another, partial affection, partiality. occ. 1 Tim. v. 21. So *Clement*, 1 Cor. § 21, Την αἵπλην αὐτῶν μη ΚΑΤΑ ΠΡΟΣΚΛΙΣΕΙΣ, ἀλλὰ πᾶσι τοῖς φοβούμενοις τὸν Θεὸν ὁσίων ἰσὴν παρεχέτωσαν. Let them shew their charity without partiality, alike to all who truly fear God." See *Wolffius*.

Προσκολλω, ω, from προς το, and κολλω to glue.

Properly, *To glue to, agglutino.* Προσκολλαομαι, ωμαι, pass. *To be joined or cleave closely to.* In the N. T. it is applied to the marriage-union, as it is likewise by the LXX, Gen. ii. 24, for the Heb. - as -בב-בב to cleave to. occ. Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the adherence of a seditious multitude to their leader. occ. Acts v. 36. *Plato* uses this word for the strict adherence of a man to his intimate acquaintance (see *Wetstein* on Mat.) and for the union of the soul with the body. *Phædon*. § 33, edit. *Forster*.

In Acts v. 36, the *Alexandrian* and six later MSS, supported by the *Vulg.* and two *Syriac* versions, read προσεκλιθη; and three ancient and twenty later MSS have προσεκληθη. See *Wetstein* and *Griesbach*.

Προσκομμα, ατος, το, from προσκομμαi perf. pass. of προσκοπιω.

Any thing laid in the way of another which may occasion him to fall, or stumble, a stumbling-block. In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last cited passages Christ is called λιθος προσκομματος, a stone of stumbling, a stumbling-stone, i. e. "an occasion of sin and ruin to many through their own prejudice and perverseness." *Doddridge*.

The LXX use the phrase τιθεσθαι προσκομμα (which we have Rom. xiv. 13.) for the Heb. וּפָרַשׁ to set a snare, Isa. xxix. 21, and λιθος προσκομμα, the stumbling against a stone, for the Heb. הָבַח אֶבֶן a stone of stumbling, Isa. viii. 14, where, however, we may observe, that *Symmachus* and *Theodotion* have the Apostle's expression, λιθον προσκομματος.

Προσκοπη, ης, ἡ, from προσκοπιω.

Properly, *A stumbling-block*; hence an occasion of falling or stumbling in the way of duty. occ. 2 Cor. vi. 3.

Προσκοπιω, from προς το, against, and κοπιω to strike.

I. Transitively, *To strike or dash against*, as the foot against a stone. occ. Mark iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a detached sentence of Scripture without regard to the context, but particularly by applying in a natural sense what was originally spoken in a spiritual one, Ps. xci. 11, 12.

II. In a neuter sense, with a dative following, *To dash or beat against*, as winds and waters. occ. Mat. vii. 27.

III. With a dative, *To stumble at or against*, but in a spiritual sense. occ. Rom. ix. 32. So absolutely, *To stumble.* occ. John xi. 9, 10. Rom. xiv. 21. Comp. 1 Pet. ii. 8, and *Wolffius* and *Bowyer* there.

Προσκυλιω, from προς το, and κυλιω to roll. *To roll to.* occ. Mat. xxvii. 60. Mark xv. 46.

Προσκυνω, ω, from προς το, and κυνω to adore, which is from κυων, κυνος, a dog, and so properly signifies *to crouch, crawl, and fawn, like a dog, at his master's feet.*

To prostrate one's self to, after the eastern custom,

custom, which is very ancient (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.), and still used in those parts of the world. It was the posture both of *civil reverence* or *homage*, and of *religious worship* *. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38, & al. freq. *Wetstein* on Mat. ii. 2, observes that προσκυνειν is in the Greek, and particularly in the Attic, writers most frequently joined with an accusative, but sometimes with a dative; of which *Kypke* on Mat. ii. 8, produces some examples. The latter construction is more common in the N. T. though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. Προσκυνειν is also sometimes used absolutely, τῷ Θεῷ or τὸν Θεόν being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. It is joined, Luke iv. 7. Rev. iii. 9. xv. 4, with ἐνώπιον before, and a genitive following, conformably to the Heb. phrase וַפְּנֵי הַיְיָ, Gen. xxiii. 12. Deut. xxvi. 10. 2 K. xviii. 22, which in this last text the LXX render by προσκυνειν—ἐνώπιον.

Προσκυνητής, ὁ, from προσκυνειν.

A worshipper. occ. John iv. 23.

Προσλαλειω, ὦ, from προς to, and λαλειω to speak.

With a dative, To speak to. occ. Acts xiii. 43. xxviii. 20.

Προσλαμβάνω, from προς to, and λαμβανω to take.

In general, To take to one's self.

I. Προσλαμβάνω, Act. To take, as food. occ. Acts xxvii. 33, 34. (comp. under Προσδοκαω.) So προσλαμβάνομαι, Mid. occ. Acts xxvii. 36. In which texts observe that the gen. τροφῆς is used elliptically according to the Attic dialect, and governed by τι some, understood. See *Vigerus*, De Idiotism. cap. iii. sect. i. reg. ix. and *Bos Ellips.* under Τις, Τι. *Josephus* uses the similar expression ΠΡΟΣΦΕΡΕΣΘΑΙ ΤΡΟΦΗΣ to take some food," De Bel. lib. v. cap. 10. § 3. The French have the same idiom in their language,

* See *Scott* and *Wetstein* on Mat. ii. 2.

and say in like manner, *prendre* or *manger* du pain, de la viande, &c.

II. Προσλαμβάνομαι, Mid. with an accusative, To take hold of a person, as by the hand. occ. Mat. xvi. 22. Mark viii. 32.—or rather, according to *Campbell*, whom see, To take aside. So French Translation in Mat.—l'aïant tiré à part. in Mark—le prit en particulier, and *Diodati's* Italian in both—trattolo da parte,

III. To take or associate to one's self, to take into one's fellowship or society, ascisco, assumo. occ. Acts xvii. 5. xviii. 26.

IV. To receive, with hospitality. occ. Acts xxviii. 2.—with kindness and good will, occ. Rom. xiv. 1, (comp. ver. 3.) xv. 7. Philem. ver. 12, 17.

Προσληῶ, from προς to, and obsol. ληῶ to take, receive.

To take or receive to one's self. An obsolete V. whence in the N. T. we have 2 aor. infin. προσλαβεῖν, mid. προσελαβόμεν, imperat. προσλαβ, particip. προσλαβόμενος. See under Προσλαμβάνω.

Προσληψις, ιος, att. εως, ἡ, from προσλαμβάνω, or the obsolete, προσληῶ.

A receiving, or reception, i. e. to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3.

Προσμενω, from προς to, with, and μενω to remain.

I. To remain or stay at a place. occ. Acts xviii. 18. 1 Tim. i. 3.

III. With a dative of the person following, To remain or continue with. occ. Mat. xv. 32. Mark viii. 2. So in a spiritual sense, To adhere to. occ. Acts xi. 23.

III. With a dative of the thing, To continue or persevere in. occ. 1 Tim. v. 5.

Προσορμιζω, from προς to, and ὀρμιζω to bring a ship to its station or moorings, which from ὀρμος a station for ships, a place into which they are run (appelluntur), or where they moor, and this from ὀρμη an impetus, impetuous motion, according to that of *Homer*, Il. i. lin. 435,

—Τὴν δ' αἰς ὄρμον προρυσσαν ἱερταῖς.

With sturdy oars they drove the ship to land.

To bring a ship to her station or moorings, to bring a ship to land, navem in stationem appello. Προσορμιζομαι, To be brought or come to land, as in a ship, appellor. occ. Mark vi. 53, where *Elsner* and *Wetstein* shew that the V. is used in the same sense by the Greek writers.

Προ-

Προσφιλῶ, from *προς* besides, and *οφιλῶ* to owe.

To owe besides or moreover. occ. Philem. ver. 19. *Raphelius* and *Wetstein* cites several passages where *Xenophon* applies it in this sense.

Προσφθίζω, from *προς* to, at, against, and *οφθίζω* to be grieved, offended, take ill, "indignor, gravor, gravatè fero," *Scapula*, which from *οφθίω* the same, and this either from the Heb. *נָפַח* oppression, or from *נָפַח*, Niph. of *נָפַח* or *נָפַח*, to nauseate, be offended or disgusted at, for which verb the LXX have used *προσφθίζω*, Ps. xcv. 10. Ezek. xxxvi. 31.

With a dative, To be grieved or offended at, to be disgusted with. occ. Heb. iii. 10, 17.

Προσπεινός, ε, ό, ή. from *προς* intens. and *πεινά* hunger.

Very hungry. occ. Acts x. 10.

Προσπίτω, from *προς* to, upon, and obsol. *πίτω* to fall.

To fall down to, fall upon. An obsolete V. whence in the N. T. we have 2 aor. *προσπεσον*, particip. *προσπεσων*. See under *Προσπιπῶ*.

Προσπηῶ, or Προσπηνυμι, from *προς* to, and *πηῶ* to fix.

To fix or fasten to, to affix, to a cross namely, to crucify. occ. Acts ii. 23.

Προσπιπῶ, from *προς* to, against, and *πιπῶ* to fall.

I. To fall down to. Mark iii. 11. Luke v. 8. & al. Thus used also in the Greek writers. See *Wetstein* and *Kypke* on Mark.

II. To fall, rush, or beat upon or against. occ. Mat. vii. 15.

Προσποιεῖμαι, εμαι, from *προς* to, besides, and *ποιεῖω* to make.

I. To add, join to. Thus sometimes used in the profane writers.

II. To pretend, make as if, simulo, to assume or add, as it were, somewhat to one's self. occ. Luke xxiv. 28, where see *Alberti* and *Wetstein*.

Προσπορεύομαι, from *προς* to, and *πορεύομαι* to go, come.

To come to. occ. Mark x. 35.

Προσρηνυμι, or Προσρησσω, from *προς* to, against, and *ρηνυμι* or *ρησσω* to break.

To break or dash against, as a flood. occ. Luke vi. 48, 49.

Προσατις, ιδος, ή, from masc. *προσατης*, which signifies not only a leader, ruler,

director, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10, but is also used by *Plutarch* for the Latin *patronus* a patron, a defender of a meaner person; and according to *Harpocration* and *Suidas* denotes those who at Athens were the patrons, or took care, of strangers. See *Grotius*, *Elsner*, and *Wetstein*.

A patroness, a woman, " * who defends, countenances, or supports," a protectress, *patrona*. It is a title of honour and respect. occ. Rom. xvi. 2.

Προσάττω, from *προς* to, and *τάττω* to order. To order, command. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44.

Προσθημι, from *προς* to, or besides, and *τιθημι* to put.

I. Denoting accession, To put to or besides, to add, to add over and above. Mat. vi. 33. Luke xii. 31. Comp. Luke iii. 20. xix. 11. Heb. xii. 19. On which last text *Wetstein* shews that *Dionysius Halicarn.* has several times used the phrase ΠΡΟΣΘΕΙΝΑΙ ΛΟΓΟΝ, to add a word or discourse. The phrase however in Heb. xii. seems hebraical or hellenistical (comp. Deut. xviii. 16, in Heb. and LXX.); as likewise that in Luke xix. 11. *Προσθεῖς εἶπε*, which is used in the LXX of Job xxix. 1, for the Heb. *וַיֵּשֶׁב וַיִּשְׁפָּט*. See *Wolfius* in Luke. Comp. Sense III.

II. Denoting increase, to add. Mat. vi. 27. Luke xii. 25. xvii. 5. Comp. Acts ii. 41, where *Bos*, *Elsner*, and others have shewn that those are by the Greek writers said *προσθίσθαι* who come over to any one's side, or join themselves to their party. See *Wolfius*. But comp. *Kypke*.

III. Denoting continuation or repetition, Luke xx. 11, 12. Acts xii. 3. In which three last texts *προσθίσθαι* with an infinitive he added to do so or so, for he did again or moreover, seems a Hebraism taken from the similar application of the Heb. *וַיֵּשֶׁב* to add with an infinitive, for which phrase the LXX generally, and that very frequently, use *προσθίσθαι* with an infinitive V. See inter. al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29.

Προσρεχω, from προς to, and τρεχω to run.

To run to. occ. Mark ix. 15.

Προσφασιον, & το, from προς besides, and φασω to eat.

Any thing that is eaten besides, i. e. with; bread, victuals. occ. John xxi. 5.

Προσφατος, & ο, η, from προς denoting nearness of time, which, however, is a very unusual sense in composition (but comp. under Προς III. 16.), and φασω to slay, thus used in Homer, Il. xv. lin. 140. Odys. xxii. lin. 217, & al. and which in this sense may be derived from Heb. פה the mouth or edge of the sword, according to that common Hebrew expression of smiting with the פה mouth of the sword.

I. Newly slain. Thus used in the phrase προσφατος νεκρος, a dead man lately slain, according to the Etymologist, Eustathius, and Phrynichus. Hence

II. New, newly, or lately made. So Theophylact, Προσφατον ανηι τω νεαν, και επι των χρονων ημετερων φανισαν. Προσφατον is used for new, and appearing in our days." occ. Heb. x. 20. The LXX use it in the same sense for the Heb. בָּרָךְ Deut. xxxii. 17, for שִׁיר Eccles. i. 9. Comp. Ecclus. ix. 10; and so likewise the latter Greek writers, as Wetstein has abundantly shewn.

Προσφατως, Adv. from προσφατος.

Newly, lately. occ. Acts xviii. 2. So in 2 Mac. xiv. 36, we have τον ΠΡΟΣΦΑΤΩΣ κεκαθαρισμενον οικον, the house newly cleansed, and in Judith iv. 3, ΠΡΟΣΦΑΤΩΣ ησαν ΑΝΑΒΕΒΗΚΟΤΕΣ, they were newly returned. This adv. is used by the profane writers also in the same sense, particularly by Polybius, in whom it is often construed with a participle perf. as in Acts. See Kypke.

Προσφερεω, from προς to, and φερω to bring.

I. To bring to. See Mat. iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29.

II. To bring to, or before, magistrates. Luke xii. 11. xxiii. 14.

III. To offer, tender, proffer, as money for a benefit to be received. Acts viii. 18.

IV. To offer to God, as oblations or sacrifices. See Mat. v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. 14. x. 12. xi. 4, 17. Comp. Mat. ii. 11. John xvi. 2.

V. Mid. Προσφερεισθαι τινι, literally, To offer one's self to any one in this or that man-

ner, se præbere alicui hoc vel illo modo, i. e. to behave towards, to deal with, or treat him, whether well or ill. occ. Heb. xii. 7, where Vulg. offert se vobis; and Raphelius, Wetstein, and Kypke, whom see, shew that this use of the V. προσφερεισθαι is common in the purest Greek writers.

Προσφιλης, εος, &ς, ο, η, και το—ες, from προς to, and φιλος a friend, dear.

Friendly, Thucydides and Xenophon, cited by Wetstein, use the word in this sense. occ. Phil. iv. 8.

Προσφορα, ας, η, from προσπιφορα perf. mid. of προσφειρω.

I. An offering, the act of offering to God. occ. Heb. x. 10.

II. An offering, oblation, the thing offered. occ. Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. Comp. Rom. xv. 16. Isa. lxvi. 20, and Vitranga there.

Προσφωνειω, ω, from προς to, and φωνω to call, speak.

I. With an accusative. To call another to one's self. occ. Luke vi. 13. Comp. Luke xiii. 12.

II. With a dative, To call or cry out to. occ. Mat. xi. 16. Luke vii. 32.

III. With a dative, To speak to, harangue. occ. Acts xxii. 2. Comp. Luke xxiii. 20. Acts xxi. 40.

Προσχυσις, ιος, att. εως, η, from προσχυνω to pour upon, affundo, which from προς to, or upon, and χυνω to pour.

A pouring over or on, affusio. occ. Heb. xi. 28. From Exod. xii. 7, 22, it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in considerable quantity.

Προσψαυω, from προς to, at, and ψαυω to touch, touch lightly, which from ψαω the same, and this either from the Chald. שָׁשׁ to touch, feel, or from the Heb. תִּשֵּׁר the extremity of any thing, agreeably to that expression of Sophocles, cited by Scapula, ΨΗ: ΚΑΤ' ΑΚΡΑΣ, he touched at the extremity."

To touch lightly, or gently. occ. Luke xi. 46, where see Wetstein.

Προσωποληπτιω, ω, from προσωπον a face, person, and λαμβανω or obsol. ληβω to accept.

To accept or respect persons on account of some external advantages, such as riches, dress, &c. occ. Jam. ii. 9. Comp. under Λαμβανω XIX.

Προσωποληψίας, α, ὁ, from προσωποληψία.
An accepter or respecter of persons. occ.
Acts x. 34.

Προσωποληψία, ας, ἡ, from προσωπον a per-
son, and ληψις an accepting. Comp. un-
der Προσωποληψία.

An accepting, respecting, or respect of
persons. occ. Rom. ii. 11. Eph. vi. 9.
Col. iii. 25. Jam. ii. 1.

Προσωπον, α, το, from προς to, and ὠψ the
eye, which see.

In general, That part of any thing which
is turned or presented to the eye of an-
other.

I. The face, the countenance. Mat. vi. 16,
17. xvii. 2, 6. Mark xiv. 65, & al.
Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts
ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12.

Προσωπον προς προσωπον, Face to face.
1 Cor. xiii. 12. Comp. Gen. xxxii. 30.
where this Greek phrase in the LXX
answers to the Heb. פָּנַי לְפָנָי as
προσωπον κατὰ προσωπον does in the LXX
of Deut. xxxiv. 10. Ezek. xx. 35.

II. Face, surface, as of the earth. Luke xxi.
35. Acts xvii. 26. Thus applied in the
LXX for the Heb. פָּנָי, Gen. ii. 6. iv.
14. vii. 4, & al.

III. Face, external, or outward appear-
ance. Mat. xvi. 3. Luke xii. 56. 2 Cor.
v. 12. x. 7. Jam. i. 11.

IV. Person, personal appearance. Mat.
xxii. 16. Mark xii. 14. Εν προσωπῳ, In
the person, i. e. in the name, or as the
representative, or by the authority. 2 Cor.
ii. 10. Comp. 1 Cor. v. 4. So Eusebius,
Hist. Eccles. lib. iii. cap. 38, cited by
Raphelius in his Semicent. Annot. men-
tions the Epistle of Clement, which he
wrote εκ ΠΡΟΣΩΠΟΥ της Ῥωμαίων Εκ-
κλησίας τη Κορινθίαν, in the name of the
Church of the Romans to that of the
Corinthians.

V. A person, a human person. 2 Cor. i. 11.
The word is used in the same sense not
only by Clement, in 1 Cor. § 1. Ολίγα
ΠΡΟΣΩΠΑ προπετη, a few rash per-
sons." comp. § 47, but also by Josephus,
De Bel. lib. i. cap. 13, § 7, Μετα των
οικειοτάτων ΠΡΟΣΩΠΩΝ, with some per-
sons most intimate with him." So lib.
ii. cap. 2, § 7. Το πλῆθος των ΠΡΟΣΩ-
ΠΩΝ, the number of persons;" and lib.
v. cap. 4, § 3. Τρισὶ τοῖς ἡδίστοις ΠΡΟΣΩ-
ΠΟΙΣ, to the three persons most dear

to him." The eloquent Longinus, De
Sublim. likewise several times uses προ-
σωπον for a person, as for instance, Sect.
xxvii. Ετι γὰρ μὴν εἶθ' ὅτε περὶ ΠΡΟΣΩ-
ΠΟΥ διηγούμενος ὁ συγγραφεὺς, ἐξαίφνης παρε-
νεχθεὶς εἰς τὸ αὐτὸ ΠΡΟΣΩΠΟΝ ἀνιμε-
θίσσεται. It moreover sometimes happens
that the writer, when he is speaking of a
certain person, being suddenly transport-
ed, transforms himself into that very per-
son." So about the middle of the same
Sect. and Sect. xxvi. towards the end.
Comp. also Kypke on 2 Cor. i. 11.

VI. Ἀπο προσωπῳ, From the face or presence
of, from. Acts iii. 19. v. 41, & al. From
before. Acts vii. 45. It answers to the
Heb. מִפְּנֵי, for which it is used by the
LXX, Gen. xvi. 6, 8. xxv. 1, 7. Num.
xxxii. 21, & al. freq.

VII. Εἰς προσωπον, In the presence or sight,
before. 2 Cor. viii. 24. So Welstein on
Acts iii. 13, cites from Appian, ΕΣ
ΠΡΟΣΩΠΟΝ, to the face.

VIII. Κατὰ προσωπον, Before the face or
presence of, before, coram. Luke ii. 31.
Acts iii. 13. xxv. 16. Gal. ii. 11, Κατὰ
προσωπον αὐτῷ ἀνίστην, I withstood him to
the face. comp. ver. 14. So in Josephus,
Ant. lib. xiv. cap. 10, § 20, we have ἀν-
τίκειν ΚΑΤΑ ΠΡΟΣΩΠΟΝ, to contra-
dict to the face." See also Raphelius
and Elsner.

Raphelius on Acts iii. 13, observes that
Polybius uses the phrase in the same
sense as St Luke; and on 2 Cor. x. 1,
cites the same writer applying it, like
St Paul, for being present. I apprehend,
with the learned Wolfius, that τὰ κατὰ
προσωπον, 2 Cor. x. 7, means those things
which appear externally, or, as our Tran-
slators render the expression, the outward
appearance. Comp. 2 Cor. v. 12, and
see more in Wolfius.

Κατὰ προσωπον in the LXX answers to
the Heb. מִפְּנֵי in the presence of, be-
fore. Gen. xxv. 18, & al.

IX. Πρὸ προσωπῳ, Before the face, before,
whether of place or time. Mat. xi. 10.
Luke i. 76. ix. 52. Acts xiii. 24. In the
LXX also it is thus applied, answering
to the Heb. מִפְּנֵי, Exod. xxxiii. 2. Deut.
iii. 18, 28. Mal. iii. 1, & al.

X. For the phrases βλέπειν εἰς—, θαυμά-
ζειν—, λαμβάνειν—, σφριζειν προσωπον, see
under Βλέπω, Θαυμάζω, &c.

Προσάγω,

Προταττω, from *πρὸ* before, and *ταττω* to appoint.

To appoint or ordain before, to fore-ordain, fore-allot. occ. Acts xvii. 26.

Προτείνω, from *πρὸ* forth, and *τείνω* to extend, stretch out.

To stretch out, and so expose, protendere, exponere, *προβάλλειν*. occ. Acts xxii. 25, Ὡς δὲ προτείνειν αὐτὸν τοῖς ἰμασίν, But as he (the Centurion) was extending him (at a pillar or post namely) and so exposing him to the thongs or whips. So Wetstein "Postquam eum exposuerat loris." Προτείνειν cannot, strictly speaking, import binding: nor does ἰμασι mean the thongs with which they were binding, but those with which they were going to scourge him. See Wolfius. And observe that five MS, two of which ancient, read *προσείναν* (plur.); four, two of which ancient, *προσείνον*; and five later MSS, with several ancient versions and printed editions, *προσείναν*, which last reading Griesbach has admitted into the text.

The * Roman method of scourging was by binding the offender's body to a post or pillar, and so exposing him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in Livy, lib. xxviii. cap. 29, *deligati ad palum virgisque cæsi, & securi percussi, were bound to a post, and scourged with rods, and beheaded.*" Thus Verres, in Cicero, Verr. act. ii. lib. v. cap. 62, *Repente hominem proripi, atque in foro medio denudari, ac deligari, & virgas expediri jubet.* Immediately commands the man to be seized, and to be stript naked in the midst of the forum, and to be tied (to a post), and rods to be got ready;" and so, cap. 63, *Civis Romanus—deligatus in foro virgis cædebatur, A Roman Citizen—tied (to a post) in the forum was beaten with rods.*" Thus like-

* The authors of the *Universal History*, vol. x. p. 588, Note (T), write thus: "Among the Romans it (i. e. the punishment of scourging) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and a half high, if so much, so that his body was bent forward almost double, which gave such an advantage to the executioners that the blows came down, as it were, with double force." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work: But Quere?

wise Dio, lib. xlix. says of Antony, Ἀντίγονον ἑμασίωσι, *σαυρῶν προσδεσάς*, he scourged Antigonos, having bound him to a post †." And further to illustrate Acts xxii. 25, 26, I transcribe from Cicero as above, cap. 62, *Cædebatur virgis, in medio foro Messanæ, civis Romanus, Judices; cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM.* Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque à corpore depulsurum arbitrabatur. In the midst of the forum of Messina, Gentlemen, A Roman Citizen was beaten with rods; in the mean time, amid his pangs, and the clashing of the rods, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments." I add, that well might the Chief Captain or Tribune be afraid, because he had bound Paul. He, no doubt, knew, that, as Cicero expresses it, cap. 66, as above, "*Facinus est, vinciri civem Romanum.*" It was a high crime that a Roman citizen should be bound."

Προσέβης, α, εν. Comparative of *πρὸ* before. Former. Eph. iv. 22. Προσέβη, neut. is often used adverbially. Before, formerly, first, at first. John vi. 62. vii. 51. ix. 8. Gal. iv. 13, & al. Hence with the prepositive article fem. plur. *προσέβη* is used as an adj. Former. Heb. x. 32. 1 Pet. i. 14.

Προβιθῆμι, from *πρὸ* before, forth, and *βιθῆμι* to place.

I. To propose, set forth, or before the eyes, as it were. occ. Rom. iii. 25, where see Wolfius and Wetstein.

II. To propose, purpose, design beforehand. occ. Rom. i. 13. Eph. i. 9.

Προτρέπω, from *πρὸ* before, and *τρέπω* to turn.

I. Properly, To turn before one's self, so to propel, push forward, incite. See Scapula.

II. Προτρέπομαι, Mid. To excite, exhort. Thus used also in the best Greek writers. See Wetstein. occ. Acts xviii. 27.

† See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661, Note 4.

Προέρχω, from *προς* before, and *ερχω*. See *Προδριμω*.

Προῦπαρχω, from *προς* before, and *ὑπαρχω* to be.

To be before. occ. Luke xxiii. 12. Acts viii. 9.

Προφασίς, *ιος*, att. *ιως*, ἡ, from *προς* before, and *φάσις*, a speaking, speech.

I. A speech put, as it were, before something to palliate or excuse it, a pretext, an excuse. occ. John xv. 22. See *Scapula*.

II. An outward shew or appearance, a pretence. occ. Mat. xxiii. 14, (where see *Wetstein*.) Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5, where *προφασις πλεονεξίας* denotes a pretence (of piety or zeal suppose) covering or cloaking covetousness, "a cloak over covetousness." *Macknight*. Comp. also *Kypke*, Mat. xxiii. 14,—and for a pretence make long prayer, "i. e. ye recommend yourselves to their [the widows] esteem and bounty by the length of your prayers." Bp. *Pearce's* Comment. Observe that this whole 14th verse, is rather in an extraordinary manner, thrown out of the text by *Griesbach*, though wanting in only four Greek and some Latin MSS, and in the Saxon version. But see *Wetstein* and *Griesbach*, and *Michaelis* *Introduct.* to N. T. vol. i. p. 301, edit. *Marsh*.

In the Greek writers it is often opposed to *αληθεια* truth (see *Wetstein* on Phil.), and in this latter sense seems best deducible from *προς* before, and *φάσις* an appearance, which from *φαινομαι* to appear.

Προφερω, from *προς* forth, and *φερω* to bring. To bring forth or out, to produce. occ. Luke vi. 45, twice. So *Isocrates*, *Ad Demon.* cap. 20, uses the phrase *ὥσπερ ἐκ ταμείης ΠΡΟΦΕΡΕΙΝ* to bring forth, as out of a store-house."

Προφητεία, *ας*, ἡ, from *προφητευω*.

I. A prophecy or prediction contained in the Old Testament. occ. Mat. xiii. 14.

II. A declaration delivered by inspiration of the Holy Spirit, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14.

III. The gift of prophecy, i. e. either of declaring or of predicting truths by divine inspiration, whether under the Old Tes-

tament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8.

IV. Prophesying, i. e. the exercise of the gift of prophecy. occ. 1 Thess. v. 20.

Προφητεύω, from *προφητης*.

I. To prophesy, to foretel things to come. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. Comp. John xi. 51, on which passage see *Vitranga*, *Observat. Sacr. lib.* vi. cap. 13, § 2, & seqt.

II. To declare truths through the inspiration of God's Holy Spirit, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. xiv. 1, 3, 4, 5, &c. Comp. Mat. vii. 22. xxvi. 68, where see *Campbell*.

Προφητης, *ς*, ὁ, from *προς* before, either of time or excellence, ante, præ, and *φημι* to speak.

I. A prophet, one who speaks by inspiration of the Spirit of God, and foretels things to come. Mat. i. 22. ii. 5. Acts ii. 16, 30. xi. 27. xxi. 10, & al. freq. Hence by way of eminence, it is applied to Christ, that Great Prophet, who, according to the prophecy of Moses, Deut. xviii. 18, should come into the world. John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. This word *Προφητης* is not peculiar to the style of the LXX, and of the N. T. *Blackwall*, *Sacred Classics*, vol. i. p. 24, observes that *Herodotus* often uses it, and so does *Plato*, *Alcibiad.* ii. I add that *Anacreon* likewise, *Ode* xliii. lin. 11, calls the cicada,

Θερίος γλυκύς ΠΡΟΦΗΤΗΣ,
Summer's sweet Prophet.

See other instances from the more modern Greek writers in *Wetstein* on Mat. i. 22.

II. One who speaks *eminently, i. e. by divine inspiration, whether he foretels futurities or not. Mat. x. 41. xxiii. 34. Acts xv. 32. 1 Cor. xiv. 29, 32, 37. Comp. *Προφητεία* II. and *Προφητευω* II.

III. This title is applied by St Paul to a heathen poet, perhaps *Epimenides* (for this is by no means certain, see *Whitby*, *Alberti*, and *Wolfius*), as being supposed by his countrymen, the Cretans, to speak by divine inspiration, and therefore being highly respected by them. See *Calmet's* Dictionary in POETS. It is well known

* Comp. *Heb.* and *Eng.* Lexicon in *נבון*.

that

that most of the heathen poets, apeing the prophets of the true God, laid claim to a divine afflatus. occ. Tit. i. 12.

Προφητικός, η, ον, from προφητης.

Prophetic, prophetic, proceeding from the prophets. occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under Βεβαιότερος.

Προφήτις, ἰδος, ἡ, from προφητης, which see. A prophetess, a woman who speaks by divine inspiration. occ. Luke ii. 36. Rev. ii. 20.

Προφθάνω, from προ before, and φθάνω to come, which see.

To prevent, anticipate. occ. Mat. xvii. 25.

Προχειρίζομαι, from προχειρος ready, at hand, from προ before, and χειρ the hand.

I. To make any thing be at hand, to bring out, produce. So Lucian, Toxar. tom. ii. p. 55. Ολίγας δὲ τινὰς ΠΡΟΧΕΙΡΙΣΑΜΕΝΟΙ, Producing some few; and Rhetor. Præcept. tom. ii. p. 452. "And carrying these hard words about with you, ἀποτοξύνε ΠΡΟΧΕΙΡΙΖΟΜΕΝΟΣ ἐς τὰς ἐμιλῶντας, produce and discharge them among your acquaintance."

II. To choose out, appoint, deligo, sumo ad aliquid faciendum, designo. Scapula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four of which ancient, and several printed editions, for προκεκρησμένον, Acts iii. 20, read προχειρισμένον. See Wetstein and Griesbach.

On Acts xxii. 14, Kypke cites Polybius, Plutarch, and Diomysius Halicarn. using προχειρίζεσθαι for choosing or electing to an office. This V. is used in the same sense not only by the LXX, answering to the Heb. לקח to take, Josh. iii. 12; and to שלח to send, Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9.

Προχειροτονεω, ω, from προ before, and χειροτονεω to choose, appoint, which see. To choose or appoint before, to fore-appoint. occ. Acts x. 41.

Πρυμνα, ης, ἡ, from the adjective πρυμνος extreme, last, hindermost, which from πρυς extremity, end, q. πρυμνος.

The hinder part of a ship, the stern. occ. Mark iv. 38. Acts xxvii. 29, 41. On ver. 29, Wetstein (Testam. Græc. tom. ii. p. 880.) observes that Valerius Flaccus, lib. v. lin. 72, expressly mentions an anchor at the stern of an ancient ship,

—Jam prora fretum commoverat, et jam Puppe sedens placidas dimiserat anchora terras.

Comp. Virgil, Æn. vi. lin. 3—5. and Bp Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "always carry their anchors at their stern, and never their prow, contrarily to our managements." And on the case in Acts xxvii. 29, Wetstein remarks that had the sailors cast the anchors from the prow, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

ΠΡΩΪ, An Adv. of time, from the Heb. פרי to break, or פרוץ to break forth. See Isa. lviii. 8, under Πρωῖμος.

Early, early in the morning, when the light breaks forth or through the darkness, at day-break, as we speak with greater propriety than is commonly apprehended. Mat. xvi. 3. Mark i. 35. xvi. 9. John xx. 1, & al.

Ἄμα πρωῖ, Early in the morning, literally, Together with the dawn. occ. Mat. xx. 1. Ἀπο πρωῖ. From morning, occ. Acts xxviii. 23. Ἐπὶ τῷ πρωῖ, In the morning, when the morning was come. occ. Mark xv. 1, Comp. Mat. xxvii. 1.

Πρωῖος, ἰα, ἰον, from πρωῖ.

Early in the morning; hence, ὥρα time, season being understood, πρωῖα the morning time or —tide, the morning. occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4.

Πρωῖμος, η, ον, from πρωῖ.

I. Early, properly in the morning. Thus used in the LXX, Isa. lviii. 8, Τότε ῥα[ψ]ησεται πρωῖμον το φως σου, Then shall thy light break forth early, for the Heb. יבקע כשחר, Then shall thy light break forth as the morning or dawn. In which passage it is further remarkable that the Heb. בקע and the Greek ῥα[ψ]ησ[α]ι to break, break forth, are applied to the morning light, which confirms the derivation of πρωῖ from פרי to break, or פרוץ to break forth, above-assigned.

II. Early, former. occ. Jam. v. 7, where it is applied to the former rain, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3, for the Heb. יורה, and Joel ii. 23.

ii. 23. for מורה the same. * "The first rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November, (O. S.)" Comp. Οψίμος.

Πρωῖνος, η, ον, from πρωῖ.

Belonging to the morning, morning—. occ. Rev. ii. 28. Comp. Rev. xxii. 16; where observe that the *Alexandrian* MS reads ὁ λαμπρὸς καὶ ὁ πρωῖνος, and fourteen later MSS, with several printed editions, ὁ λαμπρὸς ὁ πρωῖνος, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

Πρωρα, ας, ἡ, either from προ before, or προοραω to look forwards, which from προ before, forwards, and ὄραω to look.

The fore-part of a ship, the fore-ship. occ. Acts xxvii. 30, 41.

Πρωτινα, from πρωτος first.

To be first, i. e. in dignity, to have the pre-eminence, primas teneo. occ. Col. i. 18, where *Wetstein* cites *Menander*, *Demosthenes*, and *Plutarch* using the V. in the same sense.

Πρωτοκαθιδρία, ας, ἡ, from πρωτος first, and καθιδρα a seat.

A first, highest, or uppermost seat. occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

Πρωτοκλισια, ας, ἡ, from πρωτος first, and κλισια a place to recline in, which see.

Properly, The first or uppermost place to recline in, as the ancients did at their entertainments (comp. Ανακειμαι and Ανακλινω), or, speaking agreeably to our customs, the first or uppermost seat. occ. Mat. xxiii. 6, (where see *Wetstein* and *Pearce*.) Mark xii. 39. Luke xiv. 7, 8. xx. 46. "At their feasts, matters were commonly ordered thus: Three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes, and serving the guests. The other three sides were enclosed by the couches whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said par-

ticularly to have affected, was distinguished by the name πρωτοκλισια."

Campbell, Prelim. Dissertat. p. 365, 6.

Πρωτος, η, ον, by syncope for πρωτατος, the superlative of προ before.

I. Of time, First, in a superlative sense. Rev. i. 11, 17. ii. 8. John v. 4, 1 Cor. xv. 45, 47. 2 Tim. iv. 16, & al. freq.

II. Of time, Former, before, in a comparative sense, as first is often used in English, and many other superlatives in Greek †. John i. 15, 30. (comp. John viii. 58.) Luke ii. 2. John xx. 4, 8. Acts i. 1. Comp. 1 Cor. xiv. 30, and see *Campbell's* Notes on John i. 15. xv. 18.

III. Of order or situation, First. occ. Acts xvi. 12. *Raphelius* has sufficiently shewn that both *Polybius* and *Herodotus* use πρωτη in this sense, and cites *Polybius* applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. Μεχρι πολειως Πισσης, ἡ ΠΡΩΤΗ κειται ΤΗΣ ΤΥΡΡΗΝΙΑΣ ὡς πρωτας δυσμας. Unto the city of Pissa, which lies the first of Etruria towards the west." See also *Whitby's* Note, and his Alphabetical Table of places subjoined to his Commentary on the N. T. in PHILIPPI. But comp. *Bowyer* on Acts xvi. 12. Bp *Pearce* however (whom see) thinks not only that the present printed Greek copies are right, but also that, at the time St Luke wrote, Philippi was the chief, if not the first, city of the part of Macedonia where St Paul then was: Although, according to *Livy*, lib. xlv. cap. 29. and *Diodorus Sic. P. Æmilius* had appointed Amphipolis to be the chief city of that part two hundred and twenty years before.

IV. Of dignity, First, chief, principal,—of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Acts xiii. 50, *Wetstein* cites from *Josephus* the phrases των Ἱεροσολυμιταν—, των Ιουδαϊων—, των Σαμαρειων ὉΙ ΠΡΩΤΟΙ; and from *Plutarch* the very expression ὉΙ ΠΡΩΤΟΙ ΤΗΣ ΠΟΛΕΩΣ.— of things, Mat. xxii. 38. Mark xii. 28, 29, 30. Comp. Luke xv. 22. 1 Cor. xv. 3, εν πρωτοις "among the first or principal things." Bp *Pearce*.

* Dr *Shaw*, Travels, p. 335, 2d edit. Comp. Heb. and Eng. Lexic. 3d edit. under פֶּרֶץ VII.

† See *Hammond* on John i. 15, and *Dupont* Lect. on Theophrast. Eth. Char. cap. xi. p. 387. edit. Needham.

V. Πρωτον, neut. used adverbially; and signifying *first*, of time, and that whether in a superlative sense, Mat. vi. 33. Mark xvi. 9; or more commonly in a comparative one, Mat. v. 24. vii. 5. viii. 21, & al. freq. Πρωτον ὑμῶν, *Before you*, John xv. 18.—of order or dignity, Rom. iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

Πρωτοστατης, ὁ, ἡ, from πρωτος *first*, and ἵστημι *to stand*.

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader or captain of the front rank.* Hence

II. *A ring-leader.* occ. Acts xxiv. 5.

Πρωτοτοκια, ὡν, τα, from πρωτοτοκος.

The rights of primogeniture, the birth-right. occ. Heb. xii. 16. The LXX also use this word for the Heb. בכור *birthright*, Gen. xxv. 31, 32, 33, 34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1. The *birth-right*, among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.) but also *pre-eminence* or *authority* over the other brethren (Gen. xxvii. 20. xlix. 3.); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah* (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an *eminent type of the first-born who are written in heaven*, and are partakers of the *eternal inheritance* (comp. Heb. xii. 23.), but was also to be the *progenitor of the Messiah*; and a *slighting of the birth-right* was both a *slighting of the high distinction last-mentioned*, and also a *despising of that eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St Paul calls Esau a *profane person*, for selling his *birth-right*; and the Targum ascribed to Jonathan Ben Uziel thus paraphrases Gen. xxv. 32, 33, 34. "And Esau said, Behold, I am going to die, and shall never live again in the world or age to come (בעולם אחר) and to what purpose is this birth right, and the portion in that world of which you speak? And Jacob said, Swear to me this day, and he swore unto him; and he sold his birth-right to Jacob. And Jacob gave to Esau bread and pottage of

of lentils, and he ate and drank, and arose and went away. Thus Esau despised the birth-right and the portion in the world to come;" or as the Jerusalem Targum expresses it, "Thus Esau despised the birth right, and spurned his portion in the world to come, and denied or renounced (כפר) the resurrection of the dead*."

Πρωτοτοκος, ὁ, ἡ, και το—ον, from πρωτος *first*, and τιτωκα perf. mid. of τιλω, or obsolete τελω properly *to bring forth*, as the female, but sometimes *to beget*, as the male. Comp. τιλω.

I. *The first-born* of man or beast. occ. Heb. xi. 28. Comp. Exod. xii. 12, 29.

II. It is applied to Christ.

1. In respect of his opening the womb of the Blessed Virgin. occ. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's Notes on Mat.

2. Christ is called, Col. i. 15, Πρωτοτοκος πασης κτισιως, *The First-begotten, or First-born, of the whole creation*, because he was begotten to be *Heir and Lord of all things* (comp. Heb. i. 2, 8. Acts x. 36.) and *in all things, or over all persons, to have the pre-eminence*, (comp. Ps. lxxxix. 27.) and because *all things were created ΕΙΣ αυτον FOR him*, as well as δι' αυτου by him. See ver. 16, 17, 18. In the same view he is styled absolutely ΤΟΝ Πρωτοτοκον *THE First-born*. Heb. i. 6. †

3. Christ is also called Πρωτοτοκος εκ των νεκρων, *The first-born or First-begotten from the dead*, in regard of his being the first that rose from the dead, no more to die: For, as the author of the *Answers to the Orthodox* well observes, εις γαρ αθανατον τε και αφθαρτον ζων επω γινονται τινος η αναστασις πλην του Σωτηρος Ιησου Χριστου, no one has yet arisen to an immortal and incorruptible life but our

* The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood's* being annexed to the *birth-right*. My reason for this omission is, that on attentive reconsideration, I think that neither the Texts there quoted (namely Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others are sufficient to prove such annexation; and whoever will peruse the learned Vitringa's *Observationes Sacrae*, lib. ii. cap. 2, and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several Texts.

† See Tillotson's Sermon XLIII. vol. i. p. 442, fol. and Whitby's and Macknight's Notes on Col. i. 15.

Saviour Jesus Christ." Respons. 85. So *Chrysostom*, speaking of them who rose from the dead before Christ, *Ἀναστάντες πάντες ἀπεθάνοι πάλιν, γέυμα διδασκοῦντες τῆς ἀναστάσεως* "Ο δὲ Χρῆστος ἀναστὰς οὐκ ὑποκίπτε θανάτῳ—All these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen is no more subject to death—" occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23, and *Suicer Thesaur.* under *Πρωτοτοκος* I. 2. b.

4. This title is applied to Christ in respect of his being the *First-born*, among many brethren, both in holiness and glory, occ. Rom. viii. 29. Comp. under *Προορίζω* II. The above cited are all the texts of the N. T. where *Πρωτοτοκος* is applied to Christ.

III. "Saints are called (*Πρωτοτοκων*) the *First-born*, because under the law the *First-born* were peculiarly appropriated to God, and heirs of a double honour and inheritance." *Doddridge*. occ. Heb. xii. 23. Comp. under *Πρωτοτοκια*. But see *Macknight* on Heb. xii.

ΠΤΑΙΩ, either from obsol. *πτω* to fall, or immediately from Heb. *קָנַח* to incline. To stumble, fall. In the N. T. it is applied only spiritually, and that whether to slighter offences, occ. Jam. iii. 2, twice; or to those of a more grievous kind, occ. Rom. xi. 11, (comp. ch. ix. 32.) Jam. ii. 10. (comp. ver. 11.) 2 Pet. i. 10.

Πτερυα, ας, ἡ, from *πατεῖν τὴν γῆραν*, treading upon the ground, say the Greek Etymologists; but it may be from Heb. *רָצַח* to press, *צ* being changed into *τ*, as usual. The heel. occ. John xiii. 18. Comp. Ps. xli. 10, where the LXX Translation of the latter part of the verse—*ἐμεγαλύνεν ἐπ' ἐμὲ πτερυισμόν*—hath magnified supplantation against me—sounds differently from that in St John; the sense however of both is the same, namely—*hath behaved very treacherously against me*; by a figure taken from deceitfully tripping up another's heels, and making him fall. Comp. *Suicer Thesaur.* in *Πτερυίζω*.

Πτερυσιον, ος, τό, from *πτέρυξ*, which see.

I. A little wing, or in general a wing. Thus it is applied by the LXX to the wings of the Cherubim in the Holy of Holies of Solomon's Temple, 1 K. vi. 24.

II. A wing or appendage to a building. occ. Mat. iv. 5. Luke iv. 9. The *πτέρυσιν* τῶν ἱερῶν here mentioned seems to have been what was called the *King's portico*, which was built parallel to the south front of the Temple, and was, says *Josephus*, Ant. lib. xv. cap. 11. § 5, "one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it; on the edge of this, *Herod* raised the immense height of the portico; ὥς εἰ τις ἀπ' ἀκρῶν τῶν ταύτης τείβῃς ἀμφὶ σὺντιθεὶς τὰ βάθη διοπίην, σκοτιδινίαν, καὶ ἐξικυμένῃς τῆς οὐσίας εἰς ἀμείτητον τὸν βυθόν, so that if any one from the roof of this portico should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss." * Somewhere then on the roof of this portico it is probable that the Devil placed our Saviour.

Πτερυξ, υῖος, ἡ, from *πτέρον* the same, which q. *πτέρον* from *πιτομαι* to fly.

A wing, properly of a bird. Mat. xxiii. 37. Rev. iv. 8, & al.

Πτηνον, ος, τό, from *πτήμι* or the obsolete V. *πταω* to fly, which from the Heb. *קָנַח* to expand, stretch out. See under *Πεταω*. A bird, a fowl. occ. 1 Cor. xv. 39.

ΠΤΟΕΩ, ω, either from the obsolete V. *πλω* to fall, or from the Heb. *קָנַח* to shake or tremble through fear, to which used as a N. *πλοησις* terror answers in the LXX of Prov. iii. 25, or perhaps from the Chaldee *קָנַח* to tremble, be terrified. To affright, terrify; whence *Πτοῖσθαι*, υμῶν, pass. To be affrighted, terrified. occ. Luke xxi. 9. xxiv. 37.

Πτοησις, ιος, att. εως, ἡ, from *πλω*, which see.

A being affrighted or terrified, terror, consternation. occ. 1 Pet. iii. 6.

ΠΤΟΩ, from the Heb. *קָנַח* to decline. Comp. *Πτω*.

To fall. An obsolete V. whence in the N. T. we have particip. perf. act. *πτωκως*, υια, ος, Acts xv. 16. Rev. ix. 1.

* Where "the precipitation doth down stretch Below the beam of sight."

Shakes. Coriolanus, Act. iii. sc. 2, at beginning. —How fearful

And dizzy 'tis to cast one's eyes so low! King Lear, Act iv. sc. 6.

Πτωος,

Πτυον, υ, το, from πτω to spit, spit out.

A shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or van, is evident from Homer, Il. xiii. lin. 588,

Ὡς δ' ἐπ' ἀπὸ πλατῆος ΠΤΥΟΦΙΝ μίσσῃ κατ' ἀλ-
θρῶσιν κνῆμι μελανοχροὺς, ἢ εἰς ἐνθῆαι. — [ωην
As on the spacious floor the dusky beans
Or vetches leap, from the broad shovel-thrown—
"So from the steel that guards Atreides' heart
Repell'd to distance flies the bounding dart."

POPE.

The Greek Scholion on this place in Schrevelius's edition says, Πτυον δ' εἰν, ἐν ᾧ τα ἡλοημένα γεννηματα ἀναβάλλε-
σιν, χωρίζοντες τὸ Ἀχυρ. The πτυον is what they throw up the corn with, after it is threshed, to separate it from the chaff." See more in Wetstein on Mat. occ. Mat. iii. 12. Luke iii. 17. "After the grain is trodden out, says Dr Shaw, Travels, p. 139, they winnow it by throwing it up against the wind with a shovel, the το πτυον, Mat. iii. 12. Luke iii. 17, there rendered a fan, too cumbersome a machine to be thought of; for it is represented as carried in the hand." And indeed I do not find that the winnowing fan is ever mentioned as used by the eastern nations, either in ancient or modern times.

Πτυζω, from πτοῖω to affright, or perhaps from Heb. פטח to withdraw, get away To affright, terrify; whence Πτυζομαι, pass. To be affrighted, startled; for it particularly denotes the starting of a horse, as may be seen in Wetstein. Comp. also Kypke. occ. Phil. i. 28.

Πτυσμα, ατος, το, from πτυσμαι perf. pass. of πτω to spit.

Spittle. occ. John ix. 6.

ΠΤΥΣΣΩ, from the Chald. שפפ, which, as a N. masc. plur. in reg. שפפ, Dan. iii. 21, seems like the Greek πτασσι, to denote a kind of turbands or tiaras wound or rolled round the head.

To roll up a scroll or volume of a book. occ. Luke iv. 20. Comp. ἀναπτύσσω.

ΠΤΥΩ, either from the Heb. פתח to open, particularly as the mouth, or rather formed from the sound, as the Latin spuο, and Eng. to spit.

To spit, to throw out spittle from the mouth.

occ. Mark vii. 33. viii. 23. John ix. 6.

Πτωμα, ατος, το, from πτωμαι perf. pass. of πτω or obsol. πτω to fall.

A dead body fallen to the ground, a carcase, which, by the way, from the Latin caro casa, flesh fallen. occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last cited text I concur with those many learned interpreters who refer πτωμα to the Jews, and αἱ τοι to the Romans, and suppose the latter word to allude to the Roman military Ensigns, which were Eagles of gold or silver. Comp. Deut. xxviii. 49, Job xxxix. 30. In the LXX of Jud. xiv. 8, πτωμα answers to the Heb. תלפח a carcase, which is in like manner from the verb נפל to fall.

Πτωσις, ιος, att. εως, ῆ, from obsol. πτω to fall.

A fall, or falling. occ. Mat. vii. 27. Luke ii. 34.

Πτωχεια, ας, ῆ, from πτωχεω.

Poverty. occ. 2 Cor. viii. 2, 9. Rev. ii. 9]

Πτωχεω, from πτωχος.

To be or become poor. occ. 2 Cor. viii. 9.

Πτωχος, η, ον, from πτωχα perf. act. of πτωσσω to shrink with fear, tremble, which from πτοῖω to terrify.

I. Poor, indigent, destitute of the goods and necessities of this life. Mat. xix. 21. xxvi. 9, 11, & al. Comp. Πενης.

II. Poor, in a spiritual sense, destitute of spiritual riches. Rev. iii. 17.

III. One who is duly sensible of his spiritual poverty and wretchedness. Mat. v. 3. (comp. Isa. lxvi. 2.) Mat. xi. 5. Luke iv. 18, comp. Isa. lxi. 1, and observe that the correspondent Heb. word to πτωχοις of the LXX and of St Luke is עניי humble, meek.

IV. Poor, unable to confer spiritual riches, such as justification and acceptance with God. Gal. iv. 9.

Πυγμα, ης, ῆ, from πυξ with the doubled fist, which from πυχα adv. close together, closely, and this either from the Heb. פגש to meet, or by transposition from the Heb. נפח to condense. Comp. (Πηω.) Observe further that πυξ is an adv. of the like form as γυξ on the knees, λαξ with the heel, &c.

The fist, the doubled fist. So Hesychius, Πυγμα, γρονθος; Suidas, Πυγμα, γρονθος. σφικλυσίς δακτύλων, the fist, the closing of

of the fingers; and Pollux, II. cxlvii. *Αν δε συκλεισης την χειρα, το μεν εξωθεν καλειται πυσμη.* If you shut your hand, the outside is called *πυσμη*." Hence the dative *πυσμη* being used, as it were, adverbially, *πυσμη νιπιοθαι τας χειρας*, literally, *to wash the hands with the fist*, i. e. by rubbing water on the palm of one hand with the doubled fist of the other. The reader may see other interpretations of this word in Pole Synops. Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1965, and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by *washing the hands as far as the fist extended*, i. e. up to the wrist. This the Rabbins call *a washing* פֶּרֶק עַר to the break or joint; and the Doctor quotes a tradition of theirs from the Talmudical Tracts, that *the hands were to be thus washed*. occ. Mark vii. 3. The LXX have the Noun *πυσμη*, Exod. xxi. 18. Isa. lviii. 4, for the Heb. הָגַר the fist clenched (or to use the Eng. derivative from the Heb. הָגַר) wrapped together.

ΠΥΘΩΝ, ὄφις, ὁ, from Heb. פֶּתֶן a species of serpent.

I. This word in the profane writers is used, so far as I can find, only in the two following senses.

1. The singular Πυθων, Python, is the name of that monstrous serpent feigned to be killed by Apollo; whence he was called Πυθιος or Pythian: Which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head by the seed of the woman, Gen. iii. 15.

2. Πυθωνες, οἱ, Plur. according to Plutarch, cited by Wetstein, was used in his time for the Εἰργαστριμυθοι, or those Diviners who spake from their belly, De Def. Orac. tom. ii. p. 414. Τας Εἰργαστριμυθας ευρυκλεας παλαι, νυνι ΠΥΘΩΝΑΣ προσαγορευμενους *. Hence

* Mollerus on Isa. xix. 3, cited in Leigh's Critica Sacra, and Mintert in his Lexicon, say, that Apollo himself was called Πυθων, but I find no proof of this; and the learned Wolfius on Acts xvi. 16, expressly affirms that he is never so styled.

II. Πυθων, ὄφις, ὁ, A divining Demon. So Hesychius, Πυθων, δαιμονιον μαντικον. occ. Acts xvi. 16, where Πυθωνος, I apprehend, properly means the Demon himself with which the damsel was possessed, and which St Paul cast out, ver. 18; for St Luke's expression πνευμα Πυθωνος, a spirit of a divining Demon, seems exactly parallel to what he uses in his Gospel, ch. iv. 33, Πνευμα Δαιμονιου ακαθαρτου, A spirit of an unclean Demon. Further, Πυθων imports divination, either from Πυθιος Pythian, the title under which Apollo gave out his oracles at Pytho or Delphi (whence the priestess who uttered them was called Pythia), or else immediately from Heb. פֶּתֶן a serpent, which was an animal particularly respected by the Heathen in their divinations, as being to them an emblem or representative of the Solar Light or Apollo, their divining god. Add to which, that considering the religious and high regard paid to serpents in various manners among the † ancient idolaters throughout the world, and which is still paid to them in some Heathen countries to this ‡ day, it seems as if that old Serpent, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that, by pretending to divine or foretel, in direct contradiction to the revelation of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

Πυκνος, η, ον, from πυκνα adv. closely, close together, which see under Πυσμη.

Frequent. occ. 1 Tim. v. 23. Πυκνα, neut. plur. used adverbially, Frequently, often. occ. Luke v. 33. Πυκνα is likewise thus applied by Homer, II. xviii. lin. 318. Comp. Odys. xvii. lin. 198, and see Wetstein.

† See Coke's Enquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3. Vossius De Orig. & Progress. Idololat. lib. iv. cap. 63. Selden De Diis Syr. Syntag. ii. cap. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13. p. 229, &c. 2d edit. Thirlby's Note on Justin Martyr, p. 45. Jones's Physiological Disquisitions, p. 289, &c.

‡ Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbury's Collect. of Voyages, vol. xvii. p. 48.

Πυκνωσις,

Πυκνότερος, α, ον, Comparative of πυκνος. *More frequent*; hence Πυκνότερον, neut. used adverbially, *More frequently*. occ. Acts xxiv. 26.

Πυκνῶ, from πυκνῆς a boxer, which from adv. πυξ *with the fist*, which see under Πυγμα.

To box, fight with the fist, which was one of the exercises of the Grecian games. The word is applied spiritually by St Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26.

Under Δεῶ III. which see, I have referred the expression Ἀεὶ δαδων to the Σκιαμαχία of the ancient Athletæ; but I now think that Kypke has much better explained it of a combatant's being obliged to beat the air, by his antagonist's art and agility in escaping his blows, and so forcing him to a kind of Σκιαμαχία, ΣΚΙΑΜΑΧΙΑ: ΤΙΝΙ ΠΑΡΑΠΛΗΣΙΟΝ, as Philo cited by Kypke calls it; whereas the Apostle aimed no vain or uncertain strokes or such as could be avoided by his adversary which was his own body, or the old man in him, which he was continually buffeting and subduing.

ΠΥΛΗ, ης, ἡ, from the Heb. פל to separate.

A gate. See Mat. vii. 13. xvi. 18. Luke vii. 12. Acts iii. 10.

Πυλῶν, ὠνος, ὁ, from πυλῆ.

A gateway, porch, such as we learn from Dr Shaw, Travels, p. 207, the principal houses in the east are still furnished with. Mat. xxvi. 71. Acts xii. 13, where see Kypke. Comp. Προαυλίον.

Πυθάνομαι, from the obsolete πειθομαι the same, which see.

I. *To ask, enquire*. Mat. ii. 4. John iv. 52. xiii. 24. Acts iv. 7, & al.

II. *To learn, understand, or be informed, on enquiry*. Acts xxiii. 34.

ΠΥΡ, πυρος, το, either from the Heb. בער to burn, or פור to break, shatter, as fire doth its fuel; whence is derived the Heb. N. אפר ashes, or dust, into which the fuel is broken by fire; also Eng. fire, &c.

I. *Fire*. See Mat. xvii. 15. Luke ix. 54. xvii. 29. xxii. 55.

II. It is spoken, Mat. iii. 11. Luke iii. 16, of the Holy Ghost, in reference to his illuminating, enlivening, and purifying virtues, and to his visible effusion in the

form of fiery tongues on the day of Pentecost, Acts ii. 3.

III. God is called a consuming fire, in respect of his infinite purity, and of his fiery and devouring indignation against presumptuous and impenitent sinners. Heb. xii. 29. Comp. ch. x. 27, 31. Deut. iv. 24. ix. 3, where in the LXX, Πυρ καταναλισκον, a destroying fire, answers to the Heb. אשכול, a devouring fire. See also Deut. xxxii. 22.

IV. It is spoken of the Gospel, principally on account of those violent heats and furious contentions and persecutions, which should, through the wickedness of men, be the consequence of its being published in the world. Luke xii. 49. Comp. ver. 51, and Mat. x. 34.

V. It denotes the Fire of Persecution, which was to prove every man's work, of what sort it was, i. e. to shew the real characters of the several kinds of persons, of whom the different teachers of Christianity built up the Church. occ. 1 Cor. iii. 13, twice. Let the reader attentively peruse 1 Pet. ii. 4—6, and Eph. ii. 20—22, in the Greek, and closely compare those passages with 1 Cor. iii. 9—17, and then he will probably see reason to embrace this explanation, which is Mac-knight's, of the fire mentioned 1 Cor. iii. 13. "That the fire of which the Apostle speaks, says that able commentator in his note on this verse, is the fire of persecution, I think evident from 1 Pet. iv. 12, where the persecution, to which the first Christians were exposed, is called πυρωσις, a burning among them, which was to them for a trial.—According to the common interpretation, the doctrine, which one teaches, is called his work. But, in that case, I wish to know, how doctrines can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by wood, hay, and stubble, were by any teacher, built into

into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17." Thus far *Mac-knight*.—I add, that the descriptive expressions in ver. 12—15, would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman Consul *Mummius*, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see *Ancient Universal Hist* vol. 2. p. 699. 1st edit. fol. and comp. *Wetstein* on 1 Cor. iii. 13.

VI. It refers to the fire of hell. Mat. iii. 12. xxv. 41. Mark ix. 43, 44, 45, & al.

Πυρά, ας, ἡ, from πυρ fire.

A heap of fuel collected to be set on fire, or actually burning, a fire in this sense, A PYRE, PYRA. occ. Acts xxviii. 2, 3.

Πύργος, ος, ὁ, from πυρ fire.

I. A tower, properly of a conical or * pyramidal form, gradually diminishing from the bottom upwards, like a flame of fire. occ. Luke xiii. 4. xiv. 28.

II. The tower of the vineyard denotes figuratively the Temple at Jerusalem. occ. Mat. xxi. 33. Mark xii. 1. Comp. Isa. v. 2, where see Bp. *Lowth*.

Πυρεσσώ, from πυρετός.

To be sick of a fever. occ. Mat. viii. 14. Mark i. 30.

Πυρετός, ος, ὁ, from πυρ fire.

A fever, so called from the preternatural heat of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbeo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. *בָּרַח* to be hot. Mat. viii. 15, & al. On Luke iv. 38, *Wetstein* cites *Galen* repeatedly observing that *πυρετός μελας* is a usual expression with the medical

Greek writers. *Πυρετός, ὁ, The fever-fits, the burning fits of a fever.* occ. Acts xxviii. 8.

The LXX use this word, Deut. xxviii. 22, for the Heb. *חֲקָק* a burning inflammatory fever, from *חָקַק* to kindle, as a fire.

Πυρινός, η, ον, from πυρ fire.

Of fire, fiery, igneous. occ. Rev. ix. 17.

Πυρώ, ω, from πυρ fire.

I. To set on fire, burn. Hence *Πυρομαι, υμαι*, Pass. To be set on fire, be on fire. occ. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under *Βίλος*.

II. Of metals, *Πυρομαι, υμαι*, To glow with heat, as in a furnace. occ. Rev. i. 15. We have the same expression in *Poly-carp's Martyrdom*, § 15, edit. *Russel*: "Ὡς χρυσός και αἰσυρός ΕΝ ΚΑΜΙΝΩ: ΠΥΡΟΥΜΕΝΟΣ. As gold or silver glowing in the furnace." WAKE. *Πιπυρωμένος* partic. perf. pass. What hath thus glowed, and so is tried or purified. occ. Rev. iii. 18.

III. Figuratively, *Πυρομαι, υμαι*, To burn, or be fixed, as it were, with † grief and zeal, occ. 2 Cor. xi. 29.—with unchaste desires, occ. 1 Cor. vii. 9. So Latin, *Ardeo*, uror.

Πυρεάζω, from πυρεός red.

To be or look red. occ. Mat. xvi. 2, 3.

Πυρεός, ας, ον, from πυρ fire.

Red, of a fiery colour. occ. Rev. vi. 4. xii. 3.

Πυρωσις, ιος, att. εως, η, from πυρώ.

I. A burning. occ. Rev. xviii. 9, 18.

II. A fiery trial, a proving, or trial, as of metals by fire. So *Hesychius*, *Δοκιμασις*. occ. 1 Pet. iv. 12. Comp. *Πυρώ* II. 1 Pet. i. 7, and Ps. lxvi. 10. Zech. xiii. 9. in LXX, and under *Πυρ* V.

Πωλεω, ω. It may be derived from Heb. *פָּרַד* to separate.

To sell, to separate, as it were, from the former owner. Mat. x. 29. xiii. 44, & al. freq.

Πωλος, ος, ὁ, q. *παιλος*, from *παι* the grass, and *αλλομαι* to leap, frisk, says *Mintert*. A foal, or colt generally of the horse kind, and that whether very young, or come to its full growth: But in the N. T. it is spoken only of an ass's foal or colt. Mat. xxi. 2, & al.

Hence Latin *pullus*, and perhaps Gothic *fula*, and Saxon, Danish, and Eng. *foal*.

† See Heb. and Eng. Lexic. in *חָקַק* IV.

Πωποτε,

* Which, from *πυραμς* a pyramid, and this from *πυρ* fire.

Πωποτε, Adv. from πω yet (which from Heb. פה or פה here), and ποτε ever. Ever yet, at any time. Luke xix. 30. John i. 18.

Πωρος, ς, ο, perhaps from the * Chald. פור, which is used for a lot, Esth. iii. 7, & al. but seems properly to denote a small piece of stone broken off from a larger, and so to be a derivative from the Heb. פור to break.

I. A kind of stone, like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. lib. xxxvi. cap. 17.

II. A calculous or chalky concretion, which is formed preternaturally in some part of the human body, as in the joints.

III. The callus, "the hard substance by which broken bones are united." Johnson. This N. occurs not in the N. T. but is inserted for the clearer explication of the following derivatives.

Πωρω, ω, from πωρος, which see.

To harden, make hard, like a stone, or to make callous and insensible to the touch, like the calculous concretions of the human body, or like the callus or osseous cement of broken bones. Comp. Πωρωσις. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our Translators render it blinded. So Hesychius explains πεπωρωμενοι not only by εκκληρωμενοι hard, hardened, but also by τετυφλωμενοι blinded, and επωρωθησαν by ετυφλωθησαν were blinded. In John xii. 40, however, τετυφλωκεν αυτων τις οφθαλμους, he hath blinded their eyes, is mentioned as distinct from πεπωρωκεν αυτων την καρδιαν. But † if πωρω be ever taken in the sense of blinding, it must be derived immediately from πωρος blind, which may very naturally be deduced from πωρος denot-

ing that callus, skin, or film over the eye which is usual in blindness.

This V. is once used in the LXX for the Heb. כָּדָה to shrink, to grow flat, and consequently dim, as the eyes from grief. Job xvii. 7.

Πωρωσις, ιος, att. εως, η, from πωρω, which compare.

I. The callus or cement of broken bones. So Hesychius, Εξ οστέων συμφυσις και συνδισμος, and Galen, cited by Wetstein on Mark vi. 52, εν ταις των κατασµατων ΠΩΡΩΣΕΣΙ, in the callosities of fractures."

II. Hardness, callousness, or blindness. occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

Πως, Adv. from πη how? (see under Ποιος) and ως as.

1. Interrogative or definite, How? by what means? in what manner? See Mat. vi. 28. vii. 4. xii. 26. xvi. 11. xxii. 12. Mark ii. 26. Rom. iii. 6. viii. 32. In Mark ix. 12, if the common reading be retained, supply ειπεν before πως, And (in answer to their first scruple, ver. 10, how the Son of Man, the Messiah, could die), he told them how he must suffer many things, &c. See Whitby. But observe, that fourteen MSS, among which the Alexandrian and two other ancient ones (see Griesbach), for και πως have καθως as; and that Bp. Pearce, whom see, embraces this as the true reading, as does also the learned Marsh in Note 3, vol. i. p. 436, of his translation of Michaelis's Introduct. to N. T. The Bishop transposing ινα, as our Translators have done in other texts, renders the words in Mark, And that, as it is written of the Son of Man, he [John, the Baptist] may suffer many things, and be set at nought.

2. Interrogative, How? what? Luke x. 26, where Kypke shews that the Greek writers frequently apply it for τι; what? in the same manner.

3. Indefinite, By any means. Acts xxvii. 12, 29. Rom. x. 14, & al.

* Comp. Heb. and Eng. Lexic. in פה VI.

† See Leigh's Critica Sacra in Πωρω and Πωρωσις, and Lee's Sophron. vol. iii. p. 571, Note.

P.

P A B

P A B

P, ϱ, ϛ, ϙ, *Rho*. The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadméan alphabet; in which it answered to the Hebrew or Phenician *Resh* in order and power. Its forms, P, ϱ, though plainly related to the Hebrew *Resh* (ר), approach still nearer to that of the Phenician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *Rho* is an evident corruption of *Resh*, the *sh* being dropt, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *Roē*.

PABBI. Heb.

Rabbi, Heb. רבי, from רב *great, excellent, chief, master*. (see 2 K. xxv. 8. Jer. xxxix. 13. Jon. i. 6, Dan. i. 3, in Heb.) and pron. suffix *my*, q. d. *My chief, My master*. *Rabbi* is, as St John informs us, ch. i. 39, equivalent to διδασκαλὲς *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish Doctors, and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater submission* to their words than to those of the Law and the Prophets. (See *Whitby* on Mat. xxiii. 8, and under Πα-
 ραδοσις.) Our Blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his Disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word; *for one*, adds he, *is your Καθηγητὴς Guide*, or (which appears to be the truer reading,) Διδασκαλὸς *Teacher, even Christ*, Mat. xxiii. 7, 8: And accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in

truth a *Teacher sent from God*, even that great *Prophet who should come into the world* and of whom the Lord had said by *Moses*, Deut. xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*. On this and the following word see *Campbell's Prelim. Dissertat. vii. part ii. p. 321, &c.*

PABBONI, or **PABBOYNI**.

Rabboni. It seems not a pure Hebrew word, but to be formed from the Chaldæe רבן or רבנא * *a chief, master, and my*. It is nearly of the same import with *Rabbi*, for St John explains both by the same word διδασκαλὲς *teacher*: But *Lightfoot* and others say it was a title of *higher respect*. occ. Mark x. 51. John xx. 16.

Παβδίζω, from παβδος *a rod*.

To beat with rods, that is, *small sticks or twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25, where see *Macknight*.

PABΔΟΣ, ρ, ϛ, from the Heb. רפר *to support, bolster*.

- I. *A staff*, which *supports* a man in leaning, or *assists* him in walking. occ. Mat. x. 10, (where see *Wetstein* and *Campbell*.) Mark vi. 8, Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מטה, Gen. xlvii. 31, & al. freq. and to משענה *a supporting staff*, Exod. xxi. 19, & al.
- II. *A sceptre*, figuratively denoting *government*. occ. Heb. i. 8, which is a citation from the LXX of Ps. xlv. 6, where it answers to the Heb. שבט *a sceptre*. Comp. Rev. xi. 1.
- III. *A rod or staff of correction*, in a figurative view. occ. 1 Cor. iv. 21, where *Chrysostom*, εν πολασει, εν τιμωρια, with *chastisement, with punishment*. In this sense also Παβδος is used by the LXX for the Heb. שבט, Exod. xxi. 20. 2 Sam. vii. 14, & al.

* See *Castell*. Chald. under רבנא.

IV. *The iron rod* mentioned Rev. ii. 27. xii. 5. xix. 15, denotes the *irresistible power and authority* of Christ. Comp. Ps. ii. 9.

ῥαβδοςχος, ε, ο, from ῥαβδος a rod, and εχω to have.

A Beadle, or Serjeant, properly a Lictor, i. e. an inferior officer in the Roman government who attended the superior magistrates to execute their orders. It is generally known that these Lictors carried on their shoulders the fasces, which were a bundle of rods with an ax in the middle of them, as the ensigns and instruments of their office; whence their Greek name ῥαβδοςχος, which is used by Polybius, Dionysius Halicarn. Plutarch, and Herodian, as may be seen in Wetstein on Acts xvi. 22, and 35. occ. Acts xvi. 35, 38.

ῥαδιεργημα, ατος, το, from ῥαδιεργειω to be ready for the perpetration of any wickedness, to commit it readily and craftily, which from ῥαδιεργος a person ready for any wickedness, an abandoned villain, a crafty knave, which from ῥαδιος easy, ready, and εργον a work, deed. ῥαδιος may be very naturally derived from the Heb. ירד or ירדה to descend; so the Latin pronus (whence Eng. prone), which signifies steep, sloping, denotes also easy, ready. Villany, wickedness, depravity, deceit. occ. Acts xviii. 14.

ῥαδιεργια, ας, η, from ῥαδιεργος, which see under the last word.

Wickedness, mischief, craftiness. occ. Acts xiii. 10.

ῥΑΚΑ. Heb. or Syriac.

Raka, a term of contempt evidently derived from the Heb. רק to be empty; so it denotes a vain, empty, worthless fellow, in which sense the plur. רקים or ריקים occurs in the Heb. Bible, Jud. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains ῥακα by κενος empty. But this word having the Syriac or Chaldean termination does not seem pure Hebrew. The Syriac version in Mat. has רקא, which is also often used in the Talmudical Tracts as a word of contempt or reproach. See Wetstein. occ. Mat. v. 22.

ῥακος, εος, ες, το, from εῤῥακην 2 aor. pass. of ῥησσω to break, tear.

I. In the profane writers, A torn garment. So Aristophanes, Plut. lin. 539, Ἀνδ' ἱμα-

τις μὲν εἶχεν ῥΑΚΟΣ, instead of a garment to have ῥακος; where the Scholiast explains ῥακος by διεῤῥημένον χιτῶνα, a torn coat.

II. In the N. T. A piece of cloth cut off. occ. Mat. ix. 16. Mark ii. 21.

ῥανιζω, from ῥανλος besprinkled, which from ῥαινω to pour all over, wet, besprinkle, from ῥεω to flow.

To sprinkle, besprinkle, cleanse by sprinkling. occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the purifying and cleansing blood of Christ. Comp. Heb. xii. 25. 1 Pet. i. 2.

ῥαντισμος, ε, ο, from εῤῥαντισμαι perf. pass. of ῥανιζω.

A being sprinkled, a sprinkling, a cleansing or purifying from sin by sprinkling. occ. Heb. xii. 24, (see Macknight.) 1 Pet. i. 2. where see Bowyer's Conjectures.

ῥαπιζω, from ῥαπισ a rod, or stick, the same, according to Hesychius, as ῥαβδος, which see.

I. To beat with a stick or sticks. So Hesychius explains ῥαπισαι by ῥαβδω πληζαι; and thus Beza and Erasmus Schmidius understand it, Mat. xxvi. 67.

II. To strike on the face with the palm of the hand, to give a slap on the face. So Suidas, ῥαπισαι, παταξαι την γναθον ἀπλη τη χειρι, ῥαπισαι means to strike the cheek with the hand open, by which circumstance it is distinguished from κολαφιζω, which see. So the Etymol. Mag. ῥΑΠΙΣΑΙ, το παταξαι την γναθον ἀπληστω (read ἀκλειστω) χειρι, ῥαπισαι is to strike the cheek with the hand not shut or clenched. occ. Mat. v. 39. xxvi. 67. See Wetstein, and Kypke on Mat. v. who shew that Plutarch, Achilles Tatius, Josephus, and Hyperides use the V. in this latter sense.

ῥαπισμα, ατος, το, from εῤῥαπισμαι perf. pass. of ῥαπιζω.

A blow on the face with the palm of the hand, a slap on the face. occ. Mark xiv. 65. John xviii. 22. xix. 3.

ῥΑΠΤΩ. It may be derived either from the Heb. רפא to repair, or from רבד to interweave, unless one should be rather inclined to deduce it by transposition from רפר to sew, sew together*, to which

* Since writing the above I find that Martinus, in his Cadmus, proposes the derivation of it from the Arabic رباط to bind, tie.

this V. or its compound *συνεργᾶν* constantly answers in the LXX.

To sew, sew together. This V. occurs not in the N. T. but is inserted on account of its derivatives.

ῥαφίς, ἰδος, ἡ, from *εργάφω* perf. act. of *ῥαπῶ* to sew.

A needle to sew with. occ. Mark xix. 24.

Mark x. 25. Luke xviii. 25.

ῥεδῆ, ἡ,

A coach, a chariot. occ. Rev. xviii. 13.

"*Rheda* is a Latin word which first came from the *Gauls*, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly *a coach*, with this difference, that they had not then the use of slings [braces] to make them so easy as now.—* *Isidorus*, *Rheda, genus vehiculi quatuor rotarum*, [i. e. *Rheda*, a kind of vehicle with four wheels].—† *Tully* says, that *Milo*, when *Clodius* was slain, rode in a *rheda* with his wife; and ‡ elsewhere he handsomely describes a fluttering cockcomb on his travels [in his *rheda*].—The word, I say, is *Gallic*, but some say it is § *Syriac*, and some || *Chaldee*; the *Romans* say they had it from the *Gauls*, so ¶ *Quintilian*, but the ancient *Germans* had it to." Thus the learned *Daubuz* on Rev. xviii. 13. To which I add, that we need not be surprised to find the traces of this any more than of many other words, in so many languages, when we recollect that there is one common and very obvious root whence *rheda* and all its relatives may be derived; I mean the Heb. *רעך* to shake (whence also Eng. *ride*, Latin *rota* a wheel, &c.), or if any one should prefer *רד* to run (whence Eng.

* Orig. lib. xx. cap. 12.

† Orat. pro *Milone*, § 10. So *Horace*, lib. ii. sat. 6. lin. 42, says of himself, that *Mæcenas* admitted him into his acquaintance."

———— *Duntaxat ad hoc, quem tollere rhedâ Vellet, iter faciens* —————

Only that he might take him into his *rheda* or coach on a journey."

‡ Cic. ad *Attic.* lib. vi. epist. 1.

§ *Leigh*, Crit. Sacr.

|| *Bochart*, *Canaan*, lib. i. cap. 42, [col. 672. edit. *Leusden*.]

¶ De Inst. Orat. lib. i. 5. "*Plurima Gallica valuerunt, ut rheda & petorritum, quorum altero Cicerō tamen, altero Horatius utitur.*"

rout, riot, rathe, rather) I should not contend with him. See also *Wetstein*.

ῥεμφαν, or, according to the *Alexandrian* MS, *ῥαιφαν*, or, as other copies and versions read, *ῥεφαν* *. Heb.

Remphan, Raiphan, or Rephan. occ. Acts vii. 43. The Hebrew of Amos v. 26, to which the text in Acts refers, may be most literally rendered thus: *But ye have borne the Tabernacle of your Moloch, and the Chiun of your images, the star, shine or glory of your Aleim, which ye made to yourselves*; LXX and Acts, *Καὶ ἀνέλαβετε τὴν σκηνὴν τοῦ Μολοχ, καὶ τὸ ἀστὲρ τοῦ Θεοῦ ὑμῶν ῥαιφαν* (Acts *ῥεμφαν* or *ῥεφαν*) *τῆς τυπῆς † ἧς ἐποίησατε* (LXX *ἐαυτοῖς*) (Acts *προσκυνεῖν αὐτοῖς*).

כִּיֹּן *Chiun* may be derived from the V. *הָרָה* to burn; and it is plain that in the Heb. *the star* (*כֹּכַב* shine or glory) of your *Aleim* is explanatory of the *Chiun of your images*; accordingly the LXX omit *Chiun*, and retain only *τὸ ἀστὲρ the star*: But then they add *ῥαιφαν* as the name of that idol which the Heb. expresses by the plural N. *הִלָּל*. Hence then, and considering that at the time of which the Prophet speaks, most idols, and particularly those of the Egyptians, were probably of the compound ‡ kind, as the *Cherubim* and § *Teraphim* likewise were, *ῥαιφαν* or *ῥεμφαν* may best be understood to mean *a compound image placed in || Glory*; and the word itself may, like *Teraphim*, be deduced from the Heb. *הָפַח* to be still, i. e. through awe or reverence, as denoting the representative object of their religious veneration.

ῥεω, or *ῥεω*, 1 Fut. *ῥευσω*, from the Heb. *רָוַח* to be wet or soaked with liquor.

To flow, as water. occ. John vii. 38.

ῥεω, either from *ῥεω* to flow, according to that of *Homer*, Il. i. lin. 249,

Τὲ καὶ ἀπὸ γλῶσσης μελιτὸς γλυκίων ῥεεν αὐδῆ.
And from his tongue words sweet as honey flow'd

* See *Mill's* and *Wetstein's* Various Readings.

† *Ἀλφὼν* is wanting after *συπυρ* in the *Alexandrian* MS of LXX, as well as in the Acts.

‡ See Heb. and Eng. Lexicon, under *כֹּכַב* V. 2, 3, 15, 16.

§ See Heb. and Eng. Lexicon under *הָפַח* XV: and above *Θεραπειῶν*.

|| See Heb. and Eng. Lexicon under *הָרָה* II.

And of *Theocritus*, Idyll. xx. lin. 26, 27,

Εκ στοματων δε
ΕΡΡΕΕ μοι φωνα γλυκερωτερα η μελικηρω.

My voice *flow'd* sweeter than the honey-comb.

Or else *φω* may perhaps be better derived from the Heb. *ויר* to *teach, shew, inform*. Comp. *Ερω*.

To say, speak, speak of. Mat. i. 22. iii. 3. v. 21. Rom. ix. 12, 26, & al. freq. The 2d aor. pass. is either *ερεθην*, as Mat. v. 21, 27, 31, 33; or *ερεθηην*, as Rom. ix. 12, 26. Gal. iii. 16. On *Ερεθηην*, Mat. v. 21, *Markland* observes, "This word, in these writings, always implies more than barely it hath been said; namely, something as spoken from God, or by his order: whence it appears that *τοις αρχαιοις* signifieth to (not by) the ancients, or those of old." Append. to *Bowyer's Conject.*

Ρημα, ατος, το, from *ερεμααι* perf. pass. of *ρηνυμι* or *ρησσω* to break.

A breaking down, ruin. occ. Luke vi. 49.

ΡΗΓΝΥΜΙ, from the Heb. *רע* or *רוע* to break, break in pieces.

To break, burst. occ. Mat. ix. 17.

Comp. under *Ρησσω*.

Ρημα, ατος, το, from *ερεμααι* perf. pass. of *ρειω* to speak.

I. A word spoken or uttered. Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4, and *Macknight* there.

II. A speech or sentence consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5, *Hutchinson* observes that *Xenophon* in like manner uses *ρημα* for a speech, *Cyropæd.* lib. viii. p. 478, edit. 8vo.

III. A word, a command. Luke v. 5. It denotes the operative or all-powerful word or command of God. Mat. iv. 4. Heb. i. 3. xi. 3. Comp. Heb. xii. 19.

IV. A report, account. Mat. v. 11.

V. A thing, matter. Mat. xviii. 16. Luke i. 37, 65. ii. 15. Rom. x. 8, where see *Macknight*. Mat. iv. 4, *επι παντι ρηματι εκπορευομενω δια στοματος Θεου*, "i. e. by any thing which God shall appoint." *Markland*, in Append. to *Bowyer's Conject.* Comp. Deut. viii. 3, in LXX.

This last sense seems *hellenistical*, and taken from the similar use of the Heb.

דבר a word, to which *ρημα* in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21, & al. and comp. under *Λος* XV.

ΡΗΣΣΩ, from the Heb. *רץ* or *רצץ* to dash, break by collision, or *רעץ* to break by crushing.

I. To break, burst. occ. Mark ii. 22. Luke v. 37.

II. To rent, tear, as dogs or swine do. occ. Mat. vii. 6, where see *Bowyer* and *Campbell*.

III. To dash or throw against the ground, allido. So Vulg. in Mark, *allidit illum*; and *Hesychius* explains *ρησαι* (inter al.) by *καταβαλειν* to cast or throw down. occ. Mark ix. 18. Luke ix. 42. See *Wolffius* and *Wetstein* on Mark. I add that *Homer*, Il. xviii. lin. 571, applies this word to dancers beating the ground with their feet.

IV. To break forth into a voice or cry. occ. Gal. iv. 27, which is a citation from the LXX of Isa. liv. 1. The purest of the Greek writers use the phrase *ρησαι φωνην* for bursting forth into a voice or cry, as may be seen in *Raphelins* and *Wetstein* on Gal. iv. 27, and in *Duport's Lectures* on *Theophrastus*, p. 316, edit. *Needham*. Comp. also *Kypke*. In like manner *Virgil* applies the Latin *rumperere vocem*, *Æn.* II. lin. 129.

Ρητωρ, ορος, ο, from *ρειω* to speak.

An orator, one who professes the art of speaking. occ. Acts xxiv. 1.

Ρητως, Adv. from *ρηλος* spoken, expressed.

Expressly, in express terms. occ. 1 Tim. iv. 1, where see *Wetstein*, who has abundantly shewn that the Greek writers use the word in this sense. "The Spirit (*ρητως λεγει*) expressly saith, or, in so many words saith. *Mede* [Works, fol. p. 666.] supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the Prophecy, which the Apostle himself formerly delivered concerning *The Man of Sin*. I therefore think that these words were, for the greater solemnity and certainty, pronounced by the Spirit in the Apostle's hearing, after he had finished the preceding passage, concerning the Church's being the pillar and support of the truth. Of the Spirit's speaking in an audible

audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded, Acts x. 19, 20; and, in the hearing of the Prophets of Antioch, the words mentioned Acts xiii. 2." *Macknight*.

PIZA, ης, ῆ. The Greek Etymologists say it is so called q. ῥιζα, because through it ῥιζα το ζην the life of the plant flows. But may it not be better deduced from the Heb. שרש a root, the first sibilant letter being changed, as usual, into the aspirate breathing?

I. A root of a tree or plant. See Mat. iii. 10. xiii. 6, 21. Rom. xi. 16, 17, 18.

II. Figuratively, a root, origin, spring. occ. 1 Tim. vi. 10, where *Kypke* cites *Hippocrates* using ῥιζα in a like figurative sense, Epist. ad Crateu. Εἰ δ' ἐδυνατο, Κρατεῦα, ΤΗΣ ΦΙΛΑΡΓΥΦΙΑΣ τὴν πικρὰν ῥιζαν ἐκκοψαί. "But if, Crateua, you could cut up the bitter root of covetousness." Christ is styled the Root of Jesse, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was a shoot springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the basis and foundation of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in *Vitranga* on Isa. xi. 10, and on Rev. v. 5. xxii. 16.

ῥιζω, ω, from ῥιζα.

To root, fix, as it were, with roots. *ῥιζομαι*, εμαι, pass. To be rooted firmly, fixed, as it were, with roots. This V. is also applied figuratively by the Greek writers. See *Wolffius*, *Wetstein*, and *Kypke*. occ. Eph. iii. 18. Col. ii. 7.

ῥιπη, ης, ῆ, from ἐρπίπα perf. mid. of ῥιπιω to cast.

I. The force, impetus, or quick motion of somewhat cast or thrown. Thus in the Greek writers it is applied to stones, darts, the wind, the fire, &c.

II. In the N. T. ῥιπη οφθαλμοῦ, A quick motion or twinkling of the eye. So *Nysenus* explains it by ἐπιμυσις βλεφαρῶν, the shutting or twinkling of the eye-lids. occ. 1 Cor. xv. 52.

ῥιπιζω, from ῥιπις a fan to agitate the air with, which from ῥιπιω to cast.

I. To fan with the air or wind.

II. To agitate with the wind. occ. Jam. i. 6. So *Dio Chrys.* in *Wetstein*, speaking of the Vulgar compared with the sea, says ἐπ' ἀνέμῳ ῥιπιζεται, they are agitated by the wind.

ῥιπιέω, ω, Attic for ῥιπιω.

To cast off or away. occ. Acts xxii. 23.

This V. in the contract form is used likewise by the Attic writers. *Wetstein* cites from *Dio Chrys.* the very phrase ΤΑ ἱματῖα ἐρπίπτουιν; and from *Lucian*, De Saltat. 83. tom. i. p. 95i. Τὰς ἐσθῆτας ἀπερπίπτουιν. But *Markland* in *Bowyer's* Conject. whom see, explains ῥιπτάντων τὰ ἱματῖα in Acts by "shaking their clothes in a rage, not casting them off, that they might be the more expeditious for mischief." Comp. also the passages cited by *Wetstein* from the Greek writers.

ῥιπτω, from ῥιπω to incline, tend, or immediately from the Heb. רפה to give way, yield, let go.

I. To cast, or let go, as anchors from a ship. occ. Acts xxvii. 29.

II. To cast, or throw down. occ. Luke xvii. 2.

III. To cast, or throw. occ. Mat. xxvii. 5. Luke iv. 35.

IV. To cast out, throw overboard. occ. Acts xxvii. 19.

V. To throw up, expose, abandon, abjicere, negligere, in which sense *Kypke* shews that the V. is often used in the Greek writers. Comp. *Elsner* and *Wetstein*. occ. Mat. ix. 36.

ῥοιζῶν, Adv. from ῥοιζέω to make a whizzing or whistling noise, which from ῥοιζος used by *Homer*, Il. xvi. lin. 361, for the whizzing of an arrow in its flight; and by *Plutarch* for the whistling of the wind in a storm. *Scapula* remarks, that ῥοιζος is a word formed by an onomatopœia from the sound. See also *Dionysius Halicarn.* Περὶ Συνθεσιῶς, § xvi.

With a noise or sound resembling that of a great storm. occ. 2 Pet. iii. 10.

ῥομφαία, ας, ῆ, from ῥομφέω to brandish, which from the Heb. מַעַר denoting violent motion or agitation.

I. A sword, i. e. war. occ. Rev. vi. 8.

II. Figuratively it imports bitter grief piercing

piercing the heart like a sword. occ. Luke ii. 35, where see *Wetstein* and *Kypke* for similar expressions in the Greek writers.

III. It denotes the word of Christ. occ. Rev. i. 16. ii. 12, 16. xix. 15. 21.

This word in the LXX generally answers to the Heb. דָּוָר *a sword*.

Ῥύμη, ης, ἡ, from ῥύμιμι to draw, traho.

A street or tract in a city included between houses on each side. See *Scapula*. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As πλατεία denotes a broader street or square, so ῥύμη a narrower street or alley, angiportum. See *Stockius*.

Ῥυπαρία, ας, ἡ, from ῥυπαρός.

Filth, or pollution, in a spiritual sense, as of fleshly sins, gluttony, drunkenness. &c. occ. Jam. i. 21, where *Elsner* shews that *Plutarch* and *Dionysius Halicarn.* use the V. ῥυπαίνεσθαι in like manner for being polluted by vice; and *Lucian*, cited by *Wetstein*, applies ῥυπος to the defilement of the soul. Vit. Auct. tom. i. p. 361.

Ῥυπαρός, α, ον, from ῥυπος.

Sordid, dirty. occ. Jam. ii. 2. So *Josephus*, Ant. lib. vii. cap. 11. § 3, cited by *Wetstein*, has the phrase ῬΥΠΑΡΑΝ ΕΣΘΗΤΑ.

ῬΥΠΟΣ, ος, ὁ. The Greek Lexicographers deduce it from εἰρύπα, perf. mid. of ῥυπτω to absterge, cleanse off, which may be from the Heb. פָּרַץ to yield, give way: But perhaps ῥυπος may be better deduced immediately from the Heb. שָׁפַר mud, mire.

Filth. occ. 1 Pet. iii. 21.

Ῥυπώω, ω, from ῥυπος.

To be filthy, in a spiritual sense. occ. Rev. xxii. 11, where thirteen or fourteen MSS have ῥυπαρός ῥυπαρευθήτω, which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*. Comp.

Ῥυπαρία.

Ῥυσις, ιος, ἡ, att. εως, η, from ῥέω or ῥύω to flow.

A flux. occ. Mark v. 25. Luke viii. 43, 44.

Ῥυτίς, ιδος, ἡ, from ῥύω to draw, contract.

A wrinkle, corrugation of the skin. It is often used by the Greek writers in a natural sense (see *Wetstein*), but in the N. T. occurs once in a spiritual one. Eph. v. 27.

ῬΥΩ, or more usually ῬΥΟΜΑΙ, Mid.

I. This word denotes properly to draw with force and violence, to drag, to hale, as in *Homer*, Il. iv. lin. 506,

ΕΡΨΤΣΑΝΤΟ δὲ νεκρούς,

They hal'd the dead.

So it may be deduced either from the Heb. דָּרַס to break, break off, or ῥύομαι from Heb. דָּרַס to cast, project.

II. To deliver, q. d. to draw out of danger or calamity, libero, eximo, eruo. See Mat. vi. 13. Luke i. 74 *Rom. vii. 24. xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10, *Wetstein* shews that *Dionysius Halicarn.* and *Lucian* use the Apostle's phrase ΕΚ ΘΑΝΑΤΟΥ ῬΥΣΑΣΘΑΙ.

Ῥωμαῖκος, from Ῥωμαῖος.

Roman, Latin. occ. Luke xxiii. 38.

Ῥωμαῖος, αἰα, αἰον, from Ῥώμη.

I. A Roman. So Ὁι Ῥωμαῖοι, The Romans, in general. John xi. 48.

II. One who was born and usually dwelt at Rome. Thus the Jews and Proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called Ῥωμαῖοι. Acts ii. 10. Comp. under Περσολίος III.

III. One who has the privileges of a Roman citizen. Acts xvi. 21, 37, 38, xxii. 27. (comp. ver. 28.) & al.

Ῥωμαῖσι, Adv. from Ῥωμαῖος.

In the Roman language, in Latin. occ. John xix. 20.

Ῥώμη, ης, ἡ.

The City of Rome, said by *Livy*, *Dionysius Halicarn.* *Pliny*, *Plutarch*, and others, to have been so named from its founder *Romulus*; though *Sallust*, Bel. Catilin. cap. 6, says he had heard by report that it was built by the Trojans under *Æneas*, assisted by the Aborigines or primitive inhabitants; and *Festus* mentions a tradition that this city was built long before *Romulus*, and was originally called *Valentia*, from valeo to be strong, which name was afterwards changed by king *Evander* into the Greek Ῥώμη, which is of the same import if derived from εἰρῆμαι perf. pass. of ῥαννυμι to strengthen. Otherwise Rome might have its name from the Heb. דָּוָר to be high, on account of the hill or hills on which it was origi-

* Where see *Vigerus* De Idiotism. cap. vi. § 1. reg. 12. and *Hoogveen's* Note.

nally built: 'Ρωμη Roma, q. רומה or רומה *. So *Virgil*, *Æn.* i. lin. 11,

———— altæ mœnia Romæ.

———— the walls of lofty Rome.

Acts xviii. 2. xix. 21, & al. See *Suicer* Thesaur. in 'Ρωμη, and *Univ. Hist.* in History of the *Etruscans*, vol. xvi. 8vo. towards the beginning.

ΡΩΝΝΥΜΙ, from the Heb. רען to flourish, thrive, as a tree or plant.

* See *Vitringa*, *Observat. Sacr.* lib. i. cap. 7. § 25.

I. To strengthen, make strong.

II. The perf. pass. Εἰρωμαι signifies *I am well* or *in good health*. Hence the imperative Εἰρωσο, and plur. Εἰρωσθε, are used in the conclusion of letters, like the Latin *Vale* and *Valete*, as a wish of health and happiness, *Fare well*, *Fare ye well*, *Adieu*. occ. Acts xv. 29. xxiii. 30. So in *Xenophon*, *Cyropæd.* lib. iv. p. 229, edit. *Hutchinson*, 8vo. *Cyrus* ends his letter to *Cyaxares* with Εἰρωσο.

Σ.

Σ

Σ A

Σ, C, ς, ζ, Ϛ, *Sigma*. The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ξ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters *Zain*, *Samech*, *Jaddi*, and *Shin*. Thus *Sigma*, among the ancient Cadmæan letters, answered in order to the Hebrew or Phenician *Shin* or *Sin*, and accordingly the † *Dorians* called it *San*; but the name *Sigma* seems a corruption of *Samech*. The forms Σ and ς seem plainly taken from *Shin* of the Hebrews (ש) or of the Phenicians (W) laid on one side; but ς is little different from the Hebrew ש, *Samech*, turned to the right hand, to which Hebrew letter C and Ϛ bear almost a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman *S*, which answers to it in many Latin words derived from the Greek; so it should be pronounced like

the simple English *S*, not like *SH*, as the Heb. ש is generally sounded.

ΣΑΒΑΧΘΑΝΙ. Heb. or Chald.

Thou hast forsaken me, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שבתק *thou hast forsaken*, and the pron. suffix נִי *me*, שבק signifies *to leave*, *let alone*, in the Chaldee of Daniel and Ezra; and שבתקני is used for the Heb. עוברתני of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2, and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late † learned writer, however, is of opinion, that Σαβαχθανι answers to the Heb. מִבְּכָתִי or מִבְּכָתִי, from סבך or שבך *to perplex*, *intangle*, *involve in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. “Indeed, says he, the Chaldee שבק does not, I think, fully come up to the signification of Εἰσαλαλιψω,” which compare in *Lexicon* above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΩΘ. Heb.

Sabaoth, Heb. צְבָאוֹת, a N. fem. plur.

† Γράμμα, το Δωριεὺς μὲν ΣΑΝ καλεῖται, Ἴωνες δὲ ΣΙΓΜΑ. The letter which the *Dorians* call *San*, and the *Ionians Sigma*.” *Herodotus*, lib. i. cap. 139.

‡ *Spearman*, *Letters on the LXX*, p. 438, 9. from

from the root צבא, to *assemble in orderly troops*.

“צבא השמים, *The Host of Heaven*, LXX. Στεφάνια καὶ Οὐρανός (comp. Acts vii. 42.) sometimes denotes *the sun, moon, and stars*, (i. e. *the fluxes of light from them*) inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל (Baal or *the solar fire*)—sometimes only *the stars* or *stellar fluxes of light*, as distinguished from *the sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the Heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles (as has been often shewn by learned men, particularly by *Leland* *), it was, that a great part of the world were denominated *Zabians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 26. xlv. 12.), and they are called צבאיו *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence צבאות יהוה, *Jehovah of Hosts*, and אלהי צבאות *Aleim of Hosts*, are often used as titles of the *true God*, and imports that from Him the *hosts of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal and almighty power*; whence the LXX frequently explain צבאות by παντοκράτωρ *Almighty* †. They also often retain the original Heb. word Σαββαθ or Σαββααθ, as in Isa. i. 9. which St Paul cites from that version. occ. Rom. ix. 29. James v. 4.

Σαββατισμός, α, ι, from σαββατίζω, used in the LXX for *keeping or enjoying a sabbath* or *rest*, Exod. xvi. 30. Lev. xxvi. 35, and in 2 Mac. vi. 6; which from Σαββατέν. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath*. occ. Heb. iv. 9, where by Σαββατισμός is denoted not

only a *resting*, but such a *rest* as God entered into when he had finished his work, a *complete, holy and happy rest*; and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest*, which remaineth to the people of God. See *Whitby* and *Macknight* on the place, and comp. under Ἐπ' α II. and *Vitranga* on Isa. lvi. 2. lviii. 13.

ΣΑΒΒΑΤΟΝ, α, το, Plur. Σαββατά, τα, Dat. Σαββασι, from the Heb. שבת *Rest, the sabbath*, to which this word generally answers in the LXX, or immediately from the Heb. שבתון *rest*.

I. Both singular and plur. *The sabbath-day*: Mat. xii. 1, 2, 5, & al. freq. In Mat. xii. 5, *Campbell*, whom see, translates—“*violate the rest to be observed on sabbaths*—” taking Σαββατον here to signify *rest*. And on Mat. xii. 1, or see an excellent Note of Bp. *Pearce*.

A sabbath-day's journey, Acts i. 12, is reckoned at *two thousand cubits*, that is, about a mile, not only in the *Talmudical Tracts*, but in *Targum Jonathan* on Exod. xvi. 29, and on Ruth i. 16. Comp. Mat. xxiv. 20, where see *Wetstein*, and *Doddridge's* Note (c) on Acts i. 12, vol. ii. p. 652.

II. Both sing. and plur. *A week*. Mark xvi. 2, 9. Luke xviii. 12. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. So the Heb. שבתות is used for *weeks*, Lev. xxiii. 15; and שבת for *a week*, ver. 16, according to the interpretation of the *Targum*, LXX and *Vulgate*.

III. Σαββατά, τα, Col. ii. 16, comprehend *all the Jewish sabbaths, or times of sacred rest* appointed by Moses, as well as that of the *seventh day*. The word is particularly applied by the LXX to the *paschal sabbath*, Lev. xxiii. 15, (comp. ver. 7. 11); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2, τα σαββατά μου, *my sabbaths*, no doubt, include *all the sabbaths* or *times of sacred rest* ordained by God under the *Mosaic dispensation*.

Σαφην, ης, η, either from σαφα perf. mid. of σατο to load, fill (which from Heb. שח to set, place) or from the Chald. סגנ great.

Q q 3

A large

* Advantage and Necessity of Christian Revelation. Comp. *Eusebius* Præparat. Evangel. lib. iii. cap. 2. *Seiden*, De Diis Syris Proleg. cap. iii. *Vossius* De Orig. & Progr. Idol. lib. ii. cap. 30, and above in *Encyclopæd. Britan.* in POLYTHEISM, No. 10, 11, 12.

† See *Het.* and *Eng.* Lexicon in צבא III.

A large fishing-net, a drag-net. Lat. *verriculum*, which from *verro* to sweep, q. d. *a sweep-net.* occ. Mat. xiii. 47.

ΣΑΔΔΟΥΚΑΙΟΙ, ων, οι.

Sadducees, a sect among the Jews, so called, according to the *Talmudical* writers, from one *Sadoc*, its founder, who lived about two hundred and sixty years before Christ: But, according to others. they were thus named from the Heb. *קִיָּץ* *righteous, just*, either as pretending to *inherit righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing offences. So *Josephus*, Ant. lib. xx. cap. 8, § 1, 'Αἰρεσίν—την Σαδδουκαίων, οἵτις εἰσι πρὸς τὰς κρίσεις ὅμοι παρὰ πάντας τὰς Ἰουδαίους. The sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews."

The *Sadducees* not only rejected the traditions of the Elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and * all existence of the spirits or souls of men departed, and consequently all *future* rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts iv. 1, 2. xxiii. 6, 7, 8. So that, as *Prideaux* has remarked, "they were *Epicurean* deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him, and paid obedience to his laws. † They taught that man was made abso-

lute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other.

Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the Evangelists; nor, 2dly, by *Josephus*, who was no friend to their sect; and, 3dly, because this historian, Ant. lib. xiii. cap. 10, § 6, expressly says that the *Sadducees* taught, *ἡκιστα δεῖν ἡσισθαι νομίζεσθαι ΤΑ ΓΕΓΡΑΜΜΕΝΑ*, that those things which were written ought to be esteemed obligatory;" where surely, had they rejected the greater part of the Jewish scriptures, he could not have failed mentioning it ‡. The reader may find a further account of this sect in *Josephus*, Ant. lib. xiii. cap. 10. § 6, and lib. xviii. cap. 1. § 4. De Bel. lib. ii. cap. 8, § 14; in *Prideaux's* Connection, part ii. book 5, p. 335, &c. 1st. edit. 8vo. and in the *Ancient Univers. History*, vol. x. p. 472, & seqt. 1st edit. 8vo.

Σαίω, from σαίω to shake.

I. To shake, move, wag, generally as a dog does his tail. Thus used in the Greek writers, particularly *Homer*, *Odyss.* x. lin. 216, 217. xvi. lin. 6. xvii. lin. 302. See more in *Wetstein* on 1 Thess. iii. 3. Hence

II. To fawn, flatter, cajole; whence Σαίνομαι, pass. To be flattered, cajoled, to be moved by flattery or cajoling, i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus *Elsner* ex-

* The words of *Josephus*, De Bel. lib. ii. cap. 8, § 14, are, Ψυχῆς τε τὴν διαμονὴν, καὶ καὶ καθ' ἑδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. They deny the continuance of souls, and the punishments and rewards in Hades; and Ant. lib. xviii. cap. 1, § 4, Σαδδουκαῖοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι. The doctrine of the Sadducees teaches that souls perish with the bodies."

† Τὴν μὲν ἡμαρτυρίαν, says *Josephus* De Bel. ut sup. πάντας αὖτε ἀναιροῦσι. καὶ τὸν θένοντα τοῦ δεῖν τι κακὸν ἢ μὴ ΔΡΑΙΝ τίθῃται φασὶ δὲ ἐκ' ἀνθρώπων ἐκλογῇ τοῦ καλοῦ καὶ τοῦ κακοῦ προκρίσθαι, καὶ τοῦ κατὰ γνώμην ἑκάστου [ἑκάστου, Qu?] τοῦτων ἑκάστην προσηναι. They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, comp. under Φαρισαιοι 2.), and deny that God is the cause of men's acting ill or not, but assert that both good and

evil are placed in the election of man, and that every one accedes to either of these, as he pleases." From a spurious reading of *ἡ μὴ δεῖν* instead of *ἡ μὴ δεῖν*, in the above passage (see *Grotius* on Mat. xxii. 23, and *Hudson* in loc.), the *Sadducees* have been charged with a denial of divine providence: Even the authors of the *Universal History* refer to this place in proof of *Josephus'* asserting that they looked upon the Deity as above intermeddling with human affairs, which is, say they, in effect denying a providence, and consequently all religion.

‡ See *Bayle's* Dictionary in SADDUCEES, Note (G). *Walton's* Prolegom. XI. p. 77. *Jenkins* on Christianity, vol. ii. p. 87, 2d edit. *Universal History*, vol. x. p. 475, 8vo. *Jortin's* Remarks on Eccles. Hist. vol. i. p. 172, &c. and vol. ii. p. 103, &c. 2d edit.

plains

plains it, 1 Thess. iii. 3, the only text in which it occurs. But *Kypke*, from the addition of the word ἐν ταῖς θλίψεσι, thinks it better to render σαλίσθαι to be moved (as in our Translation), disturbed, terrified; and he shews that in this sense also the V. is used by the Greek writers, particularly by *Diogenes Laert.* and *Euripides.* Comp. Πτυγίσθαι, Phil. i. 28. And with this latter interpretation agrees the ancient Syriac version, אנש מנבן לה חלון בלחצנא חלון חלון, *Lest from any of you it (your faith) should be cut off, or fail, in these afflictions.* Comp. *Suicer* Thesaur. on this word.

ΣΑΚΚΟΣ, α, ο, from the Heb. שַׂק a sack, sack-cloth, for which the LXX generally use it. This word SAC is from the Heb. preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh *Sack*, Gothic *Saccus*, Saxon *Sæc*. Danish *Sæck*, old German *Sac*, Islandic *Sakk*, Swedish *Säck*, and Dutch and Eng. *Sack**. A sack, also sack-cloth, a coarse kind of hair-cloth of which sacks were anciently made (see Rev. vi. 12.), as they sometimes are with us, cilicium. occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. *Menander* cited by *Porphyry* De Abstin. lib. iv. cap. 15, takes notice of the Syrians wearing sack-cloth in times of religious humiliation,

—παράδειγμα τῆς ΣΤΡΟΥΣ λαοῦ—
—ἵτα ΣΑΚΚΙΟΝ ἱλαζον, εἰς θ' ὁδον
Ἐκαθίσαν αὐτοὶ ἐπὶ κοπρῶν, καὶ τὴν θιον
Ἐξήλασαντο, τὴ ταπεινωσάει σφοδρῶς.

They then wear sack-cloth, and besmear'd with filth

Sit by the public road, in humble guise,
Thus placating the dread Atergatis †.

And it appears from *Plutarch* De Superstit. tom. ii. p. 161, that the same was sometimes practised by the Greeks, Ἐξω καθῆλαι ΣΑΚΚΙΟΝ ἔχων κ. τ. λ. The superstitious man sits out of doors, wearing sack-cloth or sordid rags, and often rolls himself naked in the dirt." Comp. *Welstein* on Mat.

Σαλίσω, from σαλος, which see.

I. To shake, be tossed. *Phavorinus* says it is

* See *Junius's* Etymol. Anglican. in SACK.

† Of whom see Heb. and Eng. Lexicon under 27 IV.

properly spoken of a ship, which, when riding at anchor, is agitated by the waves of the sea; so also *Moschopulus* in *Welstein*, whom see on Heb. xii. 26. *Josephus* applies it in this view, De Bel. lib. i. cap. 21, § 5, and lib. iii. cap. 8, § 3. So the compound αποσαλίσω, Ant. lib. xv. cap. 9, § 6. ΑΠΟΣΑΛΕΥΕΙΝ—ἐπ' ἀγκυραῖς, to ride at anchor."

II. To shake, cause to shake or tremble, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27, where see *Kypke*. Σαλίσωμαι, pass. To be shaken, as a reed by the wind, Mat. xi. 7. Luke vii. 24,—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn, &c. shaken together in a measure, Luke vi. 38.—as a place or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26.

III. To stir up, as a populace, to raise a disturbance. Acts xvii. 13. See *Blackwall's* Sacred Classics, vol. i. p. 230, and *Elsner*.

IV. Σαλίσωμαι, pass. To be shaken mentally, fluctuate. 2 Thess. ii. 2, where see *Elsner*, who shews that *Heliodorus* likewise applies it to the mind.

The above cited are all the texts of the N. T. wherein the verb occurs.

Σαλος, α, ο, from σαω to shake, agitate, and αἰς the sea.

The agitation of the sea, or the sea considered as agitated, salum. occ. Luke xxi. 25.

This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in *Welstein* and *Kypke*, and the LXX use σαλος for the Heb. הַיָּם the raging of the sea. Jonah i. 15, Καὶ ἔστη ἡ θάλασσα ἐκ τῆς ΣΑΛΟΥ αὐτῆς, And the sea stood or ceased from its agitation; so for the Heb. הִנֵּה the lifting up, Ps. lxxxix. 10, or 9, Τὸν θὲ ΣΑΛΟΝ τῶν κυμάτων αὐτῆς σὺ κατέπραυνεις, And thou stillest the agitation of its (the sea's) waves.

Σαλπίζ, ἴγος, ῥ. The learned *Damm*, Lexic. col. 779, deduces it from σαλος or σαλη agitation, concussion, and ἴγος a voice, sound: Perhaps it may be as well derived from Heb. הָצַח to tingle, quaver, quiver, and פָּצַח to puff out. It is remarkable that *Homer*, Il. xxi. lin. 388, applies the V. σαλπίζειν to the resounding

of the heavens in the battle of the gods. *A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52, & al. In Mat. it denotes *the preaching of the gospel*, in allusion to the assembling of the Israelitish people by the sound of trumpets. See Num. ch. x.

Σαλπίζω, from σαλπίζω.

To sound or blow a trumpet. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, & al.

Σαλπιστής, υ, ό, from σαλπίζω.

A trumpeter. occ. Rev. xviii. 22.

ΣΑΜΑΡΕΙΑ, ας, ή, from the Heb. שַׁמְרִיָּה *Samaria*.

I. The name of a *City* in the tribe of Ephraim, built by *Omri*, king of *Israel*, and called in Heb. שַׁמְרִיָּה, from שָׁמַר, the name of the prior owner of the hill whereon it was built. See 1 K. xvi. 24, and *Suicer Thesaur.* in Σαμαρείτης I.

II. In the N. T. *The country lying round this city*. Luke xvii. 11. John iv. 4, 5, 7, & al. *Josephus*, in his *Life*, § 52, remarkably confirms St. John's observation, ch. iv. 4, in these words, speaking of the country of *Samaria*: Πάντως εδει τις ταχυ βυλομενης απελθειν δι' εκεινης πορευεσθαι· τρισι γαρ ήμεραις απο Γαλιλαιας ενεσιν ετως εις Ιεροσολυμα καταλυσαι. It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee." Comp. Ant. lib. xx. cap. 5, § 1, and De Bel. lib. ii. cap. 12, § 3.

Σαμαρείτης, υ, ό, from Σαμαρεία.

A Samaritan, an inhabitant of the city or country of Samaria. The Samaritans were descended partly from those heathen people whom *Esarhaddon* brought and settled in the cities of *Samaria* instead of the children of *Israel* (see 2 K. xvii. 14. Ezra iv. 2.), and partly from renegade-Jews who had from time to time deserted to them. The Samaritans admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not * regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but

* See *Jenkin's Reasonableness*, &c. of the Christian Religion, vol. ii. p. 87, &c. 2d edit. and *Prideaux' Connect.* part. i. book vi. p. 420. 1. 1st edit. 8vo. *Suicer Thesaur.* in Σαμαρείτης II. 1.

looked upon Mount *Gerizim* as the most sacred-place for religious worship, in opposition to *Jerusalem*. The reader may find a more particular account of this people, and their religion, in *Prideaux Connect.* part. i. book 6, towards the end, in the *Universal History*, vol. x. p. 280, &c. 8vo. *Lardner* likewise, in his *Credibility of Gospel Hist.* book i. ch. 4. § 6, has some judicious remarks confirming the account given of the Samaritans in the New Testament. See also *Wetstein* on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the Samaritan woman, John iv. 22, it seems that the Samaritans were wrong in the object of their worship; and that, however free they might at that time be from heathenish idolatry, they retained the Arian idolatry of worshipping the Father as superior to the other two Divine Persons. (See Note under Ειδωλον II.) This idolatry was established by *Jeroboam*, 1 K. xii. 28, &c. and probably was afterwards taught to the Samaritans by the Israelitish priest who was sent thither by the king of Assyria, 2 K. xvii. 27, 28, and who is particularly observed by the sacred historian to have dwelt at *Bethel*, where *Jeroboam* had formerly set up one of the golden calves, 1 K. xii. 29. And I would submit it to the learned and intelligent reader, whether in the Samaritan Pentateuch, קַחָהָ for קַחָהָ Gen. xx. 13, נָגַלָה for נָגַלָה Gen. xxxv. 7, are not as plain instances of corruption from the Jewish copies, in favour of the Arian notions of the Samaritans, as אֱזַרְתִּי (a word, by the way, of an irregular form) for אֱזַרְתִּי Exod. xx. 24, and בָּחַר for יָבַחַר Deut. xii. 11, 14, 18, 21, 26. xiv. 23, 24, 25, & al. freq. are examples of similar corruptions, in defence of their worshipping on Mount *Gerizim* in preference to *Jerusalem*. In John viii. 48, Bp. *Pearce* explains Σαμαρείτης a Samaritan, by "an asserter of a falsehood, as the Samaritans are, when they say, that God commanded that he should be worshipped in Mount *Gerizim*."

Σαμαρείτης, ιδος, ή, from Σαμαρείτης, which see.

A Samaritan woman. occ. John iv. 9, twice.

ΣΑΝΔΑΛΙΟΝ, α, το, from the Chaldee or Syriac ܠܕܢܬ, which, in the Chaldee Targums of *Jonathan* and *Jerusalem*, often answers to the Heb. ܠܥܝ a sole, or sandal, and which *Martinius*, in *Lexic. Philol.* derives from the Chald. ܫܢ a shoe (so used Targ. *Onkelos*, Deut. xxv. 9, 10.) and ܠܝ slender, mean, as being anciently made of mean and slight materials, *A sandal, a kind of shoe*, which consisted only of a sole fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. Σανδαλιον is the same as ὑποδημα. In Mat. x. 10, our Saviour forbids his disciples to provide two coats for their journey, or ὑποδημαῖα sandals, i. e. plainly, other sandals, besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9. to be shod with sandals, ὑποδιδμεντες σανδαλια. See *Bynæus's* excellent observations on this subject, *De Calceis Hebræorum*, lib. i. cap. 6. Σανδαλιον is not only used by the LXX, Isa. xx. 2, (for the Heb. ܠܥܝ) and in *Judith* x. 4. xvi. 9, but also by the profane writers, as by *Lucian* and *Herodotus*, (lib. ii. cap. 91, see *Wetstein* on Mark vi. 9.) and even in the *Hymn to Mercury*, ascribed to *Homer*, we meet with σανδαλα for sandals, lin. 79, and 83, which shews that the Greek had received the word from the East pretty early; for * "whether these Hymns are *Homer's* or not, they are always judged to be nearly as ancient, if not of the same age with him." *Anacreon* also, who was contemporary with *Cyrus* the Great, uses the same word, Ode xx. lin. 15,

Και ΣΑΝΔΑΛΟΝ γεινομένην,
A sandal I would gladly be.

Σανις, ιδος, ή, q. τανις, say *Pasor* and *Mintert*, from τεινω to extend.

A plank, a board. occ. Acts xxvii. 44.

Σαπρος, α, ον, from σηπω to rot.

I. Properly, Old, or rotten from age.

II. Bad, of a bad kind, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33.

Luke vi. 43. Σαπρον λεγομεν παν ο μη την ιδιαν χρεϊαν πληροι, We call any thing σαπρον which does not answer its

proper end," says *Chrysostom*; and *He-sychius* explains σαπρον not only by παλαιον old, but by αισχρον vile, ακαθαρητον unclean. See *Wetstein* on Mat. vii.

III. Bad, not good to eat, of fish. occ. Mat. xiii. 48.

IV. Corrupt, evil, spoken of discourse. occ. Eph. iv. 29, where it is opposed to αἱ-θεος good, useful. Comp. 1 Cor. xv. 33. *Arrian*, *Epictet.* lib. iii. cap. 16, has the expression Τα ΣΑΠΡΑ—ΛΑΛΟΥΣΙΝ. See *Alberti* and *Kypke* on Eph.

ΣΑΠΦΕΙΡΟΣ, α, ο, from the Heb. ספיר the same, to which it often answers in the LXX.

A sapphire. A kind of precious stone, which according to *Pliny*, *Nat. Hist.* lib. xxxvii. cap. 9, was of an azure or sky-blue colour with golden spots. occ. Rev. xxi. 19.

ΣΑΡΓΑΝΗ, ης, ή, from the Heb. שרש to wreath, twist together, and as a N. a tender flexible root or twig of a vine or fig-tree.

A wicker-basket made of twigs intertwined with each other. occ. 2 Cor. xi. 33.

Σαρδιος, α, ο, from ΣΑΡΔΩ, or ΣΑΡΔΩΝ, the name of the Island of *Sardinia*, which *Bochart* thinks was given it by the Phenicians from the Heb. רצע a footstep, on account of its form, which resembles that of the human footstep†; whence the Greeks likewise called it Ιχνησα and Σανδαλιώσις. The same learned writer shews, by a number of instances, that ρ, R, is inserted in many words derived from the Heb. See more in *Bochart* himself, vol. i. 572.

A sardine, stone namely, λιθος being understood, a carnelian, or cornelian, a precious stone, semitransparent, of a red colour, so‡ named either because first discovered by the inhabitants of *Sardis* in *Asia Minor*, or from the Island of *Sardo*, or *Sardinia*, where the best of this kind were found. occ. Rev. iv. 3.

Σαρδιος, α, ο.

A sardius, or sardine-stone, the same as Σαρδιος, which see. occ. Rev. xxi. 20.

† So *Sallust* *Fragm. Hist.* lib. 2, ad init. "Sardinia—facie vestigii humani."

‡ See *Martinius*, *Lexic. Etymol.* in *Sardius*, and *Brooke's* *Natural Hist.* vol. v. p. 146, who says, "Boet affirms the best *Cornelians* are found in *Sardinia*."

* *Pope's* Essay on *Homer*, prefixed to the *Iliad*, p. 35. 12mo. where see more.

The LXX use *σαρδίων* for the Heb. *דגם* a ruby, a red-coloured precious stone. Exod. xxviii. 17. xxxix. 8, or 13. Ezek. xxviii. 13, and *λίθος σαρδίων*, or (according to some copies) *σαρδία*, for Heb. *דגם* an onyx, Exod. xxv. 7. xxxv. 9.

Σαρδονύξ, *νύξ*, *ὁ*. from *σαρδίων* a sardius, and *ονύξ* a nail, also an onyx.

A *sardonyx*, a precious stone which seems to have its name from its resemblance partly to the *onyx*, so called from its likeness in colour to a man's nail. The *sardonyx* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct that they appear to be the effect of art." *Brookes's Natural History*, vol. v. p. 145, 6. occ. Rev. xxi. 20,

Σαρκικός, *η*, *ον*, from *σὰρξ* the flesh.

In general, *Fleshly*, *carnal*, *belonging to the flesh*.

I. Of persons, *Carnal*, *subject to carnal lusts and infirmities*. occ. Rom. vii. 14. 1 Cor. iii. 1, 3, 4.

II. Of things, *Carnal*. It is spoken of *fleshly* or *carnal* lust. occ. 1 Pet. ii. 11.—of wisdom acquired by *human* means, or by the exertion of a man's mere *natural* powers (comp. 1 Cor. ii. 4, 13.), and tending to *carnal* or *worldly* ends (comp. 2 Cor. i. 17. 1 Cor. x. 33.), occ. 2 Cor. i. 12. comp. ch. x. 4.

On Heb. vii. 16, *Theodoret* observes that the Apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality* of men, ordered, that after the decease of the High Priest, his son should take his office."

III. *What sustains the body or flesh of man, carnal, worldly*. occ. Rom. xv. 27. 1 Cor. ix. 11.

The above cited are all the texts of the N. T. where the word occurs.

Σαρκινός, *η*, *ον*, from *σὰρξ*, *κός*, *flesh*.

Fleshly, *made or consisting of flesh*. occ. 2 Cor. iii. 3.

ΣΑΡΞ, *κός*, *ἡ*, from the Heb. *שרש* *flesh*, which from the V. *שרש* *to remain*, because it *remains*, namely, visible and palpable, after life is extinguished. So we call a *dead body* the *remains* of a person.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39.

II. *The human body*. Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5, (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. ver. 30.) Hitherto we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. vi. 16. 1 Pet. iii. 18. *Σὰρξ* is used in this sense by the LXX, corresponding to the Heb. *בשר*, Gen. ii. 24. Ps. xxxviii. 3, 7.

Going after *σαρκός ἐπιγας* *strange flesh*, Jude ver. 7, denotes *unnatural, sodomitical abominations*. Comp. Rom. i. 27.

III. *Man*; whence the *hellenistical* phrase *πᾶσα σὰρξ* is used for *any man*, or *all men*, Mat. xxiv. 22. Luke iii. 6. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 20, 1 Pet. i. 24, as it is likewise applied by the LXX, Gen. vi. 12. Isa. xi. 5, 6. Ezek. xxi. 4, 5, & al. for the Heb. *בשר כל* *all flesh*. And hence, when it is said, John i. 14, *Ὁ Λόγος σὰρξ ἐγένετο*, *The Word was made or became flesh*, the meaning plainly is, that He became *man*, or took *human nature* upon him, with all its innocent infirmities and became subject to suffering and mortality*, Comp. 1 Tim. iii. 16. 1 John iv. 2, 3.

IV. It denotes, *The infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. *בשר*, Ps. lvi. 4. lxxviii. 39.

V. *The corrupt nature* of man, subject to the *fleshly* appetites and passions. See John iii. 6. Rom. vii. 18. viii. 6. xiii. 14. 2 Cor. vii. 1. Gal. v. 13, 16, 17, 19, 24. vi. 8. Comp. Gen. vi. 3, where the LXX apply it in the same view for the Heb. *בשר*. Hence the expressions *Κατὰ σὰρκα περιπατεῖν*, *To walk according to the flesh*, Rom. viii. 1, 4; *Κατὰ σὰρκα εἶναι*, *To be after or according to the flesh*, ver. 5; *Ἐν σαρκὶ εἶναι*, *To be in the flesh*, ver. 8, 9; *Κατὰ σὰρκα ζῆν*, *To live according to the flesh*, ver. 12, 13, all denote a *worldly and carnal life or conversation*, conformable to the appetites and interests of *man's corrupt nature*.

In Rom. vi. 19, *Kypke* (whom see) refers *ἀσθενεῖαν τῆς σαρκός*, not, as many do, to the weakness of the *understanding*, to which *Σὰρξ* never relates in Scripture, but to the weakness of *man's corrupt nature*.

* See Archbp. Tillotson's 1st Sermon concerning the Incarnation of our Blessed Saviour.

ture, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets ἀνθρώπινον λέγω, *I am speaking of or concerning* (comp. Λέγω II.) *somewhat human*, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the partic. ἐν or γέννημενον, he connects δια τὴν ἀσθενειαν with ἀνθρώπινον, which word he shews is by the Greek writers applied to *human vices and crimes*. Comp. Davie's Note 7 on Cicero, Tuscul. Disput. lib. i. cap. 30.

VI. It signifies *consanguinity, natural relation, or descent*. Rom. i. 3. ix. 3, 5, 8. So St Paul, as being the Israelite of the seed of Abraham, calls the Jews *his flesh*, Rom. xi. 14. Comp. ver. 1. In this sense also it is applied in the LXX for Heb. בשר, Gen. xxix. 14. xxxvii. 27. Jud. ix. 2.

VII. It denotes *fleshly and external advantages*. John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23.

VIII. It imports *the outward and carnal ordinances* of the Mosaic law. Gal. iii. 3. Comp. ch. vi. 12, 13. Rom. vii. 5. Phil. iii. 3, 4. Heb. ix. 10.

IX. Σὰρξ καὶ αἷμα, *Flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (Comp. Heb. ii. 14.) or *man* in general, chiefly with respect to his present *weak and corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase *flesh and blood*, occurs in the O. T. yet, no doubt, it is a *Hebrew* one; because we find it used by the Son of Sirach, Ecclus. xiv. 18, Γένεα ΣΑΡΚΟΣ, καὶ Αἵματος, *The generation of flesh and blood*, i. e. of mortal men. Comp. Ecclus. xvii. 31, *Alexandr.*

Σαρώ, ω, from σαίρω the same, and this from Heb. שר, which in Hiph. signifies *to remove, turn aside*.

To sweep. occ. Mat. xii. 44. Luke xi. 25. xv. 8.

ΣΑΤΑΝ, ὁ. Undeclined. Heb.

Satan, the Prince of the Fallen Angels, "*Foe to God and man*;" in Heb. שטן which signifies *an adversary*, and is used for *the Devil*, Job, ch. i. and ii. & al. occ. 2 Cor. xii. 7.

The LXX have used this word answering to the Heb. שטן for *a human adver-*

sary or enemy in three texts. 1 K. xi. 14, 23, 25.

ΣΑΤΑΝΑΣ, ᾧ, ὁ, the same as Σάταν, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels*. Mat. iv. 10. Mark i. 13, & al.

II. It is used as a *collective* word for *evil spirits or devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our Blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23, (where see Whitby and Doddridge.) Mark viii. 33; in both which texts the ancient Syriac version has the word ܫܬܢܐ, and Campbell renders the Greek Ὑπάστει ὀπίσω με, σατανα, by *Get thee hence, adversary*; and in his Prelim. Dissert. p. 187, observes that "*Satan* though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human, as to spiritual agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lexicon in שטן I. John vi. 70. under Διαβολος II. Rom. xvi. 20, and Macknight there.

This word occurs Ecclus. xxi. 27.

ΣΑΤΟΝ, α, ο, from the Heb, שטן *a seah*, in Regim. שטן.

A seah, a Jewish measure of capacity for things dry, equal to about two gallons and a half English. occ. Mat. xiii. 33. Luke xiii. 21.

This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. שטן, Gen. xviii. 6, and Aquila, 1 Sam. xxv. 18.

Σαυί, τω, τον, A pron. by contraction for σαυί.

Thyself. Σαυί occurs, according to some copies, Rom. xiv. 22.

Σέθενυμι, from the old verb σέω the same, which may be from Heb. שב *to settle*, or שׁיב, Hiph. of שב *to turn, or cause to turn back*.

I. *To extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

II. It is applied to the *Holy Spirit*, perhaps by

by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when its action is *stopped* or *ceases*. So *Plutarch*, De Isid. & Osir. tom. ii. p. 366. E. cited by *Wetstein*, speaks of ΤΑ βρογία ΠΝΕΥΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥΜΕΝΑ, the northern blasts being extinguished; and in *Timol.* tom. i. p. 245. D. expresses the wind's dropping unaccountably by ΤΟ ΠΝΕΥΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ παραλως. So *Homer*, *Odyss.* iii. lin. 182, 3, Ουδέποτε' ΕΖΒΗ ερος, a favourable gale never ceased." See more instances of the like kind in *Wetstein.* occ. 1 *Thess.* v. 19. Comp. 2 *Tim.* i. 6, and *Αναζωπυρω*. But since in 1 *Thess.* the spirit is mentioned with *prophecys*, it evidently refers to the *miraculous gifts* of the Spirit; and *Macknight* remarks that "the Greek words, in which the abovementioned precepts [1 *Thess.* & 2 *Tim.*] are expressed, have a relation to those flames of fire by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, *Acts* ii. 3."

Σεαυς, ης, ε, A pron. compounded of σε, for σε, of thee, and αυς, gen. of αυτος. Thyself. *Mat.* iv. 6. viii. 4.

Σεαζομαι, from σεω or σεομαι the same, or immediately from the Heb. צבא, which see under Σεω.

To worship religiously. occ. *Rom.* i. 25.

Σεασμα, ας, το, from σεαζομαι.

Somewhat worshipped or venerated, an object of worship or veneration. occ. *Acts* xvii. 23. 2 *Thess.* ii. 4; in which latter text σεασμα imports not only a divine object of worship, but seems moreover to allude to the title Σεαστος given to the Roman Emperors. Comp. under Σεαστος, and see Bp. *Newton's* XXIII^d Dissertation on the Prophecies, vol. ii. p. 359, &c. especially p. 369, 397—399, 2d edit. 8vo. and *Vitranga* on *Rev.* p. 594, Note *, and p. 601, Note †, edit. altera. Σεασμα is used for an object of religious worship, a God. *Wisd.* xiv. 20.

Σεαστος, η, ος, from σεαζομαι.

I. Venerable, august. It is used by *St Luke*, as it is also by the profane Greek writers (see *Scapula*), to express the Latin AUGUSTUS, which was a title first assumed by * *Octavius Cæsar*, and after him

* *Suetonius* speaking of *Octavius*, cap. 7, says: "Deinde AUGUSTI nomen assumpsit—Muralii *Plauti* sententiâ; cum quibusdam consensibus, Ro-

continued to the succeeding Roman Emperors. Thus it is in the N. T. applied to *Nero.* occ. *Acts* xxv. 21, 25.

II. Augustan. An epithet of a Roman band of soldiers, given to it in honour of the Roman Emperors. occ. *Acts* xxvii. 1.

ΣΕΒΩ, either from the Heb. צבא in the sense of waiting or attending on the service of God, as the Levites did. *Num.* iv. 24, & al. or rather from the Heb. שבוך to sooth, i. e. with praises, to praise, laud †. To worship, adore. Hence Σεβομαι, mid. the same. occ. *Mat.* xv. 9. *Mark* vii. 7. *Acts* xvi. 14. xviii. 7, 13. xix. 27.

Σεβομενος, particip. Worshipping, or a worshipper of the true God. occ. *Acts* xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the Σεβομενοι and Σεβομεναι, mentioned in all these passages, were Gentile Proselytes, as expressed *Acts* xiii. 43. *Josephus*, *Ant.* lib. xiv, cap. 7, § 2, speaking of the vast treasures of which *Crassus* plundered the Temple at Jerusalem, makes the same distinction between the Ιουδαιοι native Jews and Σεβομενοι Proselytes, as *St Luke* does, *Acts* xvii. 17. "Let no one, says he, be surprised that there were such immense riches in our temple, since παντων των κατὰ την οικουμένην ΙΟΥΔΑΙΩΝ, και ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the Jews throughout the world, and those who worshipped God, and moreover those both of Asia and Europe (i. e. who continued Pagans), had contributed to them from very ancient times."

ΣΕΙΠΑ, ας, η. The Greek Etymologists derive it from στυγω to draw; but it may be better deduced either from the Heb. אסר to bind, or rather from Heb. שריו a chain, bracelet, (see *Isa.* iii. 19.), or Chald. שיר or שירא the same.

A chain. occ. 2 *Pet.* ii. 4; where ταβλαρωσας between commas, that ταβλας ζοφς may connect with ταβλαρωσας,

mulum appellari oportere, quasi & ipsum conditionem urbis, prævaluisset, ut Augustus potius vocaretur non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, & in quibus augurato quid consecratur, Augusta dicantur, ab auctu vel ab avium gestu, gustuve, sicut etiam *Ennius* docet, scribens:

Augusto Augurio postquam incluta condita Roma est."

See also *Usserii Annales*, An. ante Christ. 27, and *Crevier's Hist. des Empereurs*, tom. i. p. 29.

† See Heb. and Eng. Lexicon in שבו III. whether

whether we understand it acquisitively as Jos. Mede does Disc. IX. p. 23, or not : kept for *chains of darkness*, or *in chains*. See Jude ver. 6." Bowyer.

Σεισμος, υ, ο, from σεισμαι perf. pass. of σιω to shake.

I. *A shaking, agitation*, as of the sea. occ. Mat. viii. 24.

II. And most generally, *A shaking of the earth, an earthquake*. Mat. xxiv. 7. xxvii. 54, & al. freq.

ΣΕΙΩ, from Heb. עז or עזז to move, shake, tremble. See Eccles. xii. 3. Dan. v. 19.

I. *To shake, cause to shake or tremble*. occ. Heb. xii. 26. Σειμαι, *To be shaken, to tremble*, as a tree by the wind. occ. Rev. vi. 13.—as the earth by an earthquake. occ. Mat. xxvii. 51.—as men with fear, occ. Mat. xxviii. 4.

II. Σειμαι, *To be moved, disturbed, put in commotion*. occ. Mat. xxi. 10.

ΣΕΛΗΝΗ, ης, η. The Greek Etymologists, and particularly Plato, deduce it from * σελας νον *new light*, because its light is continually renewed ; but the learned † Goguet says, "The Greeks gave to the moon the name ‡ Selene, which comes from a Phenician word (לַי or לַי namely) which signifies *to pass the night*; whence also we may observe is plainly derived the Latin name of the moon, luna.

The moon, that is, either the stream of light from the moon, Mat. xxiv. 29. Mark xiii. 34. Acts ii. 20. Rev. xxi. 23. (Comp. Isa. xiii. 10. Ezek. xxxii. 7. Joel ii. 31. Isa. lx. 19, 20 ; in all which passages the correspondent Hebrew word to σεληνη of the LXX is לַי the light of the moon), or the white lunar disc, 1 Cor. xv. 41. Comp. Isa. xxx. 26, where the Heb. has לבנה the white illuminated lunar disc.

In the N T. this word is generally applied figuratively or mystically, and for its import in the several texts I must refer to the Commentators.

Σεληνιαζομαι, from σεληνη the moon.

To be affected with a disease returning according to the periods of the moon, to be epileptic, or lunatic, which last word would

* Σελας may be from Heb. לַי what shines.

† Origin of Laws, Arts, &c. vol. ii. p. 419, edit. Edinburgh.

‡ Heb. לַי, from לַי which, and לַי passes the night.

well answer to the Greek as to its etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the lunar changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr Mead, speaking of diseases which depend on the moon's influence, observes, that "of this class none are more remarkable than *epileptic* diseases, which, besides the other difficulties with which they are attended, have this also surprising, that they constantly return every new and full moon. The moon, says § Galen, governs the periods of epileptic cases. Upon this score they who were thus affected were by the Greek writers called || ΣΕΛΗΝΙΑΚΟΙ, and in the Histories of the Gospel ¶ ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ, and by some of the Latin writers afterwards *Lunatici*." The Doctor then proceeds to confirm the truth of his own and Galen's observation by the concurrent experience of himself and others in several memorable cases ; for a particular account of which I refer to his Treatise on the Influence of the Sun and Moon, p. 38, & seqt. edit. Stack. in 8vo. See also Suicer Thesaur. in Σεληνιαζομενος.

Σειμιδαλις, ιος, att. εως, η.

Flour, fine flour. occ. Rev. xviii. 13. The Etymologist derives it from σμω to cleanse, and αλις, which he explains by λεπτομερεστατον divided into very minute parts (from Heb. שִׁטַּף to dissolve.) It might, at least with equal probability, be deduced from the Heb. מַשֵּׁה to destroy, demolish (whence Eng. smite), and מַשֵּׁה a pestle, for with this instrument the ancient Greeks used to break or grind their corn into meal ; see under Αλευρον.

Σεμνος, ος, ον, q. σεβος, from σεβομαι to worship, venerate.

Venerable, grave, serious, decent, whether of persons or things. occ. Phil. iv. 8. 1 Tim. iii. 8, 11. Tit. ii. 2.

Σεμενους, τητος, η, from σεμνος.

Gravity, seriousness, decency. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7.

ΣΗΜΑ, αλος, το, either from σηω to place, set, or rather from σημν to mark.

A sign, a mark. This word occurs not in

§ De Diebus Criticis, lib. iii. [των Επιληπτων περι περιόδου (ή Σεληνη).]

|| Alexand. Trallian. lib. i. cap. 25.

¶ Mat. xvii. 15.

the

the N. T. but is inserted on account of its derivatives.

ΣΗΜΑΙΝΩ, either from σημα a mark, sign, or immediately from the Heb. כּוּן to mark.

I. To signify, intimate. occ. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1.

On John xii. 33, Kypke shews that the Greeks apply this verb to the prophetic but somewhat ambiguous and obscure oracles of their gods; and he particularly cites from Stobæus and Plutarch, De Pyth. Orac. p. 404. D. the saying of Heraclitus, that "the King, to whom belongs the Delphic Oracle, εἴτε λείπει εἴτε κρυπτει, ἀλλὰ ΣΗΜΑΙΝΕΙ, neither declares nor conceals, but intimates."

II. To signify, declare. occ. Acts xi. 28. xxv. 27. So Xenophon and Plato in Wetstein.

ΣΗΜΕΙΟΝ, σ, το, from σημα a mark, sign, or rather immediately from the Heb. כּוּן to mark.

I. A mark, a signal, a sign, "a token of any thing, that by which any thing is shewn." Johnson. Mat. xxvi. 48. Luke ii. 12. Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1. xxiv. 3. The sign of the Son of Man, Mat. xxiv. 30, is the same as the Son of Man himself manifested by miraculous powers, just as the sign of the prophet Jonas, Mat. xii. 39. Luke xi. 29, is the same as the prophet Jonas himself delivered by miracle. Comp. Mark xiii. 26. Luke xxi. 27, where no mention is made of the sign, but only of the Son of Man himself.

II. A mark, or butt, to shoot at, as it were. occ. Luke ii. 34. So Doddridge, whom see, and compare Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job xvi. 12; or else σημειον in this passage of St Luke may perhaps be better explained by Isa. viii. 18. Heb. ii. 13. Acts xxviii. 22.

III. A portent, or prodigy, an extraordinary occurrence representing or portending somewhat else. Rev. xii. 1, 3, where see Daubuz, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεια μεσала, Great signs or portents. Mat. xxiv. 24. On which passage Wetstein cites from Homer, Il. ii. lin. 307. Σημα ΜΕΓΑ, from Plutarch ΜΕΓΑ ΣΗΜΕΙΟΝ, and from Herodotus (lib. vi. cap. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗΙΑ ΜΕΓΑ-

ΛΑ; all used in a similar sense. See Vitringa on Rev. xii. 1. xv. 1.

IV. A miraculous sign, a miracle wrought or exhibited in confirmation of somewhat else. Mat. xvi. 4. Mark xvi. 17, 20. John ii. 11, 23. iii. 2. Acts iv. 22, 30, & al. freq. Comp. Τερας.

Σημειωω, ω, from σημειον.

To mark, to set a mark upon. Σημειομαι, εμαι, mid. the same. occ. 2 Thess. iii. 14.

Σήμερον, or, according to the Attic dialect, Τήμερον, adv. q. d. τῇ ἡμέρᾳ ταύτῃ, or τῇδε τῇ ἡμέρᾳ, on this day.

To-day, this day, denoting either the artificial or natural day. (Comp. ἡμερα). See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11, comp. ver. 8.

With the article fem. and the N. ἡμερα either expressed or understood, it is used as a N. This day, this very day. See Acts xx. 26. Rom. xi. 8. Mat. xxvii. 8. But in Acts xix. 40, εἰσας is governed by the preposition περὶ placed after it, as common in the Attic writers, and τῆς σημερον is used as an adjective agreeing with that word, for this day's sedition; so Vulg. hodiernæ seditionis.

Σημικινθιον, σ, το. See Σημικινθιον.

ΣΗΠΩ, from the Heb. שָׁחַד to destroy.

To rot, make rotten, corrupt, whence in perf. mid. to be rotten, putrified. occ. Jam. v. 2.

Σηρικον, σ, το.

Silk, Sericum, so called from the Seres, a people in the East Indies, probably the Chinese*, who were anciently famous for their silken manufacture, as they are to this day, and who might, from very remote times, be named Seres from the Heb. שָׁרַץ to be bright, shine, on account of the excellent climate, great opulence, and fine produce of their country. occ. Rev. xviii. 12. Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman Empire; but was long so dear in all these western parts as to be worth its weight in gold. At length the Emperor Justinian, who died in the year 565, by means of two Monks, whom he sent into India for that purpose, procured great quantities of silk-worms' eggs to be brought to Constanti-

* See Harris's Voyages, vol. i. p. 495.

people, and from these have sprung all the silk-worms and all the silk-trade that have since been in *Europe* *.

ΣΗΣ, σῆλος, ὁ, from the Heb. שׁוּשׁ *a moth*, for which the LXX use σῆς in the only passage of the O. T. where שׁוּשׁ occurs in this sense, namely, Isa. li. 8.

A moth, which eats and spoils cloth. So *Menander*, cited by *Wetstein* (whom see), speaking of destructive things, says, Το δ' ἱμάσιον οἱ ΣΗΤΕΣ, *Moths* (destroy) our clothes." Comp. Σητοβρώσιος. occ. Mat. vi. 19, 20. Luke xii. 33.

Σητοβρώσιος, ὁ, ἡ, και το—ον, from σῆς, σῆλος, *a moth*, and βρώσιος *eaten*, which from βρωσκω or obsol. βρωω, *to eat*, which see. *Moth-eaten*. occ. Jam. v. 2.

In the LXX of Job xiii. 28, we have ὥσπερ ἱμάσιον ΣΗΤΟΒΡΩΤΟΝ for the Heb. עַשׂ כְּבִגְד אֲכָלוּ, *as a garment (which) the moth hath eaten*.

Σθενω, ὦ, from σθενος *strength*, which from σθενω *to be strong*, and this, according to *Mintert*, q. from σταω *to stand*; though it may perhaps be better deduced from Heb. שׁוּ *to set, settle*, and שׁוּל *strength. To strengthen*. occ. 1 Pet. v. 10.

Σιασων, ονος, ἡ.

The cheek, or more properly *the jaw-bone*, as it is used by the LXX for the Heb. שׁוּל. Jud. xv. 16, 17, 19. *Mintert* ingeniously derives it from σιωω *to move*, and αἶω *to break*, because by its motion it breaks the food in eating. So *Scapula* cites from *Athenæus*, lib. x. Ὅποτε κοπιᾶσκειν τὰς σιαγῶνας ἐσθίων, *When he had tired his jaws with eating*." occ. Mat. v. 29. Luke vi. 29; in which texts the expressions are manifestly *proverbial*, and refer to personal injuries of a slighter, though provoking kind. Those who contend for the *literal* interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was *not* practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase παλασσειν ἐπὶ τὴν σιασῶνα, 1 K. xxii. 24. 2 Chron. xviii. 23; παieiν

* For further satisfaction on this subject the reader may consult *Prideaux*, Connection, Part ii. book 8. Note, at the end; *Vossius*, De Orig. & Progr. Idol. lib. iv. cap. 90. from whom the above particulars are taken; *Harris's Voyages*, vol. i. p. 506; and the *Encyclopædia Britannica* in INDIA, No. 24.

σιασῶνα, Lam. iii. 29; and ραπιζεν ἐπὶ τὰς σιασῶνας, Hos. xi. 4.

ΣΙΓΑΩ, ὦ, perhaps from the Heb. שׁוּ *to be quiet, cease*. See Heb. and Eng. Lexicon under שׁוּ.

To be silent, hold one's peace. Luke ix. 36. xx. 26. 1 Cor. xiv. 28, 30, 34, where see *Wetstein*. Σιζαομαι, ὦμαι, *To be kept in silence*. occ. Rom. xvi. 25.

Σιση, ης, ἡ, from σισαω.

Silence. occ. Acts xxi. 40. Rev. viii. 1.

Σιδηρεος, ὤς; εἷ, η, or α; εον, ὤν; from σιδηρος.

Iron, i. e. *made of iron*. occ. Acts xii. 10.

Rev. ii. 27. ix. 9. xii. 5. xix. 15.

ΣΙΔΗΡΟΣ, ὤ, ὁ.

Iron. *Martinius*, Lexic. Philol. ingeniously deduces it from Heb. שׁוּ *to order, dispose, arrange*: For *iron*, says he, is of use to us in arranging and setting in order every thing, *ad omnia struenda & ordinanda*; and no doubt *iron* is the most useful of all metals. See this well illustrated in *Nature Displayed*, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But after all, the reader may perhaps be rather inclined to derive σιδηρος from the Chald. שׁוּ *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40, *Iron, which breaketh in pieces, and subdueth all things*. occ. Rev. xviii. 12.

ΣΙΚΑΡΙΟΣ, ὤ, ὁ, Latin.

An assassin, in Latin *sicarius*, so called from *sica*, which signifies *a short dagger*, or *poniard*, q. *seca*, from *seco* *to cut*, or immediately from the Chald. שׁוּ *a knife*, or *sword*. occ. Acts xxi. 38. Most of the * Commentators have remarked that *Josephus* has taken particular notice of the Egyptian impostor here mentioned. See De Bel. lib. ii. cap. 13. § 5, and Ant. lib. xx. cap. 7. § 6. This historian also tells us, that about the same time the country of *Judea*, and particularly *Jerusalem*, "was infested with a set of villains, οἱ καλαμμένοι ΣΙΚΑΡΙΟΙ, μεθ' ἡμέραν και ἐν μεση τῇ πόλει φονεουσι τὰς ἀνθρώπους, called *Sicarii*, who murdered people in the day-time, and in the midst of the city with *daggers* (ξίφιδια), which they had concealed under their garments." De Bel. ut sup. § 3. And much the same account he gives of them, Ant. ut sup. § 5.

* See *Doddridge* on the place, and *Lardner's Credibility of Gospel Hist.* book ii. ch. 8.

and

and § 10, where he assigns the reason of the name Σικαριοι, by telling us "they were those *χρωμένοι ξιφιδίοις παραπλησιοις* *μεν το μέθος τοις των Περσων ακινακαις, επικαμπει δὲ καὶ παραπλησιοις* (*Busbey* *ὁμοιοις*) *ταις ὑπο Ῥωμαίων ΣΙΚΑΙΣ καλε-
μεναις, ἀφ' ὧν καὶ τὴν προσηγορίαν οἱ ληστει-
οντες ἐλάβον πολλὰς ἀναιρέσεις*, who used poinards resembling in size the Persian acinaces, but bent like the Roman *sicæ*, from whom these robbers, who murdered many persons, received their appellation."

ΣΙΚΕΡΑ, το. Undeclined.

Inebriating liquor, strong drink. A word formed from the Heb. שכר, which (from the V. שכר *to be inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Num. vi. 3. Jud. xiii. 4, 7, 14, *any inebriating liquor besides wine*. So the Scholiast, cited by *Wetstein*, Σικερα δὲ ἐστὶ πᾶν το μέθην μὲν ποιεῖν δυναμένον, ἢ καὶ οὐκ ἐξ ἀμπέλ-
λῃς. And *Jerome* informs us, that in Heb. any "inebriating liquor is called *Sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit *." occ. Luke i. 15.

ΣΙΜΙΚΙΝΘΙΟΝ, ὁ, το. Latin.

An apron. A word formed from the Latin, *semicinctium*, which from *semi* *half* (from ἡμι the same, see under Ἡμισυς), and *cingo* *to surround* (from Heb. כנס *to collect, wrap, &c.*), because it *surrounded half* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12, where see *Wolffius*.

Σινάπι, ἰος, att. ἰως, το.

Mustard. The Etymologist, and from him many of the Lexicon-writers derive *σινάπι* from *σινισθαι τὰς ὀφθαλμοὺς*, *hurting the eyes*, as every one knows the inadvertent use of *mustard* is apt to do. However, since the proper Attic name for *mustard* is *ναπυ* (see *Wetstein* on Mat. xiii. 31.), I would with *Martinius* (*Lexic. Philol. in Sinapi*) rather derive *σινάπι* from *σινον ναπυ*, *the hurting napy*, from its *vellicating* and *affecting* the nose and

* Epist. ad Nepotianum De Vita Clericorum, & in Isa. xxviii. 1.

eyes with its *pungency*. *Ναπυ* may, with the author last mentioned, be deduced from the Heb. נָסַף *to distil* [or rather to *shake out*; see Ps. lxviii. 10, and Eng. Marg.], because it *draws* [or *forces out*] *tears* from the eyes; whence in *Columella*, *fletum factura sinapis*, the *tear-exciting mustard*; and in others, *lacrymosa sinapis*, the *weeping mustard*. It may not be amiss to add, that our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mat. xiii. 32, the *mustard* is said to be "the smallest of all seeds, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, ch. xvii. 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity." *Campbell*. See also *Scheuchzer* Phys. Sac. on Mat. xiii. 31, &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk; and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCLXXXIII.

ΣΙΝΔΩΝ, ὄνας, ἡ, from Heb. סִינְדוֹן the same, for which word only it is used in the LXX, Jud. xiv. 12, 13, according to some copies, Prov. xxxi. 24. The , is inserted, as usual, before δ.

A linen cloth, a sheet or wrapper of linen. occ. Mat. xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the *σινδων* is mentioned as a *sepulchral* covering, so *Herodotus*, lib. ii. cap. 86, speaking of the Egyptian manner of preserving dead bodies, says, Λυσάντες τὸν νεκρὸν, κατελίσσουσιν πᾶν αὐτὸς τὸ σῶμα ΣΙΝΔΩΝΟΣ βυσσίνης τελαμῶσι καὶ ἀλίσθητοις. After having washed the dead man, they inclose his whole body in a *wrapper* of fine linen with thongs of leather." As to Mark xiv. 51, 52, *Pococke* and *Harmer* in *Observations*, vol. ii. p. 420, suppose that the *σινδων* mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of *Egypt* and *Palestine* still

still wear as their only clothing in the day time, and consequently that the word may there denote a person's ordinary day-dress. Comp. Exod. xxii. 27. *Herodotus*, however, speaks of *σινδων* as a usual night-dress of the *Egyptians* in his time, lib. ii. cap. 95, *Ἦν μιν ἐν ἱματίῳ ἐλίσταμενος ἐσθῆ, ἡ ΣΙΝΔΟΝΙ*. See *Wetstein* on *Mark*.

Σινιάζω, from *σινιον* a sieve, which from *σειω* to shake.

To sift, shake, or agitate, as corn in a sieve. occ. *Luke* xxii. 31, where it refers to violent trials and temptations. Comp. *Amos* ix. 9, and see *Wetstein* and *Wolffius* on *Luke*.

Σίσιλος, from *σιτίνω* to feed or fatten with corn, which from *σίλος* wheat, corn.

Fatted, properly with corn. occ. *Luke* xv. 23, 27, 30.

Σίσις, ἡ, ον, from *σίλιζω* to feed, nourish, which from *σίλος* corn, food.

Fed, nourished. Neut. plur. *Σίσις, τα*, Fed cattle, fatlings. occ. *Mat.* xxii. 4, where see *Wetstein*, who cites *Josephus* repeatedly using this word, *Ant.* lib. viii. cap. 2. § 4.

Σιλομέριον, ὁ, τό, q. *σίλξ μέριον*, from *σίλος* corn, and *μέτρον* a measure.

A certain measure of corn, which used to be distributed at set times to the slaves of a family for their subsistence. That this was * the custom among the Greeks is certain, and that the Jews in like manner distributed food to their household, appears from *Prov.* xxx. 8. xxxi. 15. *Mat.* xxiv. 45, and *Luke* xii. 42, which last is the only text of the N. T. where *σιλομέριον* occurs.

The LXX have the V. *σίλομέριον* to measure out corn for the Heb. *לִכְלֹךְ* to feed, nourish, *Gen.* xlvii. 12. *Raphelius* and *Wetstein* shew that *Polybius* uses the same V. for distributing corn to the soldiers of

an army; and from *Diodorus Siculus*, lib. ii. cap. 41, *Wetstein* cites the phrase *ΣΙΤΟΜΕΤΡΙΑΝ*—*λαμβάνειν*; and in the *Ancyran* inscription engraved in the reign of *Tiberius*, and produced by *Montfaucon*, *Palæograph. Græc.* p. 154, and 157, we have the phrase *ΣΕΙΤΟΜΕΤΡΙΑΝ* (mis-spelt for *ΣΙΤΟΜΕΤΡΙΑΝ*) *ΕΔΩΚΕΝ* in the sense of distributing corn to the people.

ΣΙΤΟΣ, ὁ, ὁ. The Greek Etymologists propose the derivation of it from *σιω* to sift, or from *σιω* q. *σιω*, to shake, as corn from its husk: But it seems much more naturally deducible from the Heb. *טִשְׁתִּי* wheat, (for which the LXX frequently use it), the sibilant Σ being, as usual, substituted for the aspirate π.

I. Wheat. *Mat.* xiii. 25. *Luke* xvi. 7. 1 *Cor.* xv. 37. Comp. *John* xii. 24.

II. Corn in general. *Mark* iv. 28.

III. *Σίλα*, τα, neut. plur. Bread, food, for so *Eustathius*, cited by *Wetstein*, repeatedly observes that *σιτον*, το, neut. signifies. occ. *Acts* vii. 12, where *σιτα* answers in the Heb. *שֶׁבֶר* food, provision, *Gen.* xliii. 1.

Σιωπαω, ὦ, from *σιῶω* to be silent, and *σφ* the voice, which from the Heb. *הָרָע* to move tremulously or swiftly, as Heb. *הָרָע* or *הָרָע* the voice, from the V. *הָרָע* to be light, nimble.

I. To be silent, hold one's peace. *Mat.* xx. 31. xxvi. 63. *Σιωπῶν*, particip. Silent, dumb. *Luke* i. 20.

II. To be silent, still, as the sea. *Mark* iv. 39.

Σκανδαλίζω, from *σκανδαλον*, which see.

To cause any one to fall or stumble by laying a stumbling-block or snare in his way.

I do not meet with this V. either in the profane writers, or in the † LXX. But *Aquila* and *Symmachus* use it in the active for the Heb. *לְשַׁכְּתֵם* to cause to stumble, *Mal.* ii. 8. So *Aquila*, *Ps.* lxiii. 9, and the pass. *σκανδαλιζομαι* for *לְשַׁכְּתֵם*, in *Kal*, to stumble, *Prov.* iv. 12. *Isa.* viii. 15.

In the N. T. it is applied only figuratively, To cause one to fall into sin and ruin, see *Mat.* v. 29, 30; and particularly, to do any thing by which men might

* It is mentioned by *Theophrastus*, *Eth. Char.* xi. where, describing a mean, sordid wretch, he says, He will himself measure out the usual allowance to his domestics, *μέτρον αὐτοῖς τοῖς ἐσθῆν τα ἐπιτήδεια*. See *Duport* on the place, p. 394. So *Terrence* in his *Phormio*, the scene of which is laid at *Athens*, introduces *Davus* speaking of the demensum of *Geta*, another slave, *Act* i. Scene 1. lin. 9. On which passage *Donatus* informs us that the demensum, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed six of our pecks.

† Since writing the above I find from Mr *Marsh's* Note on *Michaelis's* *Introduct.* to N. T. vol. i. p. 404, that the LXX, according to the *Chigian* MS, have once used the V. *σκανδαλίζω* for the Heb. *לְשַׁכְּתֵם*, *Dan.* xi. 41.

be prejudiced against the Person of Christ, Mat. xvii. 27; or deterred from embracing the Christian faith, or induced to fall from their Christian profession, see Mat. xviii. 6. John vi. 61; or ensnared into sin, see 1 Cor. viii. 13. Σκανδαλισμοῖς pass. *To be stumbled*, i. e. either *To be caused to fall from the Christian faith or profession*, Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi. 31, 33. Mark xiv. 27; or, *To be prejudiced against the Person of Christ*, Mat. xi. 6. xiii. 57. Mark vi. 3; or *against his doctrine*, Mat. xv. 12, so as to be deterred from embracing the Christian profession; or, *To be ensnared to sin*, Rom. xiv. 21. 2 Cor. xi. 29, where see *Whitby and Doddridge*. Σκανδαλισμοῖς Pass. occurs thrice in Eccles. ch. ix. 5. xxiii. 7, or 8. xxxii. 15, or 16. See the passages.

Σκανδαλον, ὁ, το, from σκαζω to halt (as below), which perhaps from Heb. שָׁחַץ to fail.

I. "Properly that piece of wood in a mouse-trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, τα πεταύρα των πα-
[ιδων απο τα σκαζον]α συμπιπ[ειν και κρα-
τειν το εμπεισον, [The trickers of traps, so called from tripping and falling down, and thus catching what falls into the snare], as the * Grammarians explain it. So the word is used in Xenophon. This was by Archilochus also called ῥοπτρον." Thus the learned Daubuz on Rev. ii. 14. See also Wetstein on Mat. v. 29. We may, however, with Scapula and Minter, derive σκανδαλον from σκαζω to halt, trip, for a different reason, namely, because it makes a man halt or trip, and ready to fall.

II. A snare, or toil. Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. מִקְשָׁא. See Ps. lxix. 22. cxi. 6; and thus it seems to signify, Rom. xi. 9. Rev. ii. 14.

III. A stumbling-block. Thus used by the LXX, Lev. xix. 14, for the Heb. מַכְשָׁל, which from כָּשַׁל to stumble. So Judith v. 1, it signifies impediments laid in a campaign country to obstruct an enemy's marching.

IV. In the N. T. it denotes whatever ac-

* Schol. Aristoph. in Acarn. See also Hesychius and Suidas.

tually makes, or has a manifest tendency to make, men fall, stumble, or be remiss in the ways of duty, and particularly † "whatever hinders men from becoming the Disciples of Christ, or discourages them in their new profession, or tempts them to forsake that faith they had lately embraced." See Mat. xviii. 7. Luke xvii. 1. Rom. ix. 33. xiv. 13. 1 Cor. i. 23. Gal. v. 11. 1 John ii. 10. It is applied to persons, Mat. xiii. 41; and particularly to Peter, when he would have dissuaded our Lord from suffering. Mat. xvi. 23.

ΣΚΑΠΤΩ, either from Heb. חָלַל hollow, or perhaps from חָבַל to engrave. See Exod. xxxii. 16. xxxix. 30. Lev. xix. 28. Job xix. 23, in the Heb.

To dig. occ. Luke vi. 48. xiii. 8. xvi. 3. On this last text see *Elsner's* excellent Note, who shews from *Lucian* and *Pausanias* that σκαπτω means to dig the earth in order for sowing, and observes that the expression of the steward seems proverbial, for the like is found in *Aristophanes*, Avib. line 1430,

Τι γὰρ παῖς; ΣΚΑΠΤΕΙΝ γὰρ ΟΥΚ ΕΠΙΣΤΑΜΑΙ.
What must I do? I know not how to dig.

See also *Raphelius*, *Wolffius*, *Wetstein*, and *Kypke*, from whom it appears that the Greeks reckoned digging both a very laborious and a mean employment.

ΣΚΑΦΗ, ης, ἡ. The Greek Lexicons deduce it from σκαπτω to dig, excavate: But this word, together with the Eng. ship, skiff, and its ‡ northern relatives, may perhaps be better derived from the Heb. חָבַל concave, hollow.

A boat, a skiff. occ. Acts xxvii. 16, 30, 32. Sir John Chardin tells us, First, that "the eastern people are wont to leave their skiffs in the sea, fastened to the stern of their vessels. The skiff of this Ægyptian ship [in which St Paul sailed] was towed along after the same manner, ver. 16, we had much work to come by the boat. Secondly, They never, according to him, hoist it into the vessel, it always remains

† See *London Cases*, folio, p. 206.

‡ "SHIP, navis, Goth. skip, Cim. skib, Anglo-Sax. reip, Al. scip, aut sceph, Dan. skil, Belg. schep. Su. skiepp.

"SKIFF, scapha, Gal. esquif, Ital. schiffo, schaffo. Alamannis, shef, shif est navis." *Junii Etymol. Anglican.*

in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17, doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30, letting down [χαλασαντων] into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their skiffs is clearly confirmed by the passages cited on ver. 30, by Wetstein, from Cicero and Petronius, and by Alberti from Achilles Tatius. The last writer mentions cutting τον καλον, ὃς συνιδει την εφολκίδα τῷ σκαφῇ, the cable which fastened the skiff to the vessel;" and Petronius speaks of the funis or rope going from the stern, qui scaphæ custodiam tenet, which keeps hold on, or confines, the skiff."

ΣΚΕΛΟΣ, εος, υς, το. The Greek Lexicons derive it from σκελλω to dry, because the substance of the legs is comparatively dry and hard: But perhaps it may be better deduced from the Heb. כסל crooked, or כס of nearly the same import (whence also σκελλος, σκολιος, σκαληνος oblique, distorted.) Thus in Heb. the legs are, from כרע to bend, called כרעים, on account of their bending at the knees; and to this Heb. N. σκελη answers in two passages of the LXX, Lev. xi. 31. Amos iii. 12.

The leg of a man. occ. John xix. 31, 32, 33.

Σκεπασμα, ατος, το, from σκεπαζω to cover, which from σκεπω the same, and this seems an evident corruption of the Heb. כספ to cover.

A covering. occ. 1 Tim. vi. 8, where σκεπασματα seems to include both clothes and a dwelling, ἱματιον και οικον (according to Eccclus. xxix. 21, or 25.) as Philo expressly explains Σκεπη. See Wetstein and Kypke.

ΣΚΕΠΤΟΜΑΙ, from the Heb. הִרְאָה to look, look towards.

To look, look about. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers; and hence we have perf. mid.

εἰσποπα, 1 fut. σκεψομαι, 1 aor. εἰσπασαμην.

Σκευη, ης, ἡ, from σκευος.

Furniture, particularly of a ship. occ. Acts xxvii. 19, where Wetstein explains σκευην by "quicquid ad usus necessarios homines secum in navem intulerant, whatever the men had brought with them into the ship for their necessary uses; and he cites from Diodorus Sic. xiv. 80. Ἀντι της βοηθειας εδωρησατο ΣΚΕΥΗΝ τοις Σπαρτιαταις β. τριηρων, For assistance he gave the Spartans the furniture of two gallies." Comp. Kypke.

ΣΚΕΥΟΣ, εος, υς, το, from the Heb. הִרְאָה denoting to supply with water or liquor, to give drink.

I. Properly, A vessel to contain liquor. John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12.

II. A utensil, instrument, of whatever kind. Thus it is applied to all the vessels or utensils of the Levitical service, Heb. ix. 21.—to something resembling a large sheet or wrapper, Acts x. 11, 16. xi. 5.—to the sails, or, according to Grotius, the mast of a ship, Acts xxvii. 17. Σκευη, τα, Vessels, furniture, goods. occ. Mat. xii. 29. Mark iii. 27.

III. An instrument, a minister. Acts ix. 15. On which text Raphelius and Wolfius have observed that Polybius applies the word in like manner to a person. Comp. 2 Tim. ii. 21, with ver. 20.

IV. Vessels of wrath, and vessels of mercy. Rom. ix. 22, 23, denote such nations or communities as are objects of God's wrath or mercy, in allusion to the comparison of the potter, ver. 21. See Macknight on the place, and comp. ver. 25, & seqt.

V. It signifies The human body. 1 Thess. iv. 4. Thus Theophylact, Σκευος το σωμα φησι, He calls the body σκευος;" and long before him Theodore, Εγω δε νομιζω το ἑκαστ σωμα—ὅτως αὐτον κεκληκεναι, I think the Apostle called each one's body by this name." Suicer observes that σκευος hath this signification in imitation of the Heb. כֵּל a vessel, which is applied in like manner 1 Sam. xxi. 5. And thus the frail, mortal bodies of Christian ministers are styled οὐρανικα σκευη, earthen vessels, 2 Cor. iv. 7. And Barnabas, Epist. § 21, calls the human body, το καλον σκευος the beautiful vessel. We

may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus *Lucretius*, lib. iii. lin. 441.

—Corpus, quod vas, quasi constitit ejus (animæ scilicet.)

And *Cicero*, *Tuscul. Disput.* lib. i. cap. 22. "Corpus quidem quasi vas est aut aliquod animi receptaculum." Comp. under Σκηνος II. See also *Wolffius*, and *Macknight* on 1 *Thess.* iv. 4.

VI. The woman, in comparison of her husband, is called, 1 *Pet.* iii. 7, the weaker σκευος or vessel; for so she really is in respect of her *body*; and in applying to her the term σκευος the Apostle seems to have imitated the style of the Jews, who in like manner call the wife כלי or כלי, i. e. a vessel. See *Wolffius*.

ΣΚΗΝΗ, ης, η, from Heb. שכן to dwell, inhabit, particularly in a tent or tabernacle. So σκηνη in the LXX very often answers to the Heb. משכן a tent, or tabernacle.

I. A tent to dwell in. Heb. xi. 9.

II. A tent, booth. Mat. xvii. 4. Mark ix. 5. Luke ix. 33.

III A mansion. Hence τας αιωνους σκηνας, the eternal mansions, Luke xvi. 9, mean the eternal mansions in heaven. Comp. John xiv. 2, and under Οικια IV. and see *Bowyer* and *Campbell* on Luke.

IV. The Mosaic Tabernacle, or Tent, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii. 44*. Heb. viii. 5. Of this the outer part or Holy Place is called the first Tabernacle. Heb. ix. 3, and the inner part or Holy of Holies, the second, Heb. ix. 8. It appears from Acts vii. 43. Amos v. 26, that the idolatrous Israelites had in like manner one or more Tabernacles, Heb. סכות, dedicated to Moloch. Comp. Heb. and Eng. Lexic. under סך I.

Observe that in Heb. ix. 1, twenty-two MSS, three of which ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions omit Σκηνη, which word *Mill*, *Wetstein*, and *Griesbach* accordingly reject, and from comparing ver. 2, and ch. viii. 7, 13, it seems manifestly spurious.

* Comp. Exod. xl. 2. Num. i. 50, 53, in LXX and Heb.

V. We learn from Heb. ix. 24, (comp. ver. 23.) that the Holy of Holies made with hands were the εἰκόνες, or figures of the true, even of that heaven wherein is the peculiar residence of God. Hence Christ is called a Minister of the true σκηνης, or Tabernacle which the Lord pitched and not man, Heb. viii. 2, (where see *Whitby*; and is said, Heb. ix. 11, to be a High Priest by a greater and more perfect Tabernacle not made with hands (comp. ver. 24.), that is to say, not of this (the Mosaic) building.

VI. Την σκηνην Δαβιδ, The Tabernacle of David, the royal palace (see Ps. cxxxii. 3.), i. e. mystically, the real dignity, of David, in the Person of the Messiah ruling over his Household, the Church. occ. Acts xv. 16, which is a citation of Amos ix. 11, where the Heb. word answering to σκηνην is סכה. Comp. Isa. xvi. 5, and *Vitranga* there.

Σκηνοπησις, ας, η, from σκηνος a tabernacle, and πησσειν to fix.

Properly, A fixing or setting up of tabernacles or booths; hence it is used for The feast of tabernacles, when the Israelites dwelt in booths or bowers, made of the boughs of several kinds of trees, for seven days, according to the law, Lev. xxiii. 34, 40, 41, 42. occ. John vii. 2.

In the LXX this word answers to the Heb. סכות tabernacles, referring to the feast of tabernacles, Deut. xvi. 16. xxxi. 10. Zech. xiv. 16. 18, 19; for which *Josephus* likewise uses it, Ant. lib. viii. cap. 4, § 1, 5. lib. xiii. cap. 8, § 2, and lib. xv. cap. 3, § 3, *Plutarch*, Sympos. lib. iv. qu. 5. tom. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗΝ, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

Σκηνοποιος, ος, ο, from σκηνος a tent, and ποιειν to make.

A tent-maker. occ. Acts xviii. 3.

Σκηνος, εος, υς, το. from σκηνη a tent, or immediately from the Heb. שכן to dwell.

I. Properly, A tent, or tabernacle.

II. It is spoken of our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. occ. 2 Cor. v. i. 4. So in *Wisd.* ix. 15, the human body

body is called σκηνοσ γεωδης the earthly tabernacle. In the profane writers likewise σκηνοσ frequently denotes the body. Thus the eloquent Longinus, De Sub. sect. xxxii. styles it ανθρωπινος ΣΚΗΝΟΥΣ the human tabernacle; Plato, like the author of Wisd. ΓΗΙΟΝ ΣΚΗΝΟΣ. The same Plato, as cited by Æschines the Socratic, says, "We are a soul, an immortal being, shut up in a mortal case: το δε ΣΚΗΝΟΣ τωτο προς κακον περιημεοσεν η φυσικη, but this tabernacle nature hath fitted to evil." For many more instances of this kind see *Elsner*, *Alberti*, *Wolfius*, and *Wetstein* on 2 Cor. To what they have produced I add a remarkable passage cited by *Grotius*, De Verit. Relig. Christ. lib. i. § 16, Note 6, from *Eurysus*, the Phythagorean, who, speaking of man, says, Το ΣΚΗΝΟΣ τοις λοιποις ομοιον, οια γεγονος εκ τας αυτας υλας· υπο τεχνιτα δε ειρλασμενον λωφω, ος ετεχνιτευσεν αυτον αρχετυπω χρωμενον (read χρωμενος) εαυτω. His tabernacle is like those of other animals, as being made of the same matter with theirs; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself." As for the Apostle's phrase, 2 Cor. v. 1, οικια τε σκηνησ, it has been thought equivalent to οικια, σκηνωδης, a house like to, or resembling, a tent or tabernacle. But the accurate *Kypke* does not assent to this interpretation, which he thinks forced; and observes, that σκηνοσ is very rarely, yea, if you quit *Suidas* and *Hesychius*, hardly ever used for a tabernacle, but very frequently for the body, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οικια τε σκηνησ the house of the body.

Σκηνοω, ω, from σκηνοσ.

I. To pitch a tent. Thus it is used not only by the LXX for the Heb. להקם to pitch a tent, Gen. xiii. 12, and for שכן to dwell in a tent, Jud. viii. 11, (comp. Jud. v. 17.); but also by *Xenophon*, though rarely. See *Raphelius* on John i. 14.

II. To dwell in a tent, to dwell. Thus it is applied, John i. 14, to the tabernacling (see Σκηνοσ II. and Σκηνωμα III.) or temporary dwelling of the Divine Logos among men in a human body, not

without allusion to his formerly dwelling in the Mosaic Tabernacle. Comp. Exod. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. שכן is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6.

III. Σκηνοω επι, To abide over or upon, i. e. for protection, to overshadow. occ. Rev. vii. 15, where there is an allusion to the manner of God's protecting the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39, (comp. Wisd. xix. 7.) that the cloud which accompanied that people throughout their journey (see Exod. xl. 38. Num. ix. 15—23.) served them for a covering, that is, from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Isa. iv. 5. 6. The phrase itself seems to be taken from the Heb. שכן על to abide over or upon, which is applied to the cloud's abiding over the Tabernacle, Num. ix. 18, 22.

Σκηνωμα, ατος, το, from σκηνοω.

I. A tent, tabernacle. Thus often used in the LXX for the Heb. מִטָּה.

II. A habitation, or a place for a habitation. occ. Acts vii. 46, which refers to Ps. cxxxii. 5, where the correspondent Heb. word to Σκηνωμα of the LXX is מִשְׁכְּנוֹת habitations.

III. It denotes the frail tabernacle of the human body. occ. 2 Pet. i. 13, 14. Comp. Σκηνοσ II.

ΣΚΙΑ, ας, η, from the Heb. סֵכָה a booth, bower, or from the V. כָּסַח to cover, veil, overshadow, for which the LXX use the V. σκιαζω, and the compounds επισκιαζω and συσκιαζω.

I. A shade, as of a tree or plant. occ. Mark iv. 32.

II. A shadow, as of a man. occ. Acts v. 15.

III. A shadow, shadowy or imperfect sketch or delineation, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1, where see *Macknight*.

IV. Σκια θανατου Shadow of death. This is a hellenistical phrase, often used in the LXX for the compound Heb. word צֶלֶמֶת shadow of death, and denoting either in a natural sense darkness, as of the dreary tomb, or state of death*, as

* So *Homer*, Odyss. iv. lin. 180, has ΘΑΝΑΤΟΙΟ μελαν ΝΕΦΟΣ the black cloud of death, and *Ovid*, Met. v. lin. 191—Mortis ad umbras, to the shades of death.

Job iii. 5. xii. 22. Amos v. 8 ; (comp. Job xxxviii. 17.) ; or in a figurative one, *a state of extreme danger or misery*, Ps. xxiii. 4. xliv. 20. cvii. 10, 14. Isa. ix. 2. In the N. T. it occurs only Mat. iv. 16. Luke i. 79. in both which texts it is applied spiritually.

ΣΚΙΡΤΑΩ, ω, either from σκαίρω to leap, bound, dance, which from Heb. כר *a young sheep*, and as a reduplicate V. כרכר to leap or skip like a young sheep, see 2 Sam. vi. 14, 16. Or else σκιρτάω may be derived (by transposition, and prefixing ψ) from the Heb. רקר of the same import, to which it answers in the LXX of Ps. cxiv. 4, 6.

I. To leap, skip, bound, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. i. 11. Joel i. 17. Mal. iv. 2, but also by *Homēr*, Il. xx. lin. 226, 228.

II. To spring or leap for joy. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons *leaping for joy*. See *Wetstein* on Luke i. and *Elsner* and *Alberti* on Luke vi. 23, where comp. *Kypke*. The LXX have applied this word, Gen. xxv. 22, to the *leaping* of children in the womb, for the Heb. יתרצצו they dashed against each other, Eng. Transl. struggled together.

Σκληροκαρδία, ας, ή, from σκληρος hard, and καρδία the heart.

Hardness of heart, i. e. stubbornness, obstinacy, perverseness, “ *untractable disposition*.” occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5, and *Campbell's Prelim. Dissertat.* p. 126.

The LXX use this word for the Heb. ערלת לב the foreskin, uncircumcision, of the heart. Deut. x. 16. Jer. iv. 4 ; and the adjective σκληροκαρδίας hard-hearted, for the Heb. לב קשה perverse in heart, Prov. xvii. 20 ; and for לב קשה stiff, hard, in heart, Ezek. iii. 7. Comp. Ecclus. xvi. 10. iii. 26, 27. *Homēr* has a similar expression, Odyss. xxiii. line 103,

Σοι δ' αἰεὶ ΚΡΑΔΙΗ ΣΤΕΡΕΩΤΕΡΗ ἢ ΛΙΘΟΣ,
Thy heart is always harder than a stone.

See more in *Wetstein* on Mat.

Σκληρος, α, ον, from σκελλω to dry, which from the Heb. קלה to parch, roast.

I. Hard, properly from dryness.

II. Hard, violent, as the wind. occ. Jam. iii. 4. *Scapula* cites the same phrase ANEMOI ΣΚΛΗΡΟΙ from *Ælian*. See other instances from the Greek writers in *Wetstein*. So we say in English, It blows hard,—a hard gale.

III. Hard, difficult, grievous. occ. Acts ix. 5. xxvi. 14. But observe that in the former text very many MSS, three of which ancient, instead of all the words in ver. 5, and 6, from σκληρον to αυτον inclusive, read only αλλα or αλλ' before αναστηι ; so also the first Syriac version and the *Complutensian* edition ; and this reading is accordingly approved by *Mill*, *Wetstein*, and *Griesbach*, whom see.

IV. Hard, difficult and shocking to the mind. occ. John vi. 60. So ΣΚΛΗΡ' αληθεια, hard truths, are opposed to μαλακα ψευδη, soft lies, in *Euripides*, cited by *Wetstein*, and *Kypke* quotes from *Stobæus*, Απηνης ΟΥΤΟΣ Ο ΛΟΓΟΣ και ΣΚΛΗΡΟΣ, This is a cruel and hard saying. So in Latin, dura vox means a hard, harsh, saying. *Cicero*, Philippic. viii. cap. 5, cited by *Raphelius* and *Wetstein*.

V. Hard, austere, severe. occ. Mat. xxv. 24, where *Wetstein* shews that the Greek writers use it in the like moral sense ; and *Kypke* particularly proves that in them it denotes not only severity or austerity, but likewise cruelty or avarice.

VI. Of speeches, Hard, unjustly or impiously severe. occ. Jude ver. 15.

Σκληροτης, τητος, ή, from σκληρος.

Hardness, obstinacy, stubbornness. occ. Rom. ii. 5.

The LXX use it in the same sense, Deut. ix. 27, for the Heb. קשה.

Σκληροτραχηλος, ος, ο, from σκληρος hard, and τραχηλος the neck.

Hard- or stiff-necked, obstinate, inflexible. Acts vii. 51.

This is an epithet of the Jewish people, often used in the LXX for the Heb. קשה הך stiff in neck. See Exod. xxxiii. 3, 5, & al. Comp. Baruch ii. 30. Ecclus. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will not submit their necks to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρυνω, from σκληρος.

To harden. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18.

ix. 18. Heb. iii. 13—joined with καρ-
διας the hearts, Heb. iii. 8, 15. iv. 7.

ΣΚΟΛΙΟΣ, α, ον. It is a plain derivative
from the Heb. כָּלָה to pervert; whence
also σκελλος distorted, and σκαληνος ob-
lique.

I. Crooked. occ. Luke iii. 5.

II. Crooked, perverse, untoward. occ. Acts
ii. 40. Phil. i. 15. 1 Pet. ii. 18.

Σκολοψ, οπος, ό, from σκωλος a kind of
thorn, or a staff sharpened to a point, and
hardened in the fire, to be used as a wea-
pon, compounded perhaps with οψ the
face, front. Σκωλος may be derived either
from σκελλω to dry, or from Heb. לָשׁוּב
to turn aside.

I. A stake with a sharp point driven into the
ground to prevent the approach of an ene-
my, a sharp stake used in making a palisa-
do. Thus applied in Homer, Il. vii. lin. 441.

II. A sharp splinter, thorn, or the like. Dio-
scorides often uses it in this sense. See
Wetstein. occ. 2 Cor. xii. 7, where it
seems figuratively to denote some bodily
infirmity under which the Apostle la-
boured. See Macknight, and Bp. Bull's
English Works, vol. i. p 197; and comp.
Gal. iv. 14.

The LXX use this word for the Heb.
דִּשְׁ a thorn, Hos. ii. 6; for שִׁישׁ sharp
stakes, or thorns, Num. xxxiii. 55.

Σκοπεω, ω, from σκοπα perf. mid. of σκεπ-
τομαι to look, behold.

I. Properly, To look at or view attentively,
to contemplate with the bodily eyes.

II. In the N. T. To observe, consider, view.
regard, contemplate, with the eyes of the
mind. occ. Rom. xvi. 17. 2 Cor. iv. 18.
Gal. vi. 1. Phil. iii. 17. ii. 4, where ob-
serve, that τα τινος σκοπειν is in the Greek
writers a very common phrase for re-
garding, attending to, or studying, the
advantage or interests of, whether of our-
selves or others, as may be seen in Wet-
stein and Kypke.

III. To see, take heed. occ. Luke xi. 35.

Σκοπος, υ, ό, from σκοπα perf. mid. of
σκεπτομαι to look.

I. A mark or butt to shoot arrows at. Thus
often used by the profane writers, and by
the LXX for the Heb. מִטְרָה Job xvi.
12. Lam. iii. 12. Comp. Wisd. v. 12, or
13, 21.

II. A mark at the goal or end of a race,
called in Latin calx, and afterwards cre-

ta, because the Romans used to mark it
with chalk. occ. Phil. iii. 14. Comp. 2
Cor. iv. 18.

ΣΚΟΡΠΙΖΩ. It may be considered as a
corrupt compound of the Heb. פָּרַץ to
scatter, disperse, or פָּרַץ to sprinkle, and of
נָפַץ to dissipate, dropping the נ, as usual.

I. To disperse, scatter abroad. occ. Mat. xii.
30. Luke xi. 23. John x. 12. xvi. 32.

II. To disperse, distribute. occ. 2 Cor. ix.
9. The LXX use it for the Heb. פָּרַץ,
Mal. ii. 3; for פָּרַץ, Hiph. of נָפַץ, 2
Sam. xxii. 15. Ps. xviii. 14. cxliv. 6;
and for נָפַץ, Ps. cxii. 9.

Σκορπιος, υ, ό.

A scorpion, a species of insect furnished at
the end of its tail with one, and some-
times with two stings, whence it emits a
dangerous poison. It is obvious to derive
σκορπιος, as the Lexicon writers do, from
σκορπιζεν, scattering, namely, its venom:
But I would not be positive that it is not
rather formed by a corruption of the Heb.
or oriental name עֲקָרָה with ש prefixed,
for these insects abound in the East. occ.
Luke x. 19. xi. 12. Rev. ix. 3, 5, 10.
In Luke xi. 12, is not a scorpion con-
trasted with an egg, on account of the
oval shape of its body? See Scheuchzer
Phys. Sacr. Plate cccxxxiii. Brooke's
Nat. Hist. vol. iv. p. 263, and Bomyer.
The LXX use σκορπιος several times for
Heb. עֲקָרָה.

Σκοτεινος, η, ον, from σκοτος.

Dark, darksome. occ. Mat. vi. 23. Luke
xi. 34, 36.

Σκοτια, ας, η, from σκοτος.

I. Darkness. occ. John vi. 17. xx. 1.

II. Privacy, secrecy. occ. Mat. x. 27. Luke
xii. 3.

III. Spiritual darkness, denoting error or
ignorance, sin and misery. occ. John i. 5.
viii. 12. xii. 35, 46. 1 John i. 5. ii. 8,
9, 11, twice. But in John i. 5, it signi-
fies the persons in such a state. Comp.
Νύξ II. and Φως.

Σκοτιζω, from σκοτος.

I. To darken, as the light of the sun, moon,
&c. occ. Mat. xxiv. 29. Mark xiii. 24.
Luke xxiii. 45. Rev. viii. 12. ix. 2. In
which passages, however, the whole ex-
pressions are figurative.

II. To darken, blind, spoken spiritually of
the understanding. occ. Rom. i. 21. xi. 16.
Eph. iv. 18; where Kypke cites from Jo-
sephus,

sephus, lib. ix. [cap. 4, § 3, edit. *Hudson*] τὰς ὀφθαλμοὺς ὑπο τῆς Θεᾶς καὶ τὴν διανοίαν ἐπέσκοτισμένοι, *having their sight and understanding darkened or blinded by God.*"

The LXX use this V. several times for the Heb. *קָשַׁח* to *darken*; particularly Ps. lxxix. 23.

ΣΚΟΤΟΣ, *σ*, ὁ, the same as σκοτος, το.

Darkness. occ. Heb. xii. 18, where six MSS, three of which ancient, have *ζοφω*, which reading *Griesbach* marks as equal; or perhaps preferable to the common one.

ΣΚΟΤΟΣ, *ε*ος, *ς*, το, "from *ισχω* to *restrain, stop* (as the Latin *tenebræ* *darkness* from *teneo* to *withhold*), for when overwhelmed with the night we are forced to *stop* our going." Thus says *Leigh*. But perhaps σκοτος may be deduced from *ισχω* for a more philosophical reason (as the Heb. *קָשַׁח* *darkness*, from the V. *קָשַׁח* to *restrain, impede motion or action*), because in *darkness*, that *vivid action* of the celestial fluid, in which light consists, is *restrained or stopped*, (see Isa. xliii. 10. Ezek. xxx. 18. Joel iii. 4, in Heb. and comp. Heb. and Eng. Lexicon under *קָשַׁח*). Or else we may derive σκοτος immediately from the Heb. *קָשַׁח* *darkness*; or perhaps best of all (with *Schoetgenius* in *Pasor Lexic.*) from *קָשַׁח* to *be quiet, at rest*. Comp. נוֹחַ.

I. *Darkness*, properly so called. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. 2 Cor. iv. 6. Comp. Acts xiii. 11.

II. *Spiritual darkness*, implying *ignorance or error*, John iii. 19. Rom. ii. 19.—*sin and misery*, Mat. iv. 16. Luke i. 79. Acts xxvi. 18. 1 Thess. v. 4. 1 Pet. ii. 9. Also, *Persons in such a state*, Eph. v. 8. Hence τὰ ἐργα τῶν σκοτῶν, *The works of darkness*, are such works as are usually practised by *men in that condition*, Rom. xiii. 12. Eph. v. 11; and that often *secretly*. Comp. 1 Cor. iv. 5. 1 John i. 6. *Macknight* says that in Eph. v. 11. "the Apostle calls the heathen mysteries *works of darkness*, because the impure actions, which the initiated performed in them, under the notion of religious rites, were done in the night-time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil."

III. It denotes *The infernal spirits*, as op-

posed to Christ, *the Sun or Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13.

IV.—*Eternal misery and damnation*. 2 Pet. ii. 17. Jude ver. 13. Mat. viii. 12, where however there is a reference to the *darkness* in which those persons remained, who were excluded from a *feast* celebrated in the night. Comp. Mat. xxii. 1—13.

Σκοτοῦ, *ω*, from σκοτος.

To *darken*; whence σκοτομαι, *ε*μαι, pass. To *be darkened*. occ. Rev. xvi. 10, where see *Vitringa*.

Σκυβαλον, *ε*, το, q. κυσιβαλον *thrown to the dogs*, say the Lexicons, from κυσι (dat. plur. of κυων) to the dogs, and βαλλω to *cast*. But may it not be better derived from Chald. *ܠܒܬܐ* to *corrupt, destroy*, with *ש* prefixed?

Dung, also the *offal* or *refuse* of any thing. occ. Phil. iii. 8, where see *Welstein*, *Kypke*, and *Suicer Thesaur*.

This N. is used Ecclus. xxvii. 4; and hence the V. Σκυβαλιζομαι, To *be rejected with contempt*. Ecclus. xxvi. 28.

Σκυθρωπος, *ε*, ὁ, from σκυθος *crabbed, sour, gloomy, sad*, and *ὤψ* the countenance: And σκυθος may be deduced either from the Heb. קָדַח to *be dark, mournful* (for which the LXX use the particip. σκυθρωπαζων *looking sorrowful*, Ps. xxxv. 14. xxxviii. 6. xlii. 9. xliiii. 2.), or rather from * Σκυθης a *Scythian*, who, if we may judge by their descendants the modern † *Tartars, Calmucs, &c.* were without doubt, a *sour, crabbed-looking* race. Of a *gloomy, sour, morose, sorrowful countenance*. occ. Mat. vi. 16. Luke xxiv. 17. This adj. is applied by the LXX, Gen. xl. 7, for the Heb. רָע *bad*; and by Theo-

* The Σκυθαι might be so called from the Heb. שָׁח or שָׁחַ to *move to and fro*, whence Eng. to *shoot*, and its northern relatives, on account of their skill in *archery*, which is intimated to us in S. S. Ezek. xxxix. 3, and observed by *Herodotus*, *Lucian*, and *Plutarch*, &c. (see *Bochart*, vol. i. 189.), and in which their descendants, the *Turks*, have been equally dextrous, see *Busbeq. Epist. Turc. III.*) Or rather the name Σκυθης may be derived from the same Heb. שָׁח, on account of the *wandering pastoral* life of those people (see *Horat. lib. iii. ode xxiv. lin. 9*, & *Not. Delph.*), which is still followed by their descendants the *Tartars* in general.

† See Dr *Smith's* Essay on Variety of Complexion, &c. p. 59, 60; & *Encyclopædia Britan.* in AMERICA, No. 50.

dotion,

dotion, Dan. i. 10, for ηγνι disturbed, sorrowful. It is also common in the purest Greek writers, as may be seen in *Elsner*, *Alberti*, *Wetstein*, and *Kypke* on Mat.

ΣΚΥΛΛΩ, perhaps from Heb. לָחַץ *to strip off*; for *Kypke* on Mat. ix. 36, says that the primary sense of σκυλλω is *to pull, pluck off*, properly the hair; of which use he gives one or two instances.

In the N. T. *To trouble, give trouble to, fatigue, tire.* occ. Mark v. 35. Luke viii. 49. Σκυλλομαι, mid. *To trouble or fatigue one's self.* Luke vii. 6. Comp. unde Εκλυω, and see *Wetstein* and *Kypke* on Mat. ix. 36.

ΣΚΥΛΑΟΝ, α, το, from the Heb. V. לָחַץ *to spoil*, or the N. לָחַץ or לָחַץ *spoil*, or rather from לָחַץ *to bereave, deprive. Spoil, plunder.* occ. Luke xi. 22.

This word in the LXX most commonly answers to the Heb. לָחַץ.

Σκυλληκοδρωτος, α, ο, η, from σκυλλη, ηκος, ο, *a worm*, and βρωτος *eaten*, which from βρωσκω, or obsol. βρωω, *to eat*, which see. *Eaten by worms.* occ. Acts xii. 23. *Josephus*, Ant. lib. xix. cap. 8. § 2, has given an account of the fearful end of *Herod Agrippa*, which is very similar to that of St Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of *Agrippa's* grandfather *Herod the Great*, calling it τὰ αἰδοῖς σηψίς ΣΚΩΛΗΚΑΣ *εμπούσα*. Ant. lib. xvii. cap. 6, § 5. Comp. De Bel. lib. i. cap. 33, § 5. See *Doddridge's* Note. So 2 Mac. ix. 9, ΣΚΩΛΗΚΑΣ *worms* rose out of the body of *Antiochus Epiphanes*. The infamous impostor *Alexander* likewise died ΣΚΩΛΗΚΩΝ ζῆσας, *swarming with worms.* *Lucian*, Pseudomant. tom. i. p. 904. And in like manner *Eusebius*, Eccles. Hist. lib. viii. cap. 16. relates, that before the death of that horrible persecutor the Emperor *Galerius Maximianus* ἀλεχθόν τι πλῆθος ΣΚΩΛΗΚΩΝ βρυσεν *an inexpressible multitude of worms swarmed* in the ulcers which preyed upon him*. See more in *Elsner*, *Whitby*, *Wolfius*, and *Wetstein* on Acts.

* See also *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 320, 2d edit.

Σκυλληξ, ηκος, ο, from σκαλλω *to dig*, which not improbably from Heb. לָחַץ or לָחַץ *to pierce, penetrate*, with ψ prefixed; or else σκυλληξ may be from the Heb. לָחַץ *to cringe, creep, crawl*, and as a N. *a reptile. A worm.* Thus it is often used in a natural sense by the LXX, but in the N. T. is used only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing conscience, constantly and eternally corroding and preying upon the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Isa. lxvi. 24, in which passage σκυλληξ of the LXX answers to the Heb. תַּרְחִיחַ. See *Vitranga* on Isa. and Comp. Eccles. vii. 17. *Judith* xvi. 17, and Γεσση above, and see *Whitby's* Note on Mark ix. 43.

Σμαραγδίνος, η, ον, Adj. from σμαραγδος. *An emerald, λιθος* stone namely being understood. occ. Rev. iv. 3, where as the rainbow itself is an emblem of God's mercy and forbearance through Christ (comp. Iεῖς) so the *divine clemency in the kingdom of grace* is still more strongly represented by the prevalence of the *pleasing green* colour in the bow. See *Vitranga* on Rev. and Comp. Σμαραγδος.

ΣΜΑΡΑΓΔΟΣ, α, ο.

An emerald, a precious stone of a most beautiful and agreeable green colour; of which *Pliny* says, † “The sight of no colour is more pleasant: For we love to view even green fields and leaves; and are still more fond of looking at the emerald, because all other greens whatever are flat in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, or by candle-light, but they have always a sensible moderate brilliancy.”—From which description, and from what is observed by modern writers, that the emerald ‡ “is second only to the diamond

† “Nullius coloris aspectus jucundior est: Nam herbas quoque virentes frondesque avidè spectamus. Smaragdus vero tantò libentius, quoniam nihil omnino viridius comparatum illis viret.—Præterea longinquo amplificatur visu, inflecentes circa se repercussum æra, non sole mutati non umbrâ, non lucernis, semperque sensim radiantæ.” Nat. Hist. lib. xxxvii. cap. 5.

‡ See *New and Complete Dictionary of Arts in EMERALD.*

in *lustre* and *brightness*," I am inclined to derive the Greek name *Σμαραγδος* from the Heb. מִרְק *to furbish, burnish, make bright*, by prefixing *σ*, especially as *Μαγαγδος* without the *Σ* is sometimes used for *Σμαραγδος*. Comp. *Μαγ[α]γτης*. occ. Rev. xxi. 19.

ΣΜΥΡΝΑ, *ης, ἡ*, or according to the Æolian dialect, *Μυρρα, ας, ἡ*, from the Heb. מִרְרָה *myrrh*. In *Σμυρνα* *σ* is prefixed. *Myrrh* *. "A vegetable production of the gum or resin kind, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in *Egypt, Arabia, and Abyssinia*. Its taste is *bitter* and *acrid*, with a peculiar aromatic flavour, but *very nauseous*; but its smell, though strong, is not disagreeable." Its Heb. name מִרְרָה or מִר, whence the modern ones are derived, is evidently from the V. מִר *to be bitter*, on account of its taste. occ. Mat. ii. 11. John xix. 39. *Herodotus* expressly tells us, lib. ii. cap. 86, that the Egyptians used this gum in *embalming* the dead.

Σμυρνίζω, from *σμυρνα*. which see.

To mix with myrrh, or some other bitter ingredient. occ. Mark xv. 23. From a comparison of Mark xv. 22—24, with Mat. xxvii. 33—35, it seems evident that what Mark calls οἶνον σμυρνισμένον, Matthew expresses by οἶνος μετὰ χολῆς μεμιγμένον. The wine therefore in Mark was not sound and generous, but termed *acetous* or *sour*; and the *myrrh*, or perhaps some other bitter ingredient, added to it, was not to improve its taste or its virtues, but to make it *bitter* and *disgusting*. The *Talmudists* tell us, that a *little frankincense in a cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order to take away their senses; and this mixture, under the name of the *cup of malediction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Isa. li. 17, 22. Jer. xxv. 15, 17, 28 †. But the *nauseous draught* offered to our Lord by the *Roman soldiers*, seems to have been of a very different kind from this, and was probably tendered to him in cruel mockery of it.

* *New and Complete Dict. of Arts* in MYRRH.

† See Heb. and Eng. Lexic. in מִרְרָה IV. Bochart, vol. ii. 260. and Wetstein on Mark xv. 23.

ΣΟΡΟΣ, *ς, ἡ*. It may not improbably be deduced from the Heb. סֹרַר *to remove*; so the Latin name *feretrum* is from *fero* *to carry*, and the Eng. *bier* seems of the same root with the V. *to bear*.

A *bier*, on which dead bodies were, according to the custom of the Jews, carried to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it כְּרִסְתָּא *the bed*. Comp. 2 Sam. iii. 31. So the corpse of *Herod the Great* was, according to *Josephus*, Ant. lib. xvii. cap. 8, § 3. and De Bel. lib. ii. cap. 33, § 9, carried to burial on a κλίνη, or *bed*. *Lucian*, Dial. Mort. tom. i. p. 229, mentions a *bier* as used among the Greeks by the name Σορός: 'Ὡς' ἐφ' ᾧ ὅσον αὐτὴ καὶ οἰομένης ἐπὶ ὧσιν αὐτὸν τῆς ΣΟΡΟΥ.—So that I supposing he would very shortly mount the *bier* or *coffin*—” And the *biers* still used by the Turks, Christians and Jews about Aleppo resemble our *coffins* ‡.

The LXX use σορός for the Heb. קֶפֶן *a coffin*, Gen. i. 26.

Σός, *ση, σου*, A pronoun possessive, from *σύ* *thou*.

Thy, thine. Mat. vii. 3. xx. 14. xxiv. 3. & al. freq.

ΣΟΥΔΑΡΙΟΝ, *ς, το*. Latin.

Anapkin or *handkerchief*. A word formed from the Latin *Sudarium* of the same import, which from *sudo* *to sweat*, and this either from the Greek ὕδωρ *water* (see under ὕδωρ), or from the Heb. זֵיעָה *sweat*, מִי־זֵיעָה is found in the Syriac version of Ruth iii. 15, for the Heb. מִטְפָּחַת *a vail, or apron*, and in Chaldee סוּדָר or סוּדָרָא is used for *a vail, or any linen cloth*. Hence some have doubted whether Σουδαριον be of Latin origin; but as no oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words among the Greeks and Orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12.

‡ See Russell's Nat. Hist. of Aleppo, p. 115, 116, 130. Comp. Sandys's Travels, p. 55, and Hasselquist's, p. 60.

Σοφία, ας, ἡ, from σοφός wise.

Wisdom, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17.

Σοφίζω, from σοφός wise.

I. To make wise, instruct. occ. 2 Tim. iii. 15.

II. Σοφίζομαι in the profane writers signifies actively to invent, contrive ingeniously, in a good sense; and also to invent, contrive, devise cunningly, artfully, or deceitfully, in a bad: hence part. perf. pass. Σεισοφισμενός, Cunningly or artfully devised. occ. 2 Pet. i. 16. See Suicer Thesaur. on the verb.

ΣΟΦΟΣ, ος, ὁ, most probably from the Heb. חָפַץ to look round, watch, speculari; whence חָפִּיץ or חָפִּיץ (called in our English Translation *Sophim*) signifies watchmen: And "that the Greeks derived their *Sophoi* from this *Sophim*, *Heinsius* affirms it without a peradventure, because the Greek Σοφοί were wont on such high hills (as Num. xxiii. 14.) to observe the course and motions of the heavens." Thus the learned *Gale*, in his Court of the Gentiles, pt. ii. p. 2, where see more.

I. Wise. It is applied both to God, Rom. xvi. 27. 1 Tim. i. 17; and man, and to the latter both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15, (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. Rom. i. 22. 1 Cor. i. 19, 20, 26. In Jude ver. 25, *Griesbach* on the authority of eleven MSS, three of which ancient, and of some of the old versions, particularly the Vulg. and both the Syriac eject σοφῶ from the text.

II. Skilful, expert. 1 Cor. iii. 10. On which text *Alberti* and *Wetstein* shew that the Greek writers apply the epithet σοφός to workmen, and particularly use the phrase ΣΟΦΟΣ ΤΕΚΤΩΝ. Comp. Exod. xxxv. 31, in LXX.

III. Prudent, sensible, judicious. 1 Cor. vi. 5.

Σοφωτερός, ας, ον, Comparat. of σοφός.

Wise, more wise. occ. 1 Cor. i. 25.

Σπαράσσω from σπᾶω to draw, and ἀρᾶσσω to cut off, beat, knock, which may be from the Heb. קָרַץ to cut short, or קָרַץ to break, or rather perhaps from קָרַץ to break or tear in pieces.

I. To tear, lacerate. Thus used in the profane writers.

II. To convulse, throw into convulsions. occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. שָׁעַר to be in commotion, to shake. 2 Sam. xxii. 8, and for שָׁמַח to be disquieted, or in a tumult, Jer. iv. 19; but *Galen* also speaks of ΣΠΑΡΑΤΤΕΙΝ τὸν σπασμὸν ἢ δακτύλων ἢ πτερῶν καθέσσει, *vellicating* or *convulsing* the stomach by the application of the fingers or feathers; and *Grotius* on Mark i. 26, says that the Greeks use Σπαράσμος for what they more usually call Σπασμός a convulsion. *Symmachus* in Isa. li. 17, has Σπαράσμος for the Heb. הִתְרַעַר agitation. Comp. *Kypke* in Luke.

Σπαράσσω, ω, from σπαράσσειν a swaddle, or swaddling-band, and this perhaps from the Heb. שָׂרַף to twine or wind about, or from שָׂרַף to wreath together, π being inserted. To swathe, swaddle, wrap in swaddling-clothes. occ. Luke ii. 7, 12. *Wetstein* shews that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. שָׂרַף the same, whence our Eng. swaddle. Ezek. xvi. 4. Comp. Job xxxviii. 9.

Σπαλάλαω, ω, from σπαθαω, which properly signifies to insert more threads into the warp in weaving by moving the σπαθη, a part of the weaving loom contrived for this purpose, and thence to spend extravagantly or luxuriously*. Σπαθη may be derived either from Heb. שָׂפַף to order, regulate, or from שָׂפַף to set in order, dispose.

To live extravagantly, luxuriously, or voluptuously. So *Hesychius* explains σπαλάλαω by τρυφαί is luxurious, and a MS Lexicon, cited in *Wetstein*, by λίαν τρυφαί is very luxurious, αὐτῶς ζῆ lives extravagantly or riotously. occ. Jam. v. 5. 1 Tim. v. 6, where *Wetstein* produces the compound V. κατασπαλάλαω from the Anthologia, and *Kypke* the participle of the simple from Theano in Opusc. Myth. Galei, p. 741, τὰ ΣΠΑΤΑΛΩΝΤΑ τῶν παιδίων, the voluptuous boys."

The LXX use this verb, Ezek. xvi. 49, for the Heb. שָׁמַח idleness, ease; and the compound κατασπατάλαω for the Heb.

* See the Scholiast on *Aristophanes*, Nub. liv. 52, and *Alberti* and *Wetstein* on 1 Tim. v. 6.

הַרְחִיק *to stretch out*, also *to abound with superfluities*, Amos vi. 4; and for פָּנַק (in Hiph.) *to feed delicately and luxuriously, to pamper*, Prov. xxix. 21.

ΣΠΑΩ, ω, from the Heb. הָשַׁב *to absorb, swallow up*, also *to draw in*, as the *breath* or *air*.

I. Properly, says *Scapula*, those who drink are said σπᾶν when they *draw* and *attract* the drink with their *breath*; and thus it is used in the profane writers.

II. In the N. T. Σπαρομαι σπῶμαι, Mid. *To draw, draw out*, as a sword from the sheath. occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. הָשַׁב *to draw, draw out*, הָשַׁב, &c.

ΣΠΕΙΡΑ, ας, ἡ. The Lexicons derive it from σπείρω *to sow, disperse*, because σπείρα is a *dispersed multitude*: But this seems a very forced etymology. The word may be much more naturally deduced from the Heb. סֵפֶר *a number*.

A number or band of soldiers. It is generally supposed to mean a *Roman cohort*, and to have been the tenth part of a *legion*. But *Raphelius* on Mat. xxvii. 27. has, I think, clearly proved from *Polybius*, who, in his 6th book, treats very accurately of the Roman military institutions, that a Σπείρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the *Velites*, or *light-armed foot*, distributed to each σπείρα. He produces the same author expressly affirming that three σπείραι were a division of the foot equal to a cohort, ΤΡΕΙΣ ΣΠΕΙΡΑΣ, τὸ το δὲ καλεῖται τὸ συντάγμα των πεζῶν παρὰ Ῥωμαίοις ΚΟΟΡΤΙΣ. Lib. xi. p. 641, edit. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a Σπείρα consisted, even in the time of *Polybius*, i. e. about 150 years before Christ, because he himself informs us that a *legion* did then contain sometimes 4200, and sometimes 5000 foot: Much less can one, from his account, pretend to tell how many men were in each σπείρα in the days of our Saviour and his Apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1.

ΣΠΕΙΡΩ. It may not improbably be de-

rived, by transposition, from the Heb. פִּזַּר *to disperse, scatter*, to which it once answers in the LXX, Prov. xi. 24; or even from זָרַע *to sow*, by inserting π (comp. Σπαρ[ανω]), for which word the LXX have very frequently used it.

I. Properly, *To sow*, as seed, *to scatter it on the ground*. Mat. vi. 26. xiii. 3, 4. 1 Cor. xv. 36, 37. Σπείρομαι pass. *To be sown*, as the seed. Mark iv. 31, 32; Also, *To receive seed*, as the ground. Mat. xiii. 19, 22. Mark iv. 16, 18.

II. It denotes figuratively *to propagate* or *preach* the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. It imports *the labour, attention*, or *pains* employed about any thing, whence are produced *fruits* or *effects*, good or bad, Gal. vi. 7, 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to *the exercise of liberality* or *alms giving*, which will hereafter meet with a proportionable *re-compense* from God. 2 Cor. ix. 6.

V. It signifies *to bury*, or *inter*, whereby our mortal corruptible body is *sown* in the ground, as the *seed* of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΤΩΡ, ορος, ὁ. Latin.

A soldier, a sentinel, in Latin *speculator*, from *speculor* *to look about, spy*, which from *specio* *to look*, and this, by transposition, from the Heb. הָקַדְשׁ *to look towards*. Tacitus, Hist. lib. i. cap. 25, mentions *Barbius Proculus tesscrarium speculatorum*, "a serjeant of the life-guard," (*Gordon*.) whom and one *Veturius* he presently after calls *duo manipulares, two soldiers*, occ. Mark vi. 27, *And immediately the king sent σπικυλατορας* one of his guard (Eng. margin), and (ver. 28.) *he went and beheaded him in the prison*. These circumstances are perfectly agreeable to the custom of that time and country, for thus *Herod the Great*, the *Tetrarch's* father, about thirty years before, πέμψας τὸν δορυφορὸν ἀπεκρίνει τὸν Ἀντιπάτρον, sending guards, or spearmen of the guard, dispatched [his son] *Antipater*, who was then in prison." *Josephus*, De Bel. lib. i. cap. 33. § 7. So Ant. lib. xvii. cap. 7. ad fin. See also *Wetstein* on Mark, who cites *Seneca* and others of the Latin writers mentioning the *Speculatores* as employed

ployed in *capital executions*, and particularly in *beheading*.

ΣΠΕΝΔΩ, and obsolete ΣΠΕΙΔΩ (whence σπινδα borrows most of its tenses,) perhaps from Heb. שֶׁבַע *a bowl*, or *bason*, used in sacrifices, Exod. xii. 22. 1 K. vii. 50; or else σπινδα may be derived from the Oriental שָׁפַךְ *to flow together, abound, overflow*.

I. In the profane writers, properly *To pour out*, as a *libation* or *drink offering*, which, it is well known, accompanied the sacrifices both of Believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the Heathen, see *Homer*, Il. i. lin. 462, 3. Il. iii. lin. 295, and *Virgil*, Æn. v. lin. 776. Æn. xii. lin. 174. Comp. Ασπονδος.

II. In the N. T. Σπινδομαι, *To be thus poured out*, as it were, Phil. ii. 17; where the Apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*, i. e. *the wine poured out*, on occasion of the sacrifice. *Raphelius* observes, that *Arrian*, Exped. Alexandr. lib. vi. 19, 11. uses the phrase ΣΠΕΝΔΕΙΝ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ for *pouring out the libation upon the sacrifice*. See also *Wolffius*. The verb occurs also 2 Tim. iv. 6, Εἶω γὰρ ἤδη σπινδομαι, *For I am now pouring out*, or *going to be poured out*, as a libation. I can find no proof that σπινδομαι ever signifies *to have a libation poured upon it*, as a victim going to be sacrificed; though *Wetstein* on Phil. ii. 17, gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text *Blackwall* interprets it to the same purpose: "*Wine is just now pouring on my head; I am just going to be sacrificed to Pagan rage and superstition*." *Introduct. to the Classics*, p. 122.

Σπινω, σπας, το, from σπασμαι perf. pass. of σπασω *to sow*.

I. *Seed* of plants or vegetables, Mat. xiii. 24, 32. 1 Cor. xv. 38, & al.—or of man, Heb. xi. 11. Hence Christ is said *to be born of the seed of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.); and *to have taken on him the seed of Abraham*, Heb. ii. 16.

II. *Offspring*, or *posterity*. Mat. xxii. 24, 25. Luke i. 55. Acts vii. 5, 6. Rom. iv. 13.

xi. 1. Gal. iii. 16; which last text is thus well explained by *Mr Locke*: "*Now to Abraham and his seed were the promises made. God doth not say, and to seeds**, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham, which was alone meant and concerned in the promise; so that *unto thy seed* † designed Christ, and his mystical body ‡, i. e. those that become members of him by faith." Comp. Acts iii. 25. 1 Cor. xii. 12. And see *Macknight* on Apostolical Epist. vol. ii. p. 72, and on Gal. iii. 16.

III. *A small remnant* of persons, who serve as the *seed* of future generations. occ. Rom. ix. 29; where *Wetstein* cites not only *Josephus*, but *Plato*, as applying the word in the same view. Σπινω, however, in Rom. ix. 29, may be referred to Sense II. Comp. Isa. i. 9, in Heb. and LXX; and see *Marsh's* Notes on his Translation of *Michaelis's* *Introduct. to N. T.* vol. i. p. 414.

IV. *The good seed* denotes parabolically the *pious* and *faithful* servants of God. Mat. xiii. 24, 27, 37. Comp. ver. 38.

V. It denotes *a vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

Σπινωμολογος, ο, from σπινω a seed, and λωμω perf. mid. of λωμω *to collect, gather*.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by *Aristophanes*, in *Avib.* lin. 233, and 580, and by *Plutarch*, whom see in *Wetstein*. Hence

II. The Athenians, according to *Eustathius*, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, εἰς υδινος λωμω αἱμοι, *men of no account*, i. e. *mean and contemptible persons*, obtained the same appellation," which, we may re-

* "*And to seeds*. By seeds St Paul here means the εἰς τὴν πίστιν *those of faith*, and the εἰς τὰ ἔργα νόμου *those of the works of the law*, spoken of above, ver. 9, 18, as two distinct seeds or descendants claiming from Abraham."

† "*And to thy seed*. See Gen. xii. 7, repeated again in the following chapters."

‡ "*Mystical body*. See ver. 17."

mark,

mark, *Demosthenes*, De Coron. (cap. 39, edit. Freind, p. 518, edit. Taylor) bestows on *Æschines*. And

III. Because the *σπριμολογοί* were a *noisy, talkative* sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See *Duport* on *Theophrastus*, Eth. Char. cap. vi. p. 303, and *Wetstein*, who cites *Dio Chrysostom* using *σπριμολογία* for *vulgar prate*, and comp. *Suicer* Thesaur. in *Σπριμολογος*, and *Kypke* on Acts.

ΣΠΕΥΔΩ, from the Heb. *לדב* to adhere, stick close to.

I. Transitively, with an accusative, *To urge, press, press forward*. Thus it is construed in *Homer*, Odyss. xix. lin. 137, *Οἱ δὲ ΓΑΜΟΝ ΣΠΕΥΔΟΥΣΙΝ*, They urge marriage, i. e. earnestly solicit, and endeavour to hasten, it; in *Herodotus*, cited by *Raphelius* on 2 Pet. iii. 12; and by the LXX in Isa. xvi. 5.

II. Intransitively, *To hasten, make haste*. occ. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18.

III. Transitively, *To wish earnestly for*, q. d. *to stick close or cleave to* in mind, occ. 2 Pet. iii. 12. *Raphelius* shews that it is used in this sense by *Polybius*. So *Josephus*, De Bel. lib. vii. cap. 4, § 1, says of *Vespasian*, that “the Roman people, worn out with their domestic calamities, *ετι μαλλον ελθειν αυτον ΕΣΠΕΥΔΕ*, still more earnestly [than the senate] wished for his coming, *magis adhuc studebat ejus adventus*.” *Hydson*. I add, that in *Thucydides*, lib. vi. 39, cited by *Wolffius* and *Wetstein* (whom see), it is in this view construed with an accusative, as by St. Peter, *Εἰ μὴ μανθανετε ΚΑΚΑ ΣΠΕΥΔΟΝΤΕΣ*, Unless you observe that you are desiring what is pernicious.” See also *Kypke*, who quotes *Euripides* several times using *σπινδειν* with an accusative in this sense.

ΣΠΗΛΑΙΟΝ, *σ, το*. The Greek Lexicons deduce it from *σπιος* the same: But it may be better derived from the Heb. *לפ* low, deep.

A cave or cavern in the earth, *a den*. occ. Mat. xxi. 13, Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15. On Heb. xi. 38, we may observe with *Jerome* that * *Judea* abounded with dens or caverns in the mountains; and to il-

* See Jud. vi. 2. 1 Sam. xiii. 6. xxiii. 13. xxiv. 3.

lustrate our Saviour's expression, *σπηλαιων λησων*, *a den of robbers*, Mat. xxi. 13, & al. it may be remarked that some dens or caverns in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able General as *Herod* the Great, with the assistance of an army, extirpated those banditti, who had taken refuge in them, as may be seen in *Josephus*, Ant. lib. xiv. cap. 15. § 5, and De Bel. lib. i. cap. 16. § 4. In the former of these passages that author calls them *ΤΟΥΣ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΛΗΙΣΤΑΣ*; and § 4, *ΛΗΙΣΤΩΝ ΤΙΝΩΝ ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικούντων*.

Σπιλας, αδος, ή, either, as *Eustathius*, from *σπιλασθαι τη αχνη*, being defiled with foam, or rather from Heb. *לפ* low, below. *A rock*, particularly such a one as lies under water. So the Etymologist, *Σπιλαδης, αι υφαλοι πιτται*. In this sense the word is generally, if not always, used by the Greek writers (see *Wetstein*); and thus we may with the same learned Commentator best understand it in the only passage of the N. T. where it occurs, namely, Jude ver. 12. The Apostle Jude seems to have substituted *σπιλαδης* for *σπιλοι* of St Peter, 2 Ep. ii. 13, as *απαταις* for *απαταις*, *νεφιλαι ανδρες* for *πηλα ανδρες*, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that *σπιλας* ever signifies *a spot*. See *Suicer* Thesaur. on the word.

ΣΠΙΛΑΟΣ, *σ, ο*, perhaps from the Heb. *לפ* to roll in (so *defile with*) dust or ashes, either by transposing the final, or prefixing another, *פ*.

A spot, occ. Eph. v. 27. 2 Pet. ii. 13. In both which passages it is applied figuratively.

Σπιλω, ω, from *σπιλος*.

I. *To spot*. occ. Jude ver. 23.

II. *To defile*. occ. Jam. iii. 6.

Σπλαγχνιζομαι, from *σπλαγχνον*, which see. *To be moved with tender pity or compassion, to have one's bowels yearn with pity*, ex intimis visceribus misericordia commoveor. Mat. ix. 36. xviii. 27, & al. freq. Or in general, *To pity*. Mark ix. 22. See *Campbell* on Mat. ix. 36.

Shaw's Travels, p. 276, and *Harmer's Observations*, vol. ii. p. 225.

I know

I know not that this V. is to be met with in any profane Greek writer; and though the participle σπλαγχνίζομενος occurs in the *Alexandrian*, and the compound επισπλαγχνίζομενος in the *Vatican* copy of the LXX, Prov. xvii. 5, yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text.

The V. σπλαγχνίζομαι appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. בֶּחַי, derived in like manner from the N. בֶּחַי a *bowel*. Theodotion seems to have used it for the Heb. חֲמִידָה to *pity*, 1 Sam. xxiii. 21, as Symmachus does the compound V. επισπλαγχνισθησῇ; and another Hexaplar version, ἐκσπλαγχνισθησῇ, Deut. xiii. 8.

ΣΠΛΑΓΧΝΟΝ, ε, το, perhaps from the Heb. בָּלַע to *swallow*, with σ prefixed, בָּלַע what *swallows*.

I. A *bowel* or *intestine* of an animal body, as the liver, guts, &c. but especially the heart. Thus used in the profane writers. So Σπλαγχνά, τα, *Bowels, intestines*. occ. Acts i. 18.

II. Σπλαγχνά, τα, *The bowels*, denote *tender affection*, whether of love, occ. 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1.—or of pity, mercy, or compassion, occ. Luke i. 78. Col. iii. 12. 1 John iii. 17. Comp. κλειώ III. This sense of the word is agreeable to the similar use of the Heb. בֶּחַי *bowels* in the O. T. which the LXX have once rendered by σπλαγχνά when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning* of the *bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. 1 K. iii. 26. Isa. lxiii. 15. Jer. xxxi. 20. Hence when such a *tender affection* is gratified, the *bowels* are said ἀναπαυσθαι to be *appeased, quieted*. occ. Philem. ver. 7, 20; which manner of expression is, I apprehend, peculiar to the *hellenistical* style: *Wetstein*, however, on Mat. ix. 36, cites from *Aristophanes*, Ran. lin. 868,

Μη πρὸς ὀφθαλμοὺς ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗΣ.
To rage your *bowels* chafe not.

he also quotes *Galen* explaining the term ΑΣΠΛΑΓΧΝΟΥΣ to mean τὰς μὴ ἐλεεινὰς μηδὲ φιλαίας, μηδ' ὅλως φρονιζούσας ἢ ἐπαινεῖν, ἢ ψεῖν, ἢ ἀδικεῖν, ἢ ὠφελεῖν, ἀλλ' ὥσπερ λίθους ἀναισθητοὺς ὑπαρχούσας, those who neither *pity* nor *love* any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones." Comp. Εὐσπλαγχνος.

III. St Paul to Philemon, ver. 12, styles *Onesimus* his *bowels*, either from the *tender affection* he bore him (so in *Marius Victor* one calls another, whom he loves, mea viscera, my *bowels*), or rather as being his *son* in the faith of Christ (comp. ver. 10.); thus *children* are sometimes called σπλαγχνά in Greek, and viscera in Latin, as may be seen in *Wetstein* on the place, and *Suicer Thesaur.* on Σπλαγχνά.

ΣΠΟΓΓΟΣ, ε, ὁ, from Heb. שָׂבַע to *abound*, *superabound*, particularly with *liquids*.

Sponge, "in botany, a species of submarine plants.—Upon a nice examination, *sponge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *sponge*, renders it the *fittest* of all bodies to imbibe a great quantity of any fluid, and upon a strong pressure to part with almost the whole quantity again *." This short description may serve very well to shew the propriety of the derivation above assigned of the Greek σπογγος from the Heb. שָׂבַע; whence also may be deduced either mediately or immediately the Latin *spongia*, and Eng. *sponge*. occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδος, ε, ὁ, q. σβίδα; says *Mintert* after *Schrevelius*, from σβίω to *extinguish*.

Ashes, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. Ezek. xxvii. 30, where we find the *mourning Tyrians*, in particular, described as *wallowing in ashes*; and we may remark, that the Greeks had the like custom of

* *New and Complete Dictionary of Arts, &c.* in SPUNGE.

strewing

strewing themselves with *ashes* in mourning. Thus *Homer*, II. xviii. lin. 22—24, of *Achilles* bewailing *Patroclus's* death:

Ἀμφοτέρῃσι δὲ χερσὶν ἰλῶν ΚΟΝΙΝ Αἰθ' ἈΛΟΕΣΣΑΝ
Χινατο κακ' κεφαλῆς, χαρίεν δ' ἠσχυρὸν προσωπόν·
Νεκταρίῳ δὲ χιτῶνι μελαίν' ἀμφίζαντε ΦΕΡΗ.

"Cast on the ground with furious hands he spread
The scorching ashes o'er his graceful head." *
His fragrant vest the sooty shawl's defiles.

Laertes shews his grief in the same manner in *Odys.* xxiv. lin. 315. See *Wetstein* on *Mat. Comp.* under *Φαυλος*, and *Heb. and Eng. Lexicon* in 75 III.

Σπορα, ας, ἡ, from *εσπορα* perf. mid. of *σπείρω* to sow.

Seed sown, seed. occ. 1 *Pet.* i. 23.

Σποριμος, υ, ο, ἡ, from *εσπορα* perf. mid. of *σπείρω* to sow.

That is, or is used to be, sown, sativus.

Σποριμα, τα, neut. plur. Sown places (*χωρια* places, or *μυρη* parts, being understood), corn-fields. occ. *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1.

Σπορος, υ, ο, from *εσπορα* perf. mid. of *σπείρω* to sow.

I. Seed for sowing. occ. *Mark* iv. 26, 27. *Luke* viii. 5.

II. Figuratively, The word of God. occ. *Luke* viii. 11.

III. Alms, which produce fruit to the giver's benefit. occ. 2 *Cor.* ix. 10, where see *Wolffius*.

Σπυδαζω, from *σπυδα*.

With an infin. following, To use diligence, or take pains, to endeavour earnestly, *studere*, *operam dare*. *Eph.* iv. 3. 1 *Thess.* ii. 17. 2 *Tim.* ii. 15. iv. 9, 21. *Heb.* iv. 11. & al.

Σπυδαίος, αια, αιον, from *σπυδα*.

Diligent, earnest. occ. 2 *Cor.* viii. 22.

Σπυδαϊοτερος, α, ον, Comparat. of *σπυδαίος*. More forward, more diligent. occ. 2 *Cor.* viii. 17, 22. Σπυδαϊοτερον, neut. used adverbially, More diligently. occ. 2 *Tim.* i. 17.

Σπυδαϊοτερος, Adv. Comparat. of *σπυδαίος*. More diligently, with the greater diligence. occ. *Phil.* ii. 28.

Σπυδαίως, Adv. from *σπυδαίος*.

Diligently, earnestly. occ. *Luke* vii. 4. *Tit.* iii. 13.

Σπυδα, ης, ἡ, from *σπυδαω* to urge, press, hasten.

* Pope.

I. Haste. *Mark* vi. 25. *Luke* i. 39.

II. Diligence, industry, earnestness, forwardness, studium. *Rom.* xii. 8, 11. 2 *Cor.* vii. 11. *Heb.* vi. 11, & al.

Σπυρις, ιδος, ἡ.

A basket. occ. *Mat.* xv. 37. xvi. 10. *Mark* viii. 8, 20. *Acts* ix. 25. *Hesychius* explains this word by το των πυρων αργος, an utensil or vessel for corn; and the Etymologist derives it from *πυρος* corn, q. *πυρις*, with σ prefixed; and the Greek *πυρος* may be very naturally deduced from the *Heb.* בור pure corn.

ΣΤΑΔΙΟΣ, υ, ο, or ΣΤΑΔΙΟΝ, υ, το, from the *Heb.* יצע to go forwards, proceed.

I. A place where men ran on foot in the Grecian games, the course, or race-ground. occ. 1 *Cor.* ix. 24.

II. A measure of length, nearly equal to a furlong, or the eighth part of an Eng. mile. *Luke* xxiv. 13. *John* vi. 19, & al. See *Wetstein* on *Luke*.

ΣΤΑΜΝΟΣ, υ, ἡ.

An urn, pot, or jar. It may be very naturally derived from the *Heb.* נסב to hide, with ψ prefixed. occ. *Heb.* ix. 4.

The LXX use this word in the same sense for the *Heb.* חצוצה, *Exod.* xvi. 33.

Στασις, ιος, att. εως, ἡ, from *ιστημι* or the old V. *σταω* to stand.

I. A standing, stability, continuance, occ. *Heb.* ix. 8, where *Kypke* observes that *στασιν εχειν* means to exist, subsist, occupy a certain place or station, and shews that the phrase is thus used by the Greek writers.

II. An insurrection, sedition, q. d. a standing up. occ. *Mark* xv. 7. *Luke* xxiii. 19, 25. *Acts* xix. 40. xxiv. 5, where *Kypke* cites from *Dionysius Halicarn.* Ἡ πολιτικὴ ΣΤΑΣΙΣ πάλιν ΑΝΕΚΙΝΕΙΤΟ, The political dissension was again excited; and from *Josephus*, *De Bel.* lib. ii. [cap. 9. § 4. edit. *Hudson.*] of *Pilate*, *Μετὰ δὲ ταῦτα ταραχὴν ἔτερον ΕΚΙΝΕΙ*, After this he raised another disturbance."

III. A contention, dissension, dispute. occ. *Acts* xv. 2. xxiii. 7, 10.

Στατήρ, ηρος, ο, from *ιστημι* to weigh.

A Stater. A Grecian silver coin equal in value to four Attic or two Alexandrian drachms, and to about half a crown or 2s. 6d. Eng. occ. *Mat.* xvii. 27. *Comp.* Διδραχμον.

Σταυρος, υ, ο, from *ιστημι* or *σταω* to stand.

1

I. Properly,

I. Properly, *A stake* fixed into and *standing up* in the ground. Thus Bp + Pearson observes, that the word is first used in the Greek writers, particularly *Homer*, and that it is explained in this sense by *Eustathius* and *Hesychius*.

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the *cross* on which our Blessed Saviour suffered. Mat. xxvii. 32, 40, 42, & al. freq.

III. It imports the *whole passion of Christ*, and the *merit of his sufferings and death*, Gal. vi. 14. Eph. ii. 16; and also the *doctrine* concerning these, 1 Cor. i. 17. Gal. vi. 12.

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their *crucified Master*. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17, and see *Wetstein* on Mat. x. 38, Bp *Pearson* on the Creed, Art. iv. p. 222. Note (*), edit. 1662, *Suicer Thesaur.* in Σταυρος, and *Lardner's Credibility of Gospel History*, vol. i. book 1. ch. 7. § 14.

Σταυρωω, ω, from σταυρος.

I. *To crucify, to fix or nail to a cross*. Mat. xx. 19. xxiii. 34. xxvi. 2, & al. freq. Comp. Σταυρος II.

II. *To crucify the flesh*, with the affections and lusts, is to *mortify* them through the faith and love of Christ *crucified*. occ. Gal. v. 24. So Gal. vi. 14, St Paul says, *The world is crucified to me, and I unto the world*, meaning that so great was his regard to a *crucified Saviour* that the world had no longer any more charms for him than the corpse of a *crucified malefactor* would have; nor did he take

any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ, ης, η, either from σταβω to tread, or rather q. שבלה from the Heb. שבל to thrust forth, whence the nouns שבלה an ear of corn thrust or shot forth from the stalk, and masc. plur. שבלים ears of corn.

A bunch of grapes. occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18.

Σταχυς, υος, ο.

An ear of corn, so called perhaps from σταξ or σταχος an order, row, range, (which from σταχω to proceed in order, see under Στοιχειον), on account of the *orderly disposition* of its grains. occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1.

Στεῖν, ης, η, from σιω to cover, particularly from wet, to keep it out. So *Thucydides* II. 94, cited by *Wetstein* on 1 Cor. ix. 12, speaks of ships which had not been used of a long time, και εδιν ΣΤΕΓΟΥΣΑΙ, and *keeping out* nothing, i. e. of water, υδωρ δηλονοτι, says the Scholiast. Στεῖν in this sense may be very probably derived (by prefixing σ) from Heb. טה to cover, overlay; whence also Latin tego to cover.

A cover, or flat roof of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under Αποσειαζω.

The LXX use it, Gen. viii. 13, for Heb. מכתה the covering or roof of Noah's ark.

ΣΤΕΓΩ, from the Heb. קהו to be calm, still.

To endure, sustain, bear. occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So *Diodorus Siculus*, in *Wetstein* on 1 Cor. ix. 12, speaks of the ice σιφονος bearing armies and carriages to pass over; (comp. *Kypke*)—and of *sustaining* σιφιν the invasion and force of the Greeks.

The V. is, in 1 Cor. xiii. 7, by some rendered *to conceal* (comp. 1 Pet. iv. 8.) and this interpretation may be admitted in the sense of *containing, keeping in*, as a vessel does liquor. Thus *Plato*, in *Wetstein* on 1 Cor. ix. 12, (where see more), speaks of one who compared the souls of foolish men to a sieve, as being full of holes, and not able ΣΤΕΓΕΙΝ δια απιστιαν τε και ληθην, *to contain*, (any thing) through unfaithfulness and forgetfulness." Comp. above under Στεῖν.

S s

Σταυρα,

+ On the Creed, Article IV. page 226, edit. 1662. Note *.

II. *Great distress, straits.* occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10.

The Greek writers use it also in this figurative sense. See *Wetstein* on Rom.

ΣΤΕΡΕΟΣ, α, εν. The Lexicons derive it from στεω to stand, stand firm. But perhaps it may be better deduced from the Heb. צָבַד to bind close, compress.

I. *Firm, stable, steadfast.* occ. 2 Tim. ii. 19. 1 Pet. v. 9.

II. *Firm, solid.* occ. Heb. v. 12, 14. See *Wetstein*, who shews that the Greek writers use the same expression, στερεά τροφή; and that *Arrian* in particular, *Epictet.* lib. ii. cap. 16, p. 217, edit. *Cantab.* joins, and that in a figurative sense, ἀπογαλακτισθῆναι being weaned from milk, with ἀπείσθαι ΤΡΟΦΗΣ ΣΤΕΡΕΩΤΕΡΑΣ, taking more solid food.

Στερεω, ω, from στερεος.

To strengthen, confirm, whether in body or mind. occ. Acts iii. 7, 16. xvi. 5.

Στερεωμα, ατος, το from στερεω.

Firmness, steadfastness. occ. Col. ii. 5. Comp. Acts xvi. 5.

Στεφανος, ος, ο, from στεφανω to crown, which see under Στεμμα, unless the reader should rather chuse to deduce στεφανος, by transposition, from the Heb. הָנַח to roll or wrap round, as a turban round the head.

A crown, or garland. See Mat. xxvii. 29. 1 Cor. ix. 25. Phil. iv. 1. 1 Thess. ii. 19. Jam. i. 12. 1 Pet. v. 4. Rev. vi. 2. xiv. 14. 2 Tim. iv. 8, where see *Mac-knight*.

Στεφανω, ω, from στεφανος.

To crown. occ. 2 Tim. ii. 5, Heb. ii. 7, 9.

Στήθος, εος, ος, το.

The breast of the human body, so called either, according to the Greek Etymologists, from στήναι to stand, stand firm, or immediately from the Heb. נָחַד to set, settle, as being wonderfully and strongly compacted of bones and cartilages for the comprehending and defence of the noble parts lodged therein. So the Latins call the breast pectus from the Greek πηκτός compact. occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6.

On Luke xviii. 13, see *Wetstein*, and comp. under Κοπή II.

Στηνω, q. ἐστηνω, which see.

I. To stand. Mark xi. 23.

II. To stand firm, be constant, persevere. 1 Cor. xvi. 13. Gal. v. 1, & al.

III. To stand, i.e. be acquitted, in judgment. occ. Rom. xiv. 4. Comp. Ps. i. 5.

Στηνισμος, ος, ο, from στήνισμος perf. pass. of στήνισω.

Stedfastness, stability. occ. 2 Pet. iii. 17.

Στηνισω, from στήνισμος firm.

I. To fix, fix firmly, or immutably, occ. Luke xvi. 26.

II. Στηνίζειν το προσωπον, To set one's face stedfastly. occ. Luke ix. 51. The LXX frequently use this phrase, as Ezek. vi. 2. xxi. 2, & al. for the Heb. פָּנֵי דָבַר to set the face, and Ezek. xiv. 8. xv. 7, for פָּנֵי דָבָר.

III. To strengthen, confirm, spiritually. Luke xxii. 32. Rom. i. 11. xvi. 25. Jam. v. 8. & al. freq.

Στίγμα, ατος, το, from στίγμαι perf. pass. of σίζω to make a puncture, also to make a mark, properly with a hot iron, to brand; and this V. may be derived from the Heb. נָחַד to set, put, and נָחַד fire, or Chald. נָחַד to burn.

A mark or brand with a hot iron. occ. Gal. vi. 17, where the Apostle calls the scars he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23, &c.) τὰ στίγματα τοῦ Κυρίου Ἰησοῦ. the marks of the Lord Jesus, by a beautiful allusion to the στίγματα with which servants and soldiers were sometimes marked to shew to whom they belonged. See *Raphelius*, *Wolfius*, and *Wetstein* on the place, *Daubuz* and *Vitringa* on Rev. vii. 3. xiii. 16, 17, and *Bp. Lenth* on Isa. xlv. 5.

Στίμη, ης, ἡ, from σίζω, which see under Στίγμα.

I. A point, of space, Lat. punctum, which in like manner from pungere to prick, to make a puncture.

II. A point, moment, instant, of time. occ. Luke iv. 5. *Plutarch*, uses the same phrase, σίμη χρόνου, for a moment of time. So *Terence*, *Cicero* and *Cæsar*, in Latin, punctum temporis. See *Wetstein* and *Scapula*.

In the LXX of Isa. xxix. 5, σίμη answers to the Heb. מִנְחָה a moment, an instant.

ΣΤΙΑΒΩ, either from the Heb. נָחַד to set, and נָחַד a flame of fire, or from שׁ which, and נָחַד to flame (see Ezek. xx. 47.), or

from *לָהֵא* to *shine*, for which *Symmachus* uses *εἰλεῖν*, Ps. civ. 15.

To *shine*, *glisten*. occ. Mark ix. 3.

The LXX use the particip. *εἰλεσσης* for *לָהֵא*, Nah. iii. 3.

Ἰστᾶ, ας, ἡ, from *σταω* to *stand*, which see under *ἵστημι*.

A *portico*, *cloister*, *covered walk*, which usually stood near some other building. occ. John v. 2. x. 23. Acts iii. 11. v. 12. *Josephus*, De Bel. lib. v. cap. 5, § 1, not only speaks of *Solomon's portico*, as built by that prince, but, Ant. lib. xx. cap. 8, § 7, particularly observes that it was standing in the time of *Albinus*, who succeeded *Festus*, mentioned Acts ch. xxv. xxvi. xxvii. as Governor of *Judea*. See also *Doddridge's* and *Bp. Pearce's Notes* on John x. 23. Acts iii. 11.

Στοιβάς, αδος, ἡ, from *εἰσὶν* perf. mid. of *εἰδω* to *tread*, *trample upon*, which perhaps from *σταω* to *stand*, i. e. *firmly*, *strongly*, and *βαω* to *go*.

I. A kind of bed composed of boughs of trees, leaves, or the like, trampled or crammed together.

II. Στοιβαδὶς, αἱ, The boughs or branches themselves. occ. Mark xi. 8.

Στοιχεῖον, ον, τό, from *στοιχεω*, which see.

I. Στοιχεῖα, τὰ, The elements, or first principles of any art, whence the subsequent parts *στοιχεῖσι* proceed in order. So the Greek writers use the word for the letters of the alphabet, the elements of learning; and *Galen*, cited by *Wetstein* on Gal. iv. 3, mentions ΤΑ ΣΤΟΙΧΕΙΑ τῆς Ἱπποκράτους τέχνης, The elements of Hippocrates' art, which he presently afterwards styles τὰ πρῶτα τῆς τέχνης, the first beginnings of his art.

II. The elements or first principles of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the ceremonial ordinances of the Mosaic law τὰ στοιχεῖα τοῦ κόσμου, worldly elements, Gal. iv. 3. Comp. Col. ii. 8, 20; and ἀσθενὴ καὶ πτωχὰ στοιχεῖα, weak and beggarly elements, Gal. iv. 9.—Elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a pedagogue, Gal. iii. 24, was intended by means of those ordinances to bring the Jews—Worldly, as consisting in outward worldly institutions, Heb. ix. 1.—Weak and beggarly, when considered merely in them-

selves, and set up in opposition to the great realities to which they were designed to lead. See *Doddridge's Note* on Gal. iv. 9.

But in Col. ii. 8, the elements, or rudiments of the world are so closely connected with philosophy and vain deceit, or "an empty and deceitful philosophy," (*Macknight*) that they must there be understood to include, at least, the dogmas of Pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the Gospel, and from their true Head, Christ. And from the general tenor of this chapter, and particularly from ver. 18—23, it appears that these philosophical dogmas against which the Apostle cautioned his converts were partly Platonic, and partly Pythagorean; the former teaching the worship of demons or angels, as mediators between man and God. (comp. under Δαίμονιον I.) the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to *Macknight's Commentary* and *Notes* on Col. ii. 8, 20, and to his Preface to the Colossians, § 2. See also *Doddridge* on Col. ii. 8, 18, and the Pythagorean doctrine of abstinence from animal food elegantly represented by *Ovid*, *Metam.* lib. xv. line 75, &c.

IV. Τα Στοιχεῖα, The heavenly bodies, i. e. the sun, moon, and stars. occ. 2 Pet. iii. 10, 12. In the former of which verses, as τὰ στοιχεῖα are expressly distinguished both from the heavens and the earth, and correspond to the earth's furniture, so the learned *Jos. Mede* * interprets them to mean the host of heaven, called in Greek στοιχεῖα from *εὐχω* to proceed or march in military order, as in Heb. צְבָא הַשָּׁמַיִם from the V. צָבָא of like import as *εὐχω*. He further observes that *Justin Martyr*, towards the beginning of his 1st Apology

* Works, fol. p. 613—617, which see.

[p. 44, edit. Colon.] uses στοιχεια in the same sense. Ὁ Θεὸς τὸν πᾶντα κόσμον ποιήσας, καὶ τὰ ἐπιτετα ἀνθρώποις ὑποτάξας, καὶ ἡρᾶν ΣΤΟΙΧΕΙΑ εἰς ἀνέστησιν καρπῶν, καὶ ὥρᾶν μεταβολαῖς (read μεταβολαῖς) κοσμήσας. κ. τ. λ. God who made the whole world, and subjected earthly things to men, and arranged the heavenly bodies for the production of fruits, and the changes of seasons, &c. To which I add from Thirlby's Note, that Justin, in his Dialogue, p. 241, uses στοιχεια in the same sense without ἡρᾶν, ΤΑ ΣΤΟΙΧΕΙΑ οὐκ ἀρῆν, The (heavenly) bodies are not idle," i. e. as he expresses it p. 311, —τὸν ἥλιον, καὶ τὴν σελήνην καὶ τὰ ἀστὲρ τὴν αὐτὴν ὁδὸν ἀρῆν καὶ τὰς τροπὰς τῶν ὥρᾶν ποιεῖσθαι—that the sun and the moon, and the stars keep always the same course, and cause the changes of seasons." See also Wolfius.

Στοιχεῖω, ω, from στοιχα perf. mid. of στοιχω to go, proceed in order, which perhaps from the Heb. קָנַח to be still, calm, as the sea after a storm.

To walk, proceed in order. But in the N. T. it is applied only figuratively to denote a certain manner of life or behaviour. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16.

Στολῆ, ης, ἡ, from ἐστολα perf. mid. of ἐσθλάω to send or let down, demitto.

A robe, properly such a one as reaches down to the feet, a long garment. In the Greek writers it is particularly used for the long garments of the eastern nations. See Wolfius and Wetstein on Mark xii. 38, the latter of whom cites from Arrian, Epictet. iii. 22, p. 309. ΕΝ ποικίλοις ΠΕΡΙΠΑΤΕΙΝ; and from M. Antoninus, ΕΝ ΣΤΟΛῃ ΠΕΡΙΠΑΤΕΙΝ. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46, & al.

ΣΤΟΜΑ, ατος, το, from the Heb. שָׁטַם to shut close.

I. The mouth of a man, Mat. xv. 17, 18. Acts xxiii. 2, & al. freq.—or other animal, Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac Translator appears to have read, Ὁ διὰ πνεύματος ἁγίου διὰ στόματος Δαβὶδ παῖδος σου εἰπὼν. So Coptic version and Cambridge MS (nearly.) But the Vulg. Qui spiritu sancto per os patris nostri David, pueri tui, dixisti. And from these several authorities we

may rectify the confused and unintelligible reading of the Alexandrian and seven other MSS. ὁ τε παῖς ἡμῶν διὰ πνεύματος ἁγίου διὰ στόματος Δαβὶδ παῖδος σου εἰπὼν. See Wetstein and Griesbach, both of whom however embrace the common reading.

Στομα is in condescension to our capacities ascribed to God, Mat. iv. 4.

On Acts xxiii. 2, we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when Sadoc Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's General, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the General ordered him to be struck across the mouth, to silence him; which was done with such violence that the blood issued forth." Hanway's Travels, vol. i. p. 299.

II. Speech, or speaking. Mat. xv. 8. Hence used for testimony, Mat. xviii. 16;—for force or eloquence in speaking, Luke xxi. 15.

III. Ἀνοῖξεν τὸ στόμα, To open the mouth, denotes speaking in general, Acts viii. 32. xviii. 14.—speaking with freedom, 2 Cor. vi. 11. Eph. vi. 19.—speaking aloud or plainly, Mat. v. 2. xiii. 35. Acts viii. 35.—restoration of speech, Luke i. 64. To the instances Wetstein has produced of the Greek writers using this phrase, I add, from Lucian Rhet. Præcept. tom. ii. p. 448. Τὸ ὑμνητῆτον ἐκεῖνο ΑΝΟΙΞΑΣ ΣΤΟΜΑ, Opening that honey-dropping mouth."

IV. The earth is said ἀνοῖξεν τὸ στόμα, to open its mouth, i. e. to be cleft or disrupted. Rev. xii. 16. This is a hellenistical expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פָּתַח פִּיהָ, and פָּתַח פִּיהָ, to open her mouth."

V. Στομα μαχαίρας, The edge of a sword. Luke xxi. 24. Heb. xi. 34. This is a hellenistical phrase, used by the LXX, Gen. xxxiv. 26. Dent. xiii. 15, & al. for the Heb. פִּי חֶרֶב the mouth or edge of the sword. Lucian, however, cited by Wetstein on Luke xxi. 24, whom see, uses the expression ἀπὸ ΣΤΟΜΑΤΟΣ σου, from

from the *mouth* of the iron," i. e. of the sword. Tragopod, lin. 114. Comp. Δι-φομος.

VI. Στομα προς σωμα λαλειν, *To speak mouth to mouth*, i. e. face to face, 2 John ver. 12. 3 John ver. 14. This phrase manifestly answers to the Heb. פה אל פה, which is used, Num. xii. 8, to express Jehovah's familiarity with Moses, and which the LXX there render by σωμα κατα σωμα λαλειν.

Στομαχος, α, ο, either from σωμαλος εχομενος adjoining to the mouth, or from σωμα a mouth, and εχω to have.

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See *Scapula*.

II. *Homer* uses it for the upper part of this canal, i. e. for the throat, or gullet, Il. iii. lin. 292. Il. xix. lin. 266.

III. *The stomach*, or *ventricle* in the human body, which is furnished with an upper and lower orifice, which occasionally open and shut like the mouth. occ. 1 Tim. v. 23; where the Apostle's expression may be illustrated by what *Scapula* cites from *Athenæus*, Ουκ οικειως διαλειτουργει τον στομαχον, to be badly affected at the stomach, or to have a bad stomach. See also *Wolffius* and *Wetstein* on the place.

Στρατια, ας, η, from στρατευω.

Warfare, *military service*. In the N. T. it is spoken only of the *Christian warfare*, occ. 2 Cor. x. 4. 1 Tim. i. 18; where observe that the phrase ΣΤΡΑΤΕΥΕΣΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for performing military service. See *Wetstein* and *Kypke*.

Στρατευμα, ατος, το, from στρατευω.

An army, *an armed or military force*. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for an army; and on Luke xxiii. 11, observe that in the *Treatise Of the Maccabees* ascribed to *Josephus*, § 5, we have in like manner των ΣΤΡΑΤΕΥΜΑΤΩΝ αυτου παρεστηκοτων κυκλοθεν, His soldiers or guards standing around him."

Στρατευω, from στραλος.

I. To lead an army, also to war, wage war. The V occurs not in the active voice in the N. T. But hence,

II. Στρατευομαι, Mid. To perform military duty, serve as a soldier, militare stipen-

dium facere. occ. 1 Cor. ix. 7. Υπεραρ-ομενοι, οι, particip. Men performing military service, soldiers on duty. occ. Luke iii. 14. Comp. 2 Tim. ii. 4. "The expression used by St Luke is not soldiers (στρατιωται), but the participle στρατευομενοι, i. e. men under arms, or men going to battle—Whence these persons came, and on what particular account, may be found at large in the *History of Josephus*, Ant. lib. xviii. cap. 6. § 1, 2. *Herod* the Tetrarch of Galilee was engaged in a war with his father-in-law *Aretas*, a petty king in *Arabia Petraea*, at the very time that John was preaching in the wilderness. *Machærus*, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of *Herod*, then, in its march from Galilee, passed through the country in which John baptized, which sufficiently explains the doubt who the soldiers were that proposed to him the above question. i. e. *What shall we do?*" *Michaelis's* *Introduct. to N. T.* vol. i. p. 51, edit. *Marsh.* *Wetstein* cites *Thucydides*, *Aristotle* and *Plutarch* using the participle στρατευομενοι in the same sense.

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3. 1 Tim. i. 18. where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. To war, wage war, spoken figuratively of carnal lusts, which war against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγος, α, ο, from στραλος an army, and ηγεομαι or αγω to lead.

I. Properly, A leader or commander of an army. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21, it occurs not in this sense in the N. T.

II. A civil magistrate or ruler. occ. Acts xvi. 20, 22, 35, 36. 38. *Doddridge* observes on ver. 20, that "the Greeks used to denote the Roman *Prætors* by the title of Στρατηγοι; and if, says he, it were applied to the *Duumviri*, who were the *Governors of Colonies*, it was by way of compliment: But *Biscoe* has well proved that there are examples of such an application, *Boyle's Lect.* ch. ix. §. 3, p. 346. See also *Wolffius* and *Wetstein* on Acts xvi. 20.

III. Ὁ Στρατηγός τῶν Ἱερῶν, *The Captain of the Temple*. This appears to have been not a Roman but a *Jewish* officer: And as the service of the Temple is in the O. T. expressed by a military term, מִצַּח Num. viii. 24, 25; so the *Captain of the Temple* was the person who commanded in chief the numerous Priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an officer by the same title, Στρατηγός, who was evidently a Jew, being the *High Priest's* son. See his Ant. lib. xx. cap. 5, § 2. Comp. De Bel. lib. ii. cap. 12, § 6, and cap. 17, § 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, δραμονίης δ' οἱ τῶν Ἱερῶν φυλακῆς ἡγήσαντο τῶν ΣΤΡΑΤΗΓΩΝ, those who kept watch in the Temple ran and told the *Captain*." De Bel. lib. vi. cap. 5. § 3. See also Whitby's Note on Luke xxii. 52, and Lardner's Credibility of Gospel History, book i. ch. 2, § 15. occ. Acts iv. 1. v. 24. Comp. ver. 26. In Luke xxii. 52, (comp. ver. 4.) mention is made of the Στρατηγοὶ *Captains* of the Temple in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of Priests and Levites under THE Στρατηγός, or *Commander in Chief*.

Στραλία, ας, ἡ, from στρατός an army.

I. An army, a host, a multitude of soldiers.

II. Στραλία τῶν οὐρανῶν, *The army or host of heaven*. By this phrase the LXX frequently render the Heb. מַלְאָכֵי צְבָא, for which see under Σαβωθ. occ. Acts vii. 42.

III. Στραλία οὐρανῶν, *The heavenly host*, denotes the spiritual created Angels, who attend upon the Lord, serve him, and execute his commands, occ. Luke ii. 13; see ver. 15, where they are called Ἀγγελοὶ Angels, and comp. Rev. xiv. 14. The Heb. מַלְאָכֵי צְבָא seems to be used in the same sense 1 K. xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it ἡ στραλία τῶν οὐρανῶν.

Στρατιώτης, ε, ὁ, from στρατία.

A soldier. Mat. viii. 9. xxvii. 27, & al. freq. Comp. 2 Tim. ii. 3.

Στρατολόγος, ω, from στρατός an army, and

λελόφα perf. mid. of λείω to collect, choose, which in this sense is from Heb. לקח to take.

To collect, levy an army, exercitum colligo, conscribo, to enlist. occ. 2 Tim. ii. 4.

Στρατοπεδάρχης, ε, ὁ, from στρατοπέδου αρχών. It signifies properly the commander of a camp, but in the N. T. particularly denotes the *Præfect*, or *Commander of the Prætorian cohorts*, i. e. of the Roman Emperor's guards. Tacitus, Annal. lib. iv. cap. 2, informs us, that, in the reign of Tiberius, Sejanus, who was then *Præfect* of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it (comp. also Suetonius in Tiber. cap. 37.); so that their *Commander* is, with peculiar propriety, styled in Greek Στρατοπεδάρχης the *Commander of the Camp*, in the History of St. Paul, Acts xxviii. 16. For the arrival of this Apostle at Rome, happened in the 7th year of Nero; and it is certain from Suetonius, that the custom of keeping the *Prætorian* soldiers in a camp near the city was retained by the Emperors succeeding Tiberius: For that Historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the camp, namely, of the *Prætorian cohorts*, "in castra delatus est." See Sueton. Claud. cap. 10, and Neron. cap. 8. So Tacitus of Nero on the same occasion, Annal. lib. xii. cap. 69. "Illatusque castris Nero." Comp. Josephus, Ant. lib. xx. cap. 7, § 2.

"It was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state-prisoners, as appears from the instance of Agrippa, who was taken into custody by * Macro, the *Prætorian Præfect*, who succeeded Sejanus (Joseph. Ant.

* The words of Josephus, speaking of Macro, are, Ὁς Σηιανῶν διαδοχὸς ἐν, Who was the successor of Sejanus; and of Sejanus he had before said. Δυναμὴν ἐν τῷ τότε μεγίστην ἔχοντος διὰ τὸ τῶν πραιτωριανῶν ἡγεμονίαν ἵνα αὐτῷ, that he had very great power, because he had the command of the guards, Prætorianorum militum, of the *Prætorian soldiers*," says Hudson.

lib. xviii. cap. 7, § 6.); and from * *Trajan's* order to *Pliny*, when two were in commission, (*Plin.* lib. x. Epist. 65.) See *Lardner's* Credibility, book i. ch. 10, § 11, and *Biscoe* at *Boyle's* Lecture, ch. ix. § 9, p. 360.—The person who had now this office, was the noted *Burrhus Afranius*, but both before and after him it was held by two. *Tacit.* Annal. lib. xii. § 42, and lib. xiv. § 51." *Doddridge.* occ. Acts xxviii. 16.

Στρατοπέδον, ο, το, from στρατός an army, and πῆδον a ground, field.

I. Properly, *An encampment, a camp.*

II. *An army.* In this latter sense it is used likewise by the Greek writers. See *Wetstein.* occ. Luke xxi, 20, where *Raphelius* understands στρατοπέδοις to mean the legions of the Roman army, in which sense he shews that *Polybius* has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what *Josephus* calls a τεῖχος, or wall. De Bel. lib. v. cap. xii. § 2, Comp. § 1.

ΣΤΡΑΤΟΣ, ο, ὁ. It seems very naturally and fairly deducible from the Heb. שָׂרָא, which denotes an ingenuous kind of service.

An army, a number of men engaged for military service. This word, though very common in the profane writers, occurs not in the N. T. but is inserted here on account of its derivatives.

Στρεβλῶ, ω, from στρεβλός distorted, crooked, which from στρέφω to turn, distort.

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this its proper sense it is used in the heathen writers (see *Wetstein*), and by *Josephus*, De Bel. lib. iv. cap. 5. § 3, and lib. vii. cap. 8, § 7.

II. *To rack, wrest, or torture, as the scriptures, to make them speak an unnatural sense which was never intended.* occ. 2 Pet. iii. 16.

Στρέφω, from τρέπω to turn.

I. *To turn, turn towards, obvert.* Math. v. 39. vii. 6. xvi. 23, & al. freq.

II. *To turn, change.* occ. Rev. xi. 6. Στρέφωμαι, pass. *To be changed in mind.* Mat. xviii. 3, where see *Campbell*.

III. *To turn back, return.* occ. Acts vii. 39.

* "Vinctus mitti ad Praefectos Praetorii mei ceteri."

IV. *To turn away, as it were in aversion and disgust.* occ. Acts vii. 42, where εαυτὸν himself is understood.

For similar expressions both in the Greek and in the Latin writers, see *Vigerus* De Idiotism. cap. v. sect. 1, reg. 9, and *Hoogveen's* Note.

Στρηνιάω, ω, from στρηνός, which see, or immediately from στρίννῃναι, taking away the rein, according to that of the Etymologist: Στρηνιάω, παρὰ το ΣΤΕΡΕΙΝ καὶ ἀποσπᾶν ΤΑΣ ἸΝΙΑΣ, ἀπο μίσηφορας αλόων ζώων. Στρηνιάω is from taking or plucking away the reins, by a metaphor borrowed from brute beasts."

To live an abandoned, profligate, luxurious life, to live in insolent luxury, insolenter & effrenatè luxuriari, γανυρίαι, for it implies insolence as well as luxury. See *Wolffius.* occ. Rev. xviii. 7, 9.

The learned *Daubuz* on Rev. xviii. 7, observes, that the Poet *Antiphanes*, apud *Athenæum*, lib. iii. sub. fin. has used this word, and evidently in a similar view;

Ἀπὶ λαύσα πολλῶν καὶ καλῶν ἰδισμάτων,
Πίων τε προποσίεις τρεῖς, ἰσως ἢ τετάρους,
Ἐστρηνιῶν πως, καλὰ βρωκῶς σιτία
Ἰσως εὐφάνων τετάρων.——

Many and dainty meats have I enjoy'd;
And drunk three or four cups before my meals;
I have indulg'd in swallowing as much food
As might suffice four elephants.——

See more in *Wetstein* on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without controul: As *Homer*, Il. vi. lin. 506, &c.

Ὡς δ' ὅτι τις ἑαυτὸς ἴστος, ἀκοήσας ἐπὶ φάτῃ,
ΔΕΣΜΟΝ ΑΠΠΟΡΨῆΑΣ θύει πιδίοιο κρατῶν,
Εἰωθὼς λαισθαὶ εὐρύμιος ποταμοῖο,
ΚΤΔΙΟΝ· ὅψα δὲ καρὴ ἐχί, ἀμφὶ δὲ χεῖται
Ὀμοῖς αἰσσοῦνται ὁ δ' ΑΓΛΑΪΗΦΙ ΠΕΠΟΙΘΩΣ,
Ῥιμφα ἰ γὰρ φέρεται μῖτα τ' ἠδὲ καὶ νομόν ἴστων.

The wanton courser thus, with reins unbound,
Breaks from his stall, and beats the trembling ground;

Pamper'd and proud, he seeks the wonted tides,
And laves in height of blood his shining sides;
His head now freed he tosses to the skies;
His mane dishevell'd o'er his shoulder flies;
He snuffs the females in the distant plain,
And springs exulting to his fields again.

POPE.

See the like comparison in *Virgil*, Æn. xi. line 492, &c.

Στρητός,

Στενης, εος, υς, το, from στειν to remove, and ἡνία a rein, as under στενιαω.

Profligate luxury, such as men abandon themselves to, when they have shaken off the reins of religion and reason. occ. Rev. xviii. 3.

Στερθιον, υ, το, from στερθος a sparrow, which may not improbably be derived from στερβως θειν, running vehemently. This derivation is confirmed by observing that στερθος is used not only for a sparrow, but also (as Bochart has proved, vol. iii. 221.) for an ostrich, which is very remarkable for its swift running. Comp. Heb. and Eng. Lexicon under עץ II. A little, vile, sparrow, passerulus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

ΣΤΡΩΩ, ω, from the Heb. ערר to sow, i. e. to strow seed on the ground.

To strow or strew. An obsolete V. whence in the N. T. we have 1 aor. εστρωσα, imperat. εστρων, particip. pass. perf. neut. εστρωμενον. See under Στρωωννυω.

Στρωωννυω, or Στρωωννυμι, from the obsolete V. στρωω, which see.

I. *To strow or strew*. occ. Mat. xxi. 8. Mark xi. 8.

II. *To smooth*, or, as we say, *to make*, a bed. occ. Acts ix. 34, where κραββατον is understood. Comp. ver. 33, and Mat. ix. 6.

III. Στρωωννυμαι, Pass. *To be furnished*, or more strictly *to be strowed with carpets over the couches*, on which they reclined in eating, as a room for celebrating the Passover. Comp. Ανακειμα II. and Ανακλινω II. occ. Mark xiv. 15. Luke xxii. 12. Herodotus, lib. vi. cap. 139. lib. ix. cap. 81. Xenophon, Cyropæd. lib. viii. and other Greek writers, cited by Wetstein on Mark, apply the verb in like manner.

Στυγῆλος, η, ον, from στυγω to shudder with horror, to hate, which see under Αποστυγω.

Hateful, odious, to be abhorred. occ. Tit. iii. 3.

Στυγιαζω, from στυγος odious, hateful, also sorrowful, which from στυος hate, hated, and this from στυω to hate, which see under Αποστυγω.

I. *To be of a disgusted, sad, or sorrowful countenance*. occ. Mark x. 22, where

Wetstein cites from Eustathius στυγιαζειν το προσωπον; and Kypke produces a number of instances of the Greek writers using the adj. στυγος for sad, sorrowful.

II. *To lower, lowre, or be lowring*, i. e. dark, or gloomy, as the sky or heaven with clouds or vapours.

“The sky doth frozen, and lowre upon our army,”

says Richard III. in Shakespeare.

occ. Mat. xvi. 3; where Raphaelius observes that Polybius applies the N. στυγῆς to the air of a country; and that Pliny speaks of cœli tristitiam, the sadness of the sky. So Anacreon, Ode xvii. lin. 9, calls the constellation of Orion, τον ΣΤΥΓΝΟΝ Ωριωνα, low ring Orion.” But Wetstein cites the Scholiast on Aristophanes, Nub. lin. 582, applying the V. στυγιαζω itself to the low ring of the clouds.

ΣΤΥΛΟΣ, υ, ο. Mintert proposes the derivation of it from σταω to stand; but may it not be better derived from the Heb. הניח to plant, found? See Hos. ix. 13, where the Vulg. renders הניחו by fundata founded.

I. Properly, *A pillar, or column*, such as stands by itself, or supports a building.

II. In the N. T. *Somewhat in shape resembling a pillar, a pillar, or column*, as of fire. occ. Rev. x. 1.

III. *A pillar*, in a figurative sense. occ. Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12. See Wolfius, and Suicer Thesaur. in Στυλος, on the several texts, and particularly the latter author on 1 Tim. iii. 15, who seems to have exhausted the subject. Comp. Vitringa on Rev. iii. 12.

Στωικος, υ, ο.

A Stoic. occ. Acts xvii. 18. The Stoics were a sect of Philosophers, so called, according to Laertius, from a στα or portico at Athens, where their founder Zeno walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the capital doctrines of these Philosophers, with respect to God, the human soul, and a state of future rewards and punishments, than by presenting him with an extract from Leland's excellent work, entitled, *The Advantage and Necessity of the Christian Revelation, &c.*

And 1st. With regard to God—The

were materialists and idolaters. "Arius Didymus, quoted by Eusebius, saith, concerning the Stoics, that they call the whole world, with all its parts, God; and that this is One only. Ὅλον τὸν κόσμον οὐν τοῖς ἑαυτῶν μετέωρον προσάφορευσι Θεόν, τὸ δὲ ἓν μόνον εἶναι. Sometimes they make God an anima mundi, or soul of the world."

"Zeno said that the Ether was God. Cicero, De Nat. Deor. lib. i. cap. 14."

"Chrysippus, according to Laertius*, varied, making it (the Essence of God) the Ether, sometimes the Heavens; But Cleanthes, according to the same author, held it to be the Sun. Laertius in Zeno. Comp. Cicero, Academ. lib. ii. cap. 41."

"Plutarch represents the opinion of the Stoics thus: That they defined the Essence of God to be a fiery Spirit endued with intelligence, or as he elsewhere calls it, a technical fire, πῦρ τεχνικόν, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things;—That it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the world is God, and so are the stars, but especially the † intellect which is in the highest Ether."

"Balbus the Stoic, in Cicero, argues, that the world is an animal, and hath intelligence; that it is happy, and reasonable, and wise; and that therefore the world is God. De Nat. Deor. lib. ii. cap. 8, and 13, & seq. He argues from the divinity of the world to that of the stars, and that they are animals, and have sense and intelligence; from whence he concludes that they are to be reckoned in the number of the gods, cap. 15." Leland's Advantage and Necessity, &c. Pt. i. ch. 13. p. 290—292, 8vo.

"One great defect, says the same able writer, which runs through their (the

Stoics) precepts of piety is, that the duties they prescribe, of devotion, submission, absolute resignation, trust and dependance, prayer, praise and thanksgiving, are promiscuously rendered to God and to the gods—Thus their precepts of piety are so managed as to uphold the people in their polytheism. This holds true even of ‡ Epictetus and Antonine. And it must be observed, that those which are eminent acts of piety, when rendered to the one true God, are very culpable acts of idolatry, when directed to false and fictitious deities." Leland, Pt. ii. ch. 9. p. 143.

2dly, With respect to the human soul, and a future state of rewards and punishments: They taught that our souls were parts or portions of the Divine Essence, and in the most extravagant (not to say impious) strains, || proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to self sufficiency, which naturally led to self-confidence and self-dependance. See Leland, Pt. ii. ch. 9. p. 148—152.

"As to the existence of the soul after death: Cicero expressly ascribeth to the Stoics the opinion that the soul surviveth the body, and subsisteth in a separate state for some time after death, but not always. Tusculan. Quæst. lib. i. cap. 32.—Agreeable to this is that which Laertius saith, that the Stoics held that the soul remaineth after death, but that it is corruptible, ψυχὴν μὲν ἀθάνατον ἐπιμένειν, φθαρτὴν δὲ εἶναι. Laert. lib. vii. § 156. Cleanthes maintained that all souls shall continue to the conflagration; Chrysippus, that only the souls of the wise shall continue so long. From the variety of the Stoical doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." Leland, Pt. iii. ch. 3. p. 283, 4. "The Stoics, indeed,

* See Cicero, De Nat. Deor. lib. i. cap. 15, where Chrysippus is charged with making the world, God, and teaching that God is the soul of the world, and that the fire, the ether, water, earth, air, sun, moon, stars, and the universe, containing all these, is God. See also Bayle's Dictionary, Article CHRYSIPPUS, Note (H).

† Was not this last tenet a refinement of the old Stoical doctrine after the propagation of Christianity.

‡ In Epictetus, Enchir. cap. 38, at the end, it is expressly said, Σπεινδὲν καὶ θυεῖν, καὶ ἀπαρχιεῖσθαι ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, ἡ καθεστὼς προσηκούσα—Every one ought to offer libations, sacrifices, and first-fruits, according to the custom of his country, i. e. to conform to the prevailing idolatry, whatever it be.

|| See Grotius and Heinsius in Pole Synops. on Acts xvii. 18. Jenkin's Reasonableness and Certainty of the Christian Religion, vol. i. part 3. c. ap. 5. § 4. p. 367, 3d edit.

acknowledged an imperial head of the universe, and maintained that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in *Epictetus* to this purpose. See *Arrian*, *Epictet.* book i. ch. 12. § 2. book iii. ch. 7, at the end, *Ibid.* ch. 24. § 2. book iv. ch. 9. § 2." *Leland*, Pt. ii. ch. 9. p. 145, 6.

On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.*

I conclude the account of these Philosophers with the judicious summary of their principles by the learned *Mosheim*. " * The God of the *Stoics*, says he, has somewhat more of majesty [than that of the *Aristotelians* namely], nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate :—Whence it follows that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal no learned man is ignorant : But these tenets remove the strongest motives to virtue. Wherefore the *moral doctrine of the Stoics* is, indeed, a beautiful and shewy body, but *is destitute both of sinews and limbs* †."

One can hardly fail to observe how contrary both the tenets and the temper of the *Stoics* were to the pure and humbling doctrines of the Gospel; and how admirably *St. Paul's* discourse, *Acts xvii. 22*,

* " *Stoicorum Deus paullo plus habet majestatis, nec otiosus supra cælum & sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, fato denique subjectus; Ex quo efficitur, neque præmia neque pœnas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca moralis Stoicorum disciplina splendidum quidem & illustre corpus est, verum nervis & artubus caret.*" *Mosheim*. *Institut. Histor. Ecclesiast.* Sæc. I. pars i. cap. 1. § 23.

† It may be both entertaining and improving for the reader to consult *Mrs. E. Carter's* excellent Introduction to her Translation of *Arrian's Epictetus*, concerning the Principles of the *Stoical* Philosophy.

&c. is levelled at the *idolatry* and *principal errors* of that haughty, self-sufficient sect.

Συ, Gen. συ, &c.

The pronoun of the second person, *Thou*. *Mat.* iii. 14, & al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus συ appears to be used for the old word τυ, which is retained in the Doric (whence the Latin tu) and in the Attic τυς. And τυ is an evident corruption of the Heb. תו thou; whence also the Saxon ðu, pe, and Eng. thou, thee, &c. As for the plural υμεις you, ye, it seems to be formed in imitation of ημεις we, the plural of εγω I, q. d. συ-μεις, the aspirate breathing being substituted for the sibilant letter σ, as in υς (which see) from συς.

Συγγενια, ας, η, from συγγενης.

Kindred, a number of kinsfolk or relations. occ. *Luke* i. 61. *Acts* viii. 3, 14.

Συγγενης, εος, ας, ο, η, from συν with, denoting fellowship, and γένος a race, family.

A kinsman, or kinswoman, a relation. *Mark* vi. 4. *Luke* i. 36. 58, & al. freq.

Συγνωμη, ης, η, from συν with, and γνωμη opinion, sentiment, will.

Concession, permission, leave. occ. *1 Cor.* vii. 6.

Συκαθημαι, from συν with, together with, and καθημαι to sit down, sit, which see. *To sit with.* occ. *Mark* xiv. 54. *Acts* xxvi. 30.

Συκαθίζω, from συν with, and καθίζω to set or sit down, which see.

I. Transitively, *To set or cause to sit down with.* occ. *Eph.* ii. 6.

II. Intransitively, *To sit or sit down with.* occ. *Luke* xxii. 55.

Συκακοπαθω, ω, from συν together with, and κακοπαθω to suffer evil or affliction, which see.

To suffer evil or affliction together with. occ. *2 Tim.* i. 8.

Συκακυχω, ω, from συν together with, and κακυχω to treat ill, which see.

To treat ill or afflict together with. Συκακυχομαι, υμαι pass. *To be treated ill or afflicted together with.* occ. *Heb.* xi. 25.

Συκαλειω, ω, from συν together, and καλειω to call.

With an accusative following, *To call together, convoke* *Mark* xv. 16. *Acts* v. 21, & al.

& al. Συγκαλινομαι, υμαι, mid. The same. Luke ix. 1. xv. 9, & al.

Συκαλυπλω, from συν intensive, and καλυπλω to cover.

To cover or conceal closely, contego, cooperio. occ. Luke xii. 2.

Συκαμπλω, from συν together, and καμπλω to bend, bow.

With an accusative following, To bend or bow together or down. occ. Rom. xi. 10, where see Macknight.

Συκαλῶδαινω, from συν together with, and καλῶδαινω to go down.

To go down together with. occ. Acts xxv. 5.

Συκαλῶθις, ιως, att. ιως, ἡ, from συκαλῶθιμαι, which see under Συκαλῶθιμι.

Consent, agreement. occ. 2 Cor. vi. 16.

Polybius and Arrian, cited by Elsner, use the N. in the same sense.

Συκαλῶθιμι, from συν together with, and καλῶθιμι to put down.

To put down together with. * “ Συκαλῶ-

θιμαι, The same. Metaph. Συκαλῶθι-

θισθαι την δοξαν, To come into the same

opinion, to be of the same opinion; the

metaphor being borrowed from those

who, being of the same opinion, put their

ballots or tickets (calculus) together into

the urn. However, συκαλῶθιμαι is often

used in this sense without an accusative

following;” so it denotes To vote with,

consent, assent. occ. Luke xxiii. 51, where

observe that in the Greek writers it is

likewise construed with a dative. Thus

Arrian, Epictet. lib. i. cap. 28. p. 154.

Ὅταν εν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩΙ

ΨΕΥΔΕΙ, ισθι οτι εκ ηθαλι ΨΕΥΔΕΙ ΣΥΓ-

ΚΑΤΑΘΕΣΘΑΙ. When any one there-

fore assents to a lye, know that he did

not mean to assent to it as a lye.”

Comp. p. 313, and see Wetstein.

Συκαλῶψιζω, from συν together with, καλῶ according to, and ψιζω a vote, which see.

To be reckoned or numbered with, or to

be received into the number of. occ. Acts

i. 26. So Vulg. annumeratus est cum

undecim Apostolis. Comp. ver. 17, and

see Wolfius.

Συκραω, or Συκραννυμι, from συν together, or together with, and κραω or κραννυμι to mix.

I. With a dative following, To mix with. occ. Heb. iv. 2, The word heard did not

profit them μη συκραμενος τη πιστει τοις, ακρσαςι, being not through faith mixed with (i. e. digested and turned into nourishment, as it were, by) those who heard it. Thus Wolfius. It may be doubted however whether συκραννυσθαι is ever applied in this peculiar sense by the Greek writers; but Kypke has shewn that they use it for being mixed, joined, attempered, with, and accordingly renders the Greek as in our Translation.

II. With an accusative, To temper, attemper, compound together. occ. 1 Cor. xii. 24.

Συκινω, ω, from συν together, or extensive, and κινω to move.

To move exceedingly or together, to put into commotion, stir up. occ. Acts vi. 12.

Συκλειω, from συν together, and κλειω to shut up, inclose, include. It is followed by an accusative.

I. To inclose together. occ. Luke v. 6.

II. To shut up, conclude, as in unbelief and disobedience, i. e. to permit to be so concluded. occ. Rom. xi. 32.

III. To conclude, shut up, i. e. to pronounce, evince, or prove to be shut up, or concluded. occ. Gal. iii. 22.

IV. In Gal. iii. 23. Raphelius interprets

Συκλειεν εις πισιν, To drive or compel

to faith, to reduce any one to such straits

that he is forced to fly or have recourse to

faith, as to his last refuge. He supports

this explanation of the phrase συκλειεν

εις by several quotations, from Polybius,

where it is plainly used in this view.

But since St. Paul is not, as Polybius in

the passages referred to, speaking of hos-

tile force, but of a παιδαγωγος who is dili-

gently and constantly attendant upon chil-

dren, the learned Elsner would place a

stop after συκαλεισμενοι, and translate

the sentence, We are kept shut up under

the law, unto (or until) the faith which was

to be revealed. This interpretation he

confirms from ver. 25, where, when faith

is come we are no longer under a παι-

δαγωγος; and from ch. iv. 2, where they

are said to be under governors till the

time appointed by the Father. See more in

Elsner and Wolfius. To what they have

adduced I add, that Clemens Alexand.

Strom. lib. i. explains συκαλεισμενοι by

συκαλεισμενοι φοβω, δηλαδη απο αμαρτιων,

confined by fear, namely, from sins.”

Comp. Rom. viii. 15.

* Scapula.

Συκληρόνομος, & ὁ, from συν together with, and κληρόνομος an heir, which see.

A joint heir. occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last cited text it is used as an adjective in the neut. plur.

Συκοινωνέω, ω, from συκοινωνος.

With a dative, To be a joint partaker in. occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.

Συκοινωνος, & ὁ, ἡ, from συν together with, and κοινωνος, a partaker.

A partaker together with others, a fellow—or joint-partaker, a sharer with. occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συκομιζω, from συν together, and κομιζω to carry. Governing an accusative, To carry together, particularly a dead man to his burial. But, "it may be observed, says Archbp. Potter, Antiq. of Greece, book iv. ch. 3, p. 204, 1st. edit. that the whole ceremony of laying out and clothing the dead, and sometimes the interment itself, was called συκομιδή. In the same sense ancient writers use συκομιζεν with its derivatives. Thus Sophocles, Ajac. ver. 1067,

Οὗτος σε φωνῶ τονδε τον νεκρον χειρῶν
Μη ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἐὰν ὅπως ἔχει.

Do not presume th' accursed corpse t' inter,
But let it lie exposed to open view."

Comp. ver. 1083, &c. and see also Wolfius and Wetstein. occ. Acts viii. 2.

Συκρινω, from συν together, and κρινω to judge.

To compare. occ. 1 Cor. ii. 13. 2 Cor. x. 12, twice. Chrysostom understands 1 Cor. ii. 13, of illustrating the truths of the Gospel by comparison with the types and figures of the O. T. Τι ἐστὶ, says he, πνευμαλικά πνευμαλικοῖς συκρινοντες; Ὅταν πνευμαλικον και απορον η, απο των πνευμαλικων τας μαρτυρίας αφομεν· ὡς ὡς λεγω, ανεση ὁ Χριστος, ὅτι απο παρθενῃς ἐγεννηθη, παρασω μαρτυρίας, και τυπῃς και αποδειξεις, τῃς Ιωνα εν τῷ κήλει διατριβὴν και την μίαν ταύτην ἀπαλλάξῃν, των σειρων τῃς ταπεινῃς, κ. τ. λ. What is the meaning of πνευμαλικά πνευμαλικοῖς συκρινοντες? (It is this) When any spiritual truth is in question, we bring testimonies of it from spiritual things; as for instance, I say that Christ rose from the dead, that he was born of a virgin: to confirm

which I bring the types and representations of these facts, such as Jonas's continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." Theodoret and Theophylact interpret the text in the same manner, as may be seen in Suicer Thesaur. under Πνευμαλικός I. 3. Doddridge, however, (after Beza and Elsner, see Wolfius) translates the words in question, explaining spiritual things by spiritual (words); and observes, in his Note, that this sense of συκρινοντες occurs Gen. xl. 8, and Num. xv. 34, in the LXX," which is indeed true; but the construction in these passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. It is manifest that in 2 Cor. x. 12, συκρινω, joined, as here, with one word in the accusative, and another in the dative case, is twice used by St Paul, for comparing one with another. There is the same construction in Arrian, lib. iii. cap. 22, p. 316, edit. Cantab. Πως ΣΥΝΕΚΡΙΝΕ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ τὴν αὐτῆς τῇ τε μεγάλῃ βασιλευς; How did he (Diogenes) compare his happiness with that of the great (Persian) king?"

Συκνυπῶ, from συν together, and κνυπῶ to bend, bow.

To bend or bow together, or to be bent or bowed together. occ. Luke xiii. 11.

Συκυρια, ας, ἡ, from συκυρω or συκυρια to coincide, happen, (used by Dionysius Halicarn. Polybius, and Herodotus, lib. ix. cap. 89, see Wetstein.) which from συν together, and κυρω or κυρια to meet with, happen, incido, contingo, and this from the Heb. פָּקַד to meet with, occur, befall, happen.

An accident, a concurrence, or coincidence of circumstances: Καὶ α συκυριαν, As it happened or fell out, "par rencontre." Steph. Thesaur. occ. Luke x. 31.

Symmachus uses συκυρημα in the same sense for the Heb. פָּקַד, 1 Sam. xx. 26, for which word the LXX in that passage and 1 Sam. vi. 9, have συμπλωμα an accident or concurrence of circumstances, from συν together, and πτω to fall.

Συχαιρω, from συν together, and χαιρω to rejoice.

To rejoice together with, congratulate. Luke

Luke i. 58. xv. 6, 9, & al. In the two latter texts συγχέετε is 2d pers. plur. 2 aor. pass. imperat.

Συγχέω, from συν together, and χέω to pour.

I. Properly, *To pour together*, confundo.

II. *To put or throw into confusion, to disturb.* occ. Acts xxi. 27. Comp. under Συχνω II.

Συγχράμααι, αμααι, from συν together with, and χράμααι to use, also to borrow. Comp. under Χράω.

I. Governing a dative. Properly, *To use any thing together with another or others*, or else *to borrow*. Hence

II. "*To have friendly intercourse with.*" occ. John iv. 9. "This, says Doddridge, must be the import of συγχρώμααι here, for it is evident from ver. 8, that the Jews had some dealings with them." Lightfoot, however, I think more justly, interprets συγχρώμααι by "*being obliged, or laying themselves under any obligation to, by accepting favours from, obligari ob aliquod beneficium;*" which explanation he confirms by observing that this verb signifies not only *to have dealings with*, but also *to receive in borrowing, to request for one's own use, commodatò accipio, utendum rogo*. See also Whitby, Campbell, and Kypke.

Συχνω, or Συχνω, from συν together, and χυνω or χυνω to pour.

I. Properly, *To pour together, confound by mixing*.

II. Συχνομαι, or Συχνομαι, Pass. *To be confused, or be in confusion*, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. Συγχέω.

III. *To confound, i. e. to make either ashamed or astonished*, by arguments or discourse. occ. Acts ix. 22.

IV. Συχνομαι, or Συχνομαι, Pass. *To be confounded with astonishment, to be amazed*. occ. Acts ii. 6. Homer applies the V. active συχνω to *disturbing a person's mind with grief*, Il. ix. lin. 608;—*with fear*, Il. xiii. line 808; and the passive συχνομαι to *being confounded with fear or amazement*, Il. xxiv. lin. 358. The 1st aor. pass. is likewise used by Achilles Tatius and Aristenæus in the same sense as by St Luke. See Welstein. Thus in Josephus the participle συχνους means *confounded through fear, grief, anxiety, or astonishment*, see Ant. lib. xii. cap. 7, § 5,

and 6, and cap. 8, § 1; so in Arrian, Epictet. lib. iii. cap. 22, p. 311, it denotes *being confounded in any manner*.

Συχνυσις, ιος, att. εις, η, from συχνω.

Confusion, uproar. occ. Acts xix. 29.

Συζω, α, from συν together with, and ζω to live.

To live together with, whether naturally, occ. 2 Cor. vii. 3.—or spiritually and eternally, occ. Rom. vi. 8. 2 Tim. ii. 11.

Συζευσω, An obsolete V. from συν together, and obsol. ζευσω to join, or ζευς a yoke, which see.

To join together, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the marriage union, or yoke by Aristotle, Herodian, and Josephus. See Welstein and Kypke.

Συζητω, ω, from συν together, or together with, and ζητω to seek, enquire.

I. *To enquire together or with one another*. Mark i. 27. ix. 14. Luke xxij. 23.

II. With a dative following, *To question, or dispute with*. See Mark viii. 11. ix. 10. Acts vi. 9. So with προς and an accusative, *To dispute with or against*. Acts ix. 29.

Συζητης, ιος, att. εις, η, from συζητω.

A disputing. occ. Acts xv. 2, 7. xxviii. 29.

Συζητης, υ, ο, from συζητω.

A disputer, disputant. occ. 1 Cor. i. 20.

Συζυγος, υ, ο, η, from συν together with, and ζυγος a yoke.

A yoke-fellow, an associate or companion in labour. So Aristophanes, Plut. lin. 945, 'Εαν δε ΣΥΖΥΓΟΝ λαβω τινα, If I can get any assistant." occ. Phil. iv. 3, where it denotes *an assistant in the ministerial labour*. See Elsner and Wolfius.

Συζωοποιω ω, from συν together with, and ζωοποιω to make alive, quicken, which see.

To make alive, quicken, enliven together with. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see Macknight on Col.

ΣΥΚΑΜΙΝΟΣ, υ, η, from the Heb. סִימֹן, which the LXX render by this word in all the passages of the O. T. wherein it occurs.

A species of tree, a sycamine-tree. occ. Luke xvii. 6. "Christ certainly meant the sycamore of the ancients, and Pharaoh's fig tree of the Egyptians, which the Arabians call Guimez—for such there are now in Judea and Galilee, where Christ

Christ then was (see ver. 11.)—*Luther*, therefore, translated it very badly in calling it a *mulberry-tree*, which is neither congruent with scripture nor natural history." *Hasselquist's Voyages and Travels in the Levant*. p. 286.

ΣΥΚΗ, η; ενς, ης; η̃.

A fig-tree. freq. occ. It seems to be so called from the Heb. כס or כסך *to cover, overspread, overshadow*, on account of its *thick-spreading branches and broad leaves*, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling, or sitting* שׁוּב *securely, every man under his fig-tree*, 1 K. iv. 25, or v. 5, (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12.); and in the N. T. we find *Nathanael under a fig-tree*, probably for the purposes of *devotional retirement*. John i. 49, 51. *Hasselquist*, in his *Journey from Nazareth to Tiberias*, says, "We refreshed ourselves in the *shade of a fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." *Voyages and Travels*. p. 157. Comp. p. 161. So *Moryson*, *Itinerary*, fol. p. 243, "Coming to a little *shade of fig-trees* [near Tripoli in Syria] we rested there the heat of the day, and fed upon such victuals as we had."

On Luke xiii. 6, see *Wetstein*.

Συκομαρμια, or Συκομορτια, ας, η̃.

A sycamore-tree. occ. Luke xix. 4. The word is derived from the masc. Συκομαρμος or Συκομορμος the same, which signifies a species of trees "called the *Egyptian fig-tree*—and is composed of συκος *a fig-tree*, and μαρμος *a mulberry-tree*. It partakes of the nature of each of these trees: of the *mulberry-tree* in its leaves, and of the *fig-tree* in its fruit, which is pretty like a fig in its shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild fig." *Calmet*.

Συκον, ο, το, from συκη.

A fig, a fruit of the fig-tree. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. Jam. iii. 12.

Συκοφανττω, ω, from συκοφάντης.

I. Properly, *To inform against those who exported figs*, from the N. συκοφάντης, which strictly denotes *such an informer*, from συκος *a fig*, and φαντω *to shew, declare*; * for amongst the primitive *Athenians*, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of *Attica*; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the letter of it; and from them all *busy informers* have ever since been branded with the name of † *sycophants*." Hence

II. With an accusative of the person. *To wrong any one by false or frivolous accusation, or to oppress him*, especially under pretence of law. occ. Luke iii. 14.

III. With an accusative of the thing, and a genitive of the person, Τινος τι συκοφαντῆσαι, *To take any thing from any one by false or frivolous accusation, to extort*, especially under pretence of law. occ. Luke xix. 8. See *Doddridge's Note*, and comp. the LXX of Ps. lxxii. 4. cxix. 134, and Eccles. v. 8. See *Campbell's Prelim. Dissert.* p. 610, &c.

In the LXX this V. generally answers to the Heb. רָשָׁע *to oppress*. See Eccles. iv. 1. So the N. Συκοφάντης *to רָשָׁע an oppressor*, Ps. lxxii. 4, and Συκοφαντῆς *to רָשָׁע oppression*, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

Συλα[ω]σω, ω, from συλη *a prey*, and α[ω] *to carry away*.

With an Accus. "To make a prey of." occ. Col. ii. 8, where the word συλαγασ[ω]ν properly signifies, *one who carries any thing off as spoil*.—Here not the goods of the Colossians but their persons are said to be carried off as spoil." *Macknight*.

Συλαω, or Συλειω, ω, from συλη *a prey, spoil*, which from the Heb. לָבַשׁ or לָבַשׁ the same.

To spoil, rob, plunder. occ. 2 Cor. xi. 8.

Συλλαλιω, ω, from συν *with*, and λαλειω *to talk, speak*.

* *Potter's Antiquities of Greece*, book i. ch. 21, at the end.

† " *Suidas, Aristoph. Schol. Plut. Equit. &c.*"

To

To talk or speak with. Mat. xvii. 3. Mark ix. 4, & al.

Συλλαμβάνω, from συν intens. or together with, and λαμβάνω to take, receive.

I. With an accusative, *To take, seize, apprehend*, as a criminal, Mat. xxvi. 55. Mark xiv. 48. & al. The Greek writers apply it in the same sense. See *Wetstein* on Mat.

II. *To take, catch*, as fishes. occ. Luke v. 9; where *Kypke* cites the same phrase from *Euripides*, Orest. lin. 1346.—εχι ΣΥΛΛΗΨΕΣΘ' ΑΓΡΑΝ; will ye not make a capture?"

III. *To conceive*, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31, comp. Jam. i. 15.—or with an accusative following, Luke i. 36.

IV. Συλλαμβανομαι, Mid. with a dative. *To help, assist*, q. d. to take a burden, or the like, together with. So the Etymologist says it is spoken properly of those who carry a burden, and are assisted by each other. occ. Luke v. 7. Phil. iv. 3. See *Wetstein* on Luke i. 24, 31.

Συλλέγω, from συν together, and λέγω to gather.

To gather together, to collect, gather. See Mat. vii. 16. xiii. 28, 29, 30.

Συλλαβέω, from συν intens. or together with, and obsol. λαβέω to take.

To take, conceive. An obsolete V. whence in the N. T. we have perf. particip. act. Attic. fem. συνεληφυια; 2 aor. συνελαβον, infin. συλλαβεῖν, particip. συλλαβών; mid. συλλαβομένος; 1 fut. mid. συλληψομαι; 1 aor. pass. infin. συλληφθῆναι, particip. masc. sing. accus. συλληφθέντα. See under Συλλαμβάνω.

Συλλογίζομαι, from συν together, and λογος a reason.

To reason, discourse, q. d. to lay reasons together. occ. Luke xx. 5. So *Plutarch*, Pomp. p. 651. C. ΠΡΟΣ ΕΑΥΤΟΝ ΣΥΛΛΟΓΙΖΟΜΕΝΟΣ το μέγεθος τῆς τολμῆματος Reasoning with himself concerning the greatness of the enterprize." See more in *Wetstein*.

Συλλυπιομαι, υμαι, from συν intens. and λυπιομαι to be grieved.

To be greatly grieved. occ. Mark iii. 5.

Συμβαινω, from συν together, and βαίνω to come.

I. *To come together, to meet.*

II. *To happen, befall*, either absolutely, as Luke xxiv. 14. Acts xxi. 35; or with a

dative following, Mark x. 32. Acts iii. 10. & al.

Raphelius on Acts xxi. 35, remarks that *Polybius* often uses the similar pleonastical expression ΣΥΝΕΒΗ ΓΕΝΕΣΘΑΙ for εἶνεῖο.

Συμβαλλω, from συν together, or together with, and βάλλω to cast.

I. With an accusative, Properly, *To cast or throw together.*

II. *To conjecture, to understand or apprehend by conjecture*, or by laying together various circumstances, conjicere, conjectura assequi. occ. Luke ii. 19; on which text *Alberti* has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also *Elsner* and *Wetstein*, the former of whom explains it somewhat differently from *Alberti*, Fully to attain to the meaning of, "mentem (verborum scil.) probè assequi," and is therefore censured by *Campbell*, whom see, as also *Kypke*.

III. With a dative following, *To come to, come up with.* occ. Acts xx. 14. *Arrian*, *Appian*, and *Josephus*, use the V. in this sense. See *Wetstein* and *Kypke*.

IV. With a dative, *To encounter, engage with*, in war; thus *Polybius* in *Elsner*, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΥΜΒΑΛΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, *To engage in battle with the enemy*; and *Josephus*, De Bel. lib. i. cap. 9, § 4, ΣΥΝΕΒΑΛΛΕ ΤΟΙΣ λοιποῖς ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΜΑΧΗΝ; so *Ant.* lib. vi, cap. 7, § 2. *Herodotus* also uses συμβαλλειν with a dative in the same sense. occ. Luke xiv. 31, where see *Wetstein* and *Kypke*.

V. With a dative, *To confer with contraversially.* occ. Acts xvii. 18, where *Kypke* shews that in the Greek writers it is used for conferring or conversing with, and particularly applied to familiar conferences with philosophers: but, by the context in Acts, it appears that the conversation of the Epicureans and Stoics with St Paul was not of a very friendly cast.

VI. With a dative of the person, and an accusative of the thing, Συμβαλλομαι, Mid. *To contribute, confer, conferre, conducere*, in the sense of helping, assisting, profiting. occ. Acts xviii. 27. So *Arrian*, *Epictet.* lib. iii. cap. 22, cited by *Raphelius* ΠΛΕΙΟΝΑ Τῇ ΚΟΙΝΩΝΙΑ ΣΥΝΕΒΑΛΛΕΤΟ, hath contributed more to the

community, or more profited it." See also *Wetstein*.

VII. With *προς* and an accusative, *To confer, consult together*. occ. Acts iv. 15, where the expression is elliptical, for *συμβάλλοντες προς αλλήλους* ΒΟΥΛΑΣ, conferebant inter se consilia, literally, they conferred counsels among themselves. So *Euripides*, Phæniss. lin. 700. ΠΡΟΣ ΑΥΤΟΝ ΣΥΜΒΑΛΕΙΝ ΒΟΥΛΕΥΜΑΤΑ. See *Bos Ellips.* under *Βουλη*, *Wolffius* and *Kypke*.

Συμβασιλευω, from *συν* together with, and *βασιλευω* to reign.

To reign together with. occ. 1 Cor. iv. 8. 2 Tim. ii. 12.

Συμβιβαζω, from *συν* together, and *βιβαζω* to cause to come or go.

I. *To cause to come or go together*. Hence

II. *To unite, join, connect, compact, knit together*. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2. where *Wetstein* cites some of the best Greek writers using it for *causing to agree, making friends*, or the like.

III. *To prove, evince, by laying arguments together*. *Sextus Empir.* and *Aristotle*, cited by *Wetstein* on 1 Cor. ii. 16, use it in this sense. occ. Acts ix. 22, where perhaps it particularly refers to St Paul's manner of preaching to the Jews by laying and comparing together the testimonies of the O. T. to Jesus being the Christ. Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13, and see *Wolffius* on Acts ix. 22.

IV. *To conjecture, collect, conclude from laying circumstances together*; so *Chrysostom*, *στοχαζόμενοι* conjecturing: Or rather, *To consent, agree together*. The learned *De Dieu* has observed that in the Greek writers it is not only used transitively, but also intransitively; thus *Plato*, *De Repub.* vi. ΣΥΝΕΒΙΒΑΖΟΜΕΝ ΔΙΚΑΙΟΣΥΝΗΣ ΠΕΡΙ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ, We agreed concerning justice and sobriety." occ. Acts xvi. 10.

V. *To teach, instruct*. occ. 1 Cor. ii. 16. So *Hesychius* explains *συμβιβάσθηναι* by *διδάσθηναι*, taught, and *συμβιβάσις* by *διδάχη* a teaching. The LXX have constantly used the word in this view for the Heb. *הורו* to teach, *בנה* to cause to understand wisdom, *הודיע* to cause to know, inform, and for *הבין* to cause to understand, for which last word they apply it, Isa. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16, refers. See *Suicer*, *Thesaur.* on this word.

Συμβουλευω, from *συν* intens. or together, and *βουλευω* to consult.

I. With a dative following, *To counsel, give counsel or advice to*, or rather *to counsel or exhort earnestly*. occ. John xviii. 14. Rev. iii. 18.

II. *Συμβουλευομαι*, Mid. *To consult or take counsel together*. occ. Mat. xxvi. 4. John xi. 53. Acts ix. 23.

Συμβουλιον, *ε*, *το*, from *συν* together, and *βουλη* counsel, or a council.

I. *Joint counsel, counsel or consultation together*. Hence the phrases *συμβουλιον λαμβειν*, to take counsel, consult together. occ. Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and *συμβουλιον ποιειν*, to hold a consultation. occ. Mark iii. 6. xv. 1.

II. *A council, an assembly of counsellors*. occ. Acts xxv. 12, where see *Doddridge's* Note.

Συμβουλος, *ε*, *ο*, from *συν* together, and *βουλη* counsel.

A counsellor. occ. Rom. xi. 34. In the parallel place of the LXX, Isa. xl. 13, *Συμβουλος αὐτοῦ* answers to the Heb. *יִשְׁעִי*, the man of his counsel.

Συμμαθητης, *ε*, *ο*, from *συν* together with, and *μαθητης*, a disciple.

A fellow-disciple. occ. John xi. 16.

Συμμαρτυρειω, *ω*, from *συν* together, and *μαρτυρειω* to witness.

To bear witness also, together, or at the same time, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. *μαρτυρειω*, a dative of the person to whom the witness is borne. (Comp. *Συμβουλευω* I. *Συμφερω* II.) Thus it is plainly used Rom. ix. 1, ΣΥΜΜΑΡΤΥΡΟΥΣΗΣ ΜΟΙ ΤΗΣ ΣΥΝΕΙΔΗΣΕΩΣ ΜΟΥ, Eng. Transl. My conscience also bearing ME. (i. e. TO ME) witness.—And in the same sense the V. followed by a dative case seems to be used in that famous text Rom. viii. 16, which is the only * remaining place of the N. T. where it occurs; *Αὐτο το πνευμα ΣΥΜΜΑΡΤΥΡΕΙ ΤΩ ΠΝΕΥΜΑΤΙ ἡμῶν*. The Spirit itself bears witness at the same time (namely, that we

* For as to Rev. xxii. 18, which in the first edition I had produced as a third example of this sense of the V. I have since found from the authority of MSS. that the true reading in that text is not *Συμμαρτυρομαι*, but *μαρτυρω εἰς*, which is accordingly by *Griesbach* received into the text. See also *Wetstein* Var. Lect. and *Bowyer's* preface to *Conject.* p. 8. The *Vienna* MS, published by *Alter*, reads *μαρτυρομαι* without *εἰς*.

cry Abba, Father, ver. 15.) TO our Spirit, that we are the Children of God; not by any direct impression, or immediate testimony communicated to the soul, but, as the Apostle speaks ver. 14, by leading us in our lives and conversation, and especially by being in us (ver. 15, comp. ver. 8, 11.) a spirit of filial love to God; or, as he elsewhere, Rom. v. 5, expresses himself, by THE LOVE OF GOD shed abroad in our hearts through the Holy Spirit given unto us. Comp. 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16, but see Macknight on Rom. viii. 16.

Συμμερίζομαι, from συν together with, and μερίζω to divide.

With a dative, To be a partaker together with, to partake or share together with. occ. 1 Cor. ix. 13.

Συμμετοχος, ο, η, και το—ον, from συν together with, and μετοχος a partaker.

Partaking, or a partaker together with others, a joint- or fellow-partaker. occ. Eph. iii. 6. v. 7.

Συμμιμητης, ο, η, from συν together with, and μιμητης an imitator.

An imitator together with others, a joint-imitator. occ. Phil. iii. 17.

Συμμορφος, ο, η, και το—ον, from συν together with, and μορφη form.

Conform, conformable. It is construed with a genitive, occ. Rom. viii. 29.—with a dative, occ. Phil. iii. 21.

Συμμορφωω, ω, from συμμορφος.

With a dative, To conform to. occ. Phil. iii. 10.

Συμπαθεω, ω, from συν together with, and παθω, 2 aor. of obsol. πηθω to suffer.

With a dative, To sympathize with, compassionate, have compassion upon. occ. Heb. iv. 15. x. 34. So Isocrates in Wetstein, ΑΤΥΧΙΑΙΣ ΣΥΜΠΑΘΕΙΝ, to compassionate misfortunes.

Συμπαθης, εος, υς, ο, η, from συμπαθειω.

Compassionate, sympathizing, fellow-feeling, i. e. having a fellow-feeling of joy as well as of sorrow. occ. 1 Pet. iii. 8. See Raphelius and Wolfius.

Συμπαράσχομαι, from συν together, or together with, and παράσχομαι to come, arrive, be present.

I. To come together, be present. occ. Luke xxiii. 48.

II. With a dative following, To be present with, stand by. occ. 2 Tim. iv. 16. It was

agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. This was called in Latin adesse, reo, and in Greek παρειναι, συμπαριναι, παραγινεσθαι, and as here συμπαραγινεσθαι. See Elsner.

Συμπαράκαλομαι, υμαι, from συν together, and παράκαλομαι to be comforted.

To be comforted together. occ. Rom. i. 12.

Συμπαράλαμβανω, from συν together, and παράλαμβανω, to take with one.

To take together with one. occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1.

Συμπαράμεινω, from συν with, and παράμεινω to remain.

To remain, or continue with. occ. Phil. i. 25.

Συμπαριμι, from συν with, and παριμι to be present.

With a dative, To be present with. occ. Acts xxv. 24.

Συμπασχω, from συν together with, and πασχω to suffer.

To suffer together with. occ. Rom. viii. 17. 1 Cor. xii. 26.

Συμπεμπω, from συν together with, and πεμπω to send.

With the preposition μελα, or a dative following, To send together with. occ. 2 Cor. viii. 18, 22.

Συμπεριλαμβάνω, from συν together, at the same time, and περιλαμβάνω to embrace (thus often used by Xenophon, see Wetstein), which from περι about, and λαμβανω to take.

To embrace at the same time. occ. Acts xx. 10.

Συμπεριληβω, from συν, περι, and obsol. ληβω to take.

An obsolete V. whence in the N. T. we have 2 aor. particip. συμπεριλαβων. See under Συμπεριλαμβάνω.

Συμπινω, or Συμπιω, from συν together with, and πινω or πιω to drink.

With a dative following, To drink with. occ. Acts x. 41.

Συμπληροω, ω, from συν intens. and πληροω to fill, fulfil.

I. To fill full. Hence Συμπληροομαι, υμαι, Pass. To be filled full, as with water. occ. Luke viii. 23, συνεπληρυντο they, i. e. the vessels in which they sailed were filled (with water.) So Kypke cites Demosthenes applying the V. γεμίζεσθαι being laden to

- της πλοῦντας the persons sailing, meaning however their ships. Comp. Mark iv. 37.
- II. Συμπληροῦμαι, εἶμαι, Pass. Of time, *To be fulfilled, or completed.* occ. Luke ix. 51.
- III. *To be fully come.* Acts ii. 1. Comp. John vii. 8, and see *Doddridge's Note (b)* on Acts ii. 1; where *Kypke* cites from *Josephus*, Ant. lib. vi. cap. 5. p. 175. [cap. 4. § 1. edit. *Hudson*] concerning Samuel to whom God had promised, that at a stated time he would send a certain Benjamite to him. "He sitting on the terrace of the house, waited the coming of the time; ΠΛΗΡΩΘΕΝΤΟΣ δ' αὖτε, but when it was arrived or fully come, he went down, and was going to supper."
- Συμπνίω, from συν intens. or together, and πνιγω to choak, suffocate.
- I. *To choak, suffocate*, as a seed or plant. Comp. Αποπνιγω. occ. Mark iv. 7. Hence applied to the word of God. occ. Mat. xiii. 22. Mark iv. 19; or to those who hear it. occ. Luke viii. 14.
- II. *To throng, suffocate*, as it were, by thronging. occ. Luke viii. 42.
- Συμπολίτης, ε, ό, from συν together with, and πολίτης a citizen.
A fellow citizen. occ. Eph. ii. 19, where see *Wolffius* and *Wetstein*.
- Συμπορευομαι, from συν together, or together with, and πορευομαι to go, or come.
- I. Absolutely, *To come together, assemble.* occ. Mark x. 1.
- II. With a dative following, *To go together with, accompany.* occ. Luke vii. 11. xiv. 25. xxiv. 15.
- Συμποσιον, ε, το, from συν together, and ποσις a drinking, which see.
- I. Properly, *A drinking together*; hence a feast. Thus it is used not only in the profane writers, but also by the LXX, Esth. vii. 7, for the Heb. הִתְשֵׁב, which in like manner denotes a drinking, com-potation, and thence a feast, from the V. הִתְשָׁב to drink.
- II. *A company of persons eating together.* occ. Mark vi. 39, where συμποσιον is repeated in a distributive sense, after the Hebrew manner. A classical Greek writer for συμποσιον, συμποσια, would have said καὶα συμποσια.
- Συμπρεσβυτερος, ε, ό, from συν together with, and Πρεσβυτερος an Elder.
A Fellow-Elder, or Presbyter. occ. 1 Pet. v. 1.

Συμφαγω, from συν together with, and φαγω to eat.

With a dative following, *To eat with.* occ. Acts x. 41. xi. 3.

Συμφερω, from συν together, and φερω to bring.

I. Properly, *To bring together.* Thus it is sometimes used in the profane writers. Comp. Acts xix. 19, and Συνενεγκω.

II. Absolutely, or with a dative following. *To be profitable, advantageous, to, q. d. to conduce, or bring together for (the benefit of) another, conduco, confero.* In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10, or impersonally, συμφερεῖ it is advantageous, or &c. Mat. v. 29. xix. 10; whence the particip. neut. Συμφερον, τό, used as a N. Advantage, profit, benefit. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. See *Wetstein* on 1 Cor. x. 33.

Συμφημι, from συν together with, and φημι to speak.

With a dative following, *To assent, consent to, q. d. to speak any thing together with.* occ. Rom. vii. 16.

Συμφυλῆς, ε, ό, from συν together with, and φυλῆς one of the same tribe, which from φυλη a tribe.

Properly, *One who is of the same tribe with another person*, hence, *One of the same country or state, a countryman, or fellow-citizen.* occ. 1 Thess. ii. 14. *Isocrates*, cited by *Wetstein*, uses the same word.

Συμφυομαι, from συν together, and φυομαι to spring up, which see under Φυω.

To spring up together, or rather to spring up or grow thick or close together. So *Virgil*, *Æn.* ix. lin. 382, has densi sentes. See *Wetstein* and *Wolffius*. occ. Luke viii. 7.

Συμφύλος, ε, ό, ή, from συν together, and φύλος planted, which see under Εμφύλος. *Planted together, or else growing together, coalescing*, as the V. συμφυομαι is used by *M. Antoninus*, and the participle συμπεφυκοῖς by *Lucian*, whom see in *Wolffius* and *Wetstein*. occ. Rom. vi. 5.

Συμφωνεω, ω, from συν together, or together with, and φωνεω to speak.

I. Properly, *To speak a thing together with another*; so used absolutely, *To agree, concur in speaking or asking.* occ. Mat. xviii. 19.

II. With a dative following, *To agree, accord with in speaking or declaring.* occ. Acts xv. 15.

III. With a dative, or the preposition *μετά* following, *To agree with in bargaining.* occ. Mat. xx. 2, 13.

IV. *To agree together.* occ. Acts v. 9, *Τι οὕτως συνεφωνήθη ὑμῖν—; How is it that it has been agreed by you?*

V. With a dative, *To agree, suit.* occ. Luke v. 36. *Raphelius* on 2 Cor. vi. 15, cites from *Arrian*, *Χύτρα καὶ πέτρα οὐ ΣΥΜΦΩΝΕΙ*, *An earthen pot and a stone do not agree."*

Συμφωνησις, *ιος*, att. *ιος*, ἡ, from *συμφωνέω*. *Agreement, concord.* occ. 2 Cor. vi. 15.

Συμφωνία, *ας*, ἡ, from *συν* together, and *φωνή* a sound, voice.

Agreement or harmony of sounds, a concert of music. occ. Luke xv. 25. Hence Eng. *symphony*.

Συμφωνος, *ος*, ὁ, ἡ, καὶ το—ον, from *συν* together, and *φωνή* a sound, voice.

I. Properly, *Agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neut. *Συμφωνον*, *ος*, το, used as a N. *Agreement, consent.* occ. 1 Cor. vii. 5.

Συμφηφίζω, from *συν* together, and *φηφίζω* to calculate.

To calculate or compute together, to cast up. occ. Acts xix. 19.

Συμφυχος, *ος*, ὁ, ἡ, from *συν* together, and *ψυχή* a soul.

Joined together in soul or sentiment, unanimous. occ. Phil. ii. 2.

ΣΥΝ, A Preposition, derived perhaps from Heb. *בין* to place in order.

I. Governing a dative.

1. *Together with, with.* Mat. xxv. 27. xxvi. 35. xxvii. 38, & al. freq.

2. *With, at the house of*, apud. Luke i. 56, *Συν αὐτῇ*, *With her, at her house*; so the Latins say apud illam, and the French chez elle.

3. *With, besides.* Luke xxiv. 21.

4. *Συν τινι εἶναι*, *To be on one's side, to take his part*, cum aliquo esse. occ. Acts xiv. 4. Thus *Xenophon*, *Cyropæd.* lib. vii. p. 423. edit. *Hutchinson*, 8vo. *Τὰς μὲν ἔν θεοῖς οἰεσθαι ἡμῶν ΣΥΝ ἙΜΙΝ ΕΞΕΣΘΑΙ*. We ought to think, therefore, that the gods will be on our side, nobiscum futuros." *Hutchinson*.

II. In composition, *Συν*, *ευφωνίας* gratiâ, for the sake of a more agreeable sound, drops its final *ν* before *ζ*, and before *σ* followed by a consonant, as in *συνζήλω*, *συνελλω*, &c.—before *γ*, *κ*, *χ*, it changes

the final *ν* into *γ*, as in *συνγίγνησις*, *συνκαλέω*, *συνγχαίρω*;—before *λ* into *λ*, as in *συλλαλέω*;—before *β*, *μ*, *π*, *φ*, and *ψ*, (i. e. *πς*) into *μ*, as in *συμβάινω*, *συμμορφος*, *συμπαθίω*, *συμφερω*, *συνψυχος*;—before *σ* followed by a vowel, into *σ*, as in *συσσημος*;—before *ρ* into *ρ*, as in *συνράπτειν*, *to sew together*, Ezek. xiii. 18, in LXX. But in verbs the *ν* is restored before the augment, as in *συνεζήλω* from *συνζήλω*, *συνεκαλέσαν* from *συνκαλέω*, &c. *Συν* in composition denotes,

1. Most generally, *society, concomitancy, fellowship*; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: But it seems proper to observe, that when words compounded with *συν* govern an accusative, the preposition denotes *together*, as Mark xv. 16, *Συνκαλέσας ὅλην τὴν σπειραν*, *They call together the whole band*; but when such verbs govern a dative, *συν* generally signifies *with, together with*, as Luke i. 58, *Συνεχαίρειν αὐτῇ*, *They rejoiced with or together with her*: But this latter observation does not always hold, as may be seen under *συναθλίω*, *συνκοινωνέω*, *συμβάλλω*, *συμμάχυνω*, *συμφερω*.
2. Intenseness, as in *συνκαλυπτω* to cover closely, *συνλαμβάνω* to seize, take, by force or violence. It may not be improper just to mention that the Latin preposition cum or con, which answers to the Greek *συν*, has very often this emphatic import in compounded words of that language.

Συναγω, from *συν* together, and *αγω* to bring.

I. *To bring together, to gather together*, as men; Mat. ii. 4. xxvi. 3. xxviii. 12. Rev. xvi. 14, & al.—or other things, Mat. iii. 12. vi. 26. xiii. 47.

Συναγεῖν εἰς ἓν, *To gather together into one concordant body*, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in *Wetstein* and *Kypke*.

II. *To take in, or receive with hospitality and kindness.* occ. Mat. xxv. 35, 43.

The LXX use the word in the same view, Jud. xix. 15, 18, for the Heb. *הָבִין* to gather.

Συναγωγή, *ης*, ἡ, from *συναγεῖν*, 2 aor. of *συναγω* to gather together.

I. *A public or large assembly of men, or the place*

place where men publicly assemble. See Mat. vi. 2, where it seems to include public assemblies, or places of public concourse, civil as well as religious. In John vi. 59, *Εν συναγωγῇ* does not signify in the synagogue, or place of religious worship, but in a meeting or company of people. See ver. 25. In the synagogue would have been *ἐν τῇ συναγωγῇ*: especially as they had but one synagogue in Capernaum." Markland in Bowyer's Conject. where see more.

II. And most generally, *A synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded.* Luke vii. 5. Acts xviii. 7. The form of service in these synagogues greatly resembled that in our parish churches; and for more particular information concerning them I with pleasure refer the reader to the large and accurate account *Prideaux* has given in his *Connection*, pt. i. book 6. p. 373, & seqt. edit. 8vo. Comp. also *Lardner's Credibility of Gospel Hist.* book i. ch. 9, § 6.

Our Blessed Lord in vision, Rev. ii. 9. iii. 9, has been supposed to call the unbelieving Jews of Asia Minor the synagogue of Satan, not only as they joined with him in opposing the progress of the gospel, and in accusing and persecuting the preachers and professors of it (comp. 1 Thess. ii. 15, 16.), but as their very worship itself was now, after they had rejected Christ, an affront and opposition to the will of God. See the learned *Daubuz* on Rev. ii. 9. But comp. under *Ἰουδαῖος*.

Josephus, Ant. lib. xix. cap. 6. § 3, and De Bel. lib. vii. cap. 3. § 3, uses *Συναγωγῇ* for a Jewish synagogue.

III. It seems to be once used for a place of Christian worship, Jam. ii. 2. See *Wolffius* and *Vitringa*, De Synag. Vet. Lib. I. pars i. cap. 9. p. 192, and Pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held courts of judicature in their synagogues, (see *Vitringa*, De Syn. Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19,

xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (Jam. ii. 2.) *your synagogue*. For that the Apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place of the synagogue." (*Macknight*.) And it is plain from ver. 4, that judges and judicial causes were here the subjects of the Apostle's thought.

Συναγωνίζομαι, from *συν* together, and *αγωνίζομαι* to strive.

With a dative, *To strive together with, to join one's utmost strength to that of another, to assist another in his labours with all one's strength.* occ. Rom. xv. 30, where see *Doddridge*, *Elsner*, and *Wetstein*.

Συναθλέω, ω, from *συν* together, or together with, and *αθλέω* to strive.

I. With a dative of the thing following, *To strive together for.* occ. Phil. i. 27.

II. With a dative of the person following, *To strive or labour together with.* occ. Phil. iv. 3.

Συναθροίζω, from *συν* together, and *αθροίζω* to gather, which see under *Επαθροίζω*.

To gather, assemble together. occ. Luke xxiv. 33. Acts xii. 12. xix. 25.

Συναίρω, from *συν* together with, and *αίρω* to take.

Properly, *To take or take up together with.* Hence in the N. T. *Συναίρειν λογονματα*, *To take an account with.* I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin (like the phrase *permutare se*, which see), *rationes conferre.* occ. Mat. xviii. 23, 24. xxv. 19.

Συναιχμαλώλιος, ε, ό, ή, from *συν* together with, and *αιχμαλώλιος* a prisoner, which see.

A prisoner with another, a fellow-prisoner. occ. Rom. xvi. 7. Col. iv. 10. Philem. ver. 23.

Συνακολουθεῖω, ω, from *συν* together, and *ακολουθεῖω* to follow.

With a dative, *To follow, accompany.* occ. Mark v. 37. Luke xxiii. 49.

Συναλιζω, from *συν* together, and *αλιζω* to collect, gather (used by *Herodotus*, lib. i. cap. 63, and lib. v. cap. 15), which either

from *άλις* abundantly, in great numbers (*Homer*, Il. ii. lin. 90, & al.), or from *ἀλή* an assembly (in *Herodotus*, lib. i. cap. 125), and these from Heb. *הָא* or *הָא* to, unto, denoting accession, or addition.

To gather together, assemble. Thus the V. active is used in *Herodotus*, lib. i. cap. 125, and 126. Hence *Συναλιζομαι*, pass. *To be assembled, met, gathered together with.* Particip. *Συναλιζομενος*, *Meeting with them.* “*conveniens cum illis, congregans se cum illis,*” *Wetstein*. *Herodotus* applies the passive in this sense, lib. i. cap. 62, and lib. v. cap. 15. Or if we consider *Συναλιζομενος* in *Acts* as a particip. mid. it may be rendered *assembling or gathering them together*, *αὐτας* being understood. occ. *Acts* i. 4. Comp. ver. 6, and see *Raphelius*, *Alberti*, *Wolffius*, *Wetstein*, and *Kypke* on ver. 4, and *Suicer Thesaur.* in *Συναλιζω*.

Συναναβαίνω, from *συν* together with, and *αναβαίνω* to go up.

With a dative, *To go up with.* occ. *Mark* xv. 41. *Acts* xiii. 31.

Συνανακειμαι, from *συν* together with, and *ανακειμαι* to recline, as at meat.

With a dative, *To recline or* (speaking agreeably to our custom) *to sit, together with at meat.* *Mat.* ix. 10. *Mark* ii. 15, & al. freq.

Συναναμιγνυμι, from *συν* together with, and *αναμιγνυμι* to mix, commix, which from *ανα* emphatic, and *μιγνυμι* to mix.

To mix together or together with. Hence *Συναναμιγνυμαι*, pass. with a dative following, *To be mixed with*, i. e. *to mix in company with, to associate, converse, or keep company with.* occ. *1 Cor.* v. 9, 11. *2 Thess.* iii. 14.

Συναναπαυομαι, from *συν* together with, and *αναπαυομαι* to be refreshed.

With a dative, *To be refreshed together with.* occ. *Rom.* xv. 32.

Συνανίσταω, *ω*, from *συν* with, and *ανίσταω* to meet.

I. With a dative, *To meet with, meet.* *Luke* ix. 37, & al.

II. With a dative, *To happen to, befall.* occ. *Acts* xx. 22.

Συνανήσις, *ιος*, att. *εως*, *ή*, from *συνανίσταω*. *A meeting.* occ. *Mat.* viii. 34, *Εἰς συναντήσιν τῷ Ἰησοῦ*, *To the meeting with Jesus*, i. e. *To meet Jesus*, *In occursum Jesu.*

Συνανήλαμβανομαι, from *συν* together, and *ανήλαμβανομαι* to support, help, which see.

With a dative, *To support or help together, to assist jointly*, “*unà sublevo, conjunctâ opera juvo.*” *Mintert* and *Stoccius.* occ. *Luke* x. 40. *Rom.* viii. 26.

Συναπαῖω, from *συν* together, and *απαῖω* to lead or carry away.

I. *To lead or carry away together.* Hence *Συναπαῖομαι*, pass. with a dative, *To be led, or carried away together with.* occ. *Rom.* xii. 16; where *Wetstein* shews that the Greek writers use it in like manner with a dative, for being *carried or dragged away to prison with* another. *Τοῖς ταπεινοῖς συναπαῖομενοι*, *Led along with, or suffering yourselves to be led along, as it were, with the poor, mean, and despised*; such as most of the first Christians were. Comp. *1 Cor.* i. 26—28. *Jam.* ii. 5, and see *Wolffius* and *Doddridge*. After all, it should be observed that *Chrysostom* explains the Apostle's expression by *ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ εἰς τὴν τῶν ταπεινῶν εὐτελείαν.* *Condescending to the poor fare of the mean.*”

II. Pass. *To be led or carried away*, in a mental sense. occ. *Gal.* ii. 13. *2 Pet.* iii. 17.

Συναποθνήσκω, from *συν* together with, and *αποθνήσκω* to die.

An obsolete V. whence in the N. T. we have 2 aor. *συναπεθανον*, infin. *συναπεθανειν*. See under *Αποθνήσκω*.

Συναποθνήσκω, from *συν* together with, and *αποθνήσκω* to die.

With a dative expressed or understood, *To die together with.* occ. *Mark* xiv. 31. *2 Cor.* vii. 3. *2 Tim.* ii. 11. This decompounded V. is used likewise by the Greek writers. See *Wetstein* on *Mark*.

Συναπολλυμι, or *απολλυμι* (whence 2 aor. mid. *συναπαλωμεν*), from *συν* together with, and *απολλυμι* or *απολλω* to destroy.

To destroy together with. Hence 2 aor. mid. *To perish together with.* occ. *Heb.* xi. 31.

Συναποστέλλω, from *συν* together with, and *αποστέλλω* to send.

To send together with. occ. *2 Cor.* xii. 18.

Συναρμολογέω, *ω*, from *συν* together, and *αρμολογέω* to compact fitly or properly, which from *ἄρμος* a neat compages, or system

system of many parts adapted to each other (from *αρω* to adapt, fit), and *λελοσ* perf. mid. of *λεω* to collect.

To frame fitly together, to compact harmoniously together. occ. Eph. ii. 21. iv. 16. The V. *ἀρμολογέω* is used in the *Anthologia*, 'ΗΡΜΟΛΟΓΗΣΕ ταφον, He constructed a neat sepulchre;" and 'ΑΡΜΟΛΟΓΟΥΜΕΝΗ ΟΙΚΟΔΟΜΗ is a building neatly compact. See *Scapula's Lexicon*, and *Wetstein* on Eph.

Συναρπαζω, from *συν* intens. or together with, and *ἀρπαζω* to take, seize.

I. *To seize with force or violence.* occ. Luke viii. 29.

II. *To take or drag by force or violence.* occ. Acts vi. 12. xix. 29. So *Demosthenes* De Coronâ, *Τινὰς δὲ ΣΥΝΗΡΠΑΣΑΝ.* They took some by force." See *Elsner* and *Wolffius* on Acts xxvii. 25.

III. *Συναρπαζομαι*, Pass. *To be hurried away*, as a ship by the violence of the wind. occ. Acts xxvii. 15. The Greek writers, cited by *Wetstein* on the text, apply this V. as also *αναρπαζομαι* and the simple *ἀρπαζομαι*, in the like view, to persons sailing; and *Kypke* cites from *Plutarch*, De Garrul. p. 507, Α. ΝΕΩΣ μὲν γὰρ ἈΡΠΑΓΕΙΣΗΣ ὑπο πνευμάτων ἐπιλαμβάνονται—For a ship seized by the wind they confine—"

Συναυξάνομαι, from *συν* together, and *αυξάνομαι* to grow.

To grow together. occ. Mat. xiii. 30.

Συνδεσμος, *σ*, *ὁ*, from *συνδεω*.

A bond, band, or ligament, that binds things together. In the N. T. it is applied only figuratively. occ. Acts viii. 23, (where see *Doddridge* and *Wetstein*.) Eph. iv. 3. Col. ii. 19. iii. 14. *Wetstein* on Col. ii. 19, cites *Galen* using it for a tendon or ligament of the bones.

Συνδεω, from *συν* together, or together with, and *δεω* to bind.

To bind together, or together with. occ. Heb. xiii. 3.

Συνδοξάζω from *συν* together, and *δοξάζω* to glorify.

To glorify together. occ. Rom. viii. 17.

Συνδoulos, *σ*, *ὁ*, *ἡ*, from *συν* together with, and *δoulos* a servant.

A servant together with another, a fellow-servant. Mat. xviii. 28. Rev. xix. 10, & al. freq.—*Aristophanes* uses this word. See *Wetstein* on Mat.

Συνδρεμω, from *συν* together, and obsol. *δρεμω* to run.

To run together. An obsolete V. whence in the N. T. we have 2 aor. *συνδραμον*. occ. Mark vi. 33. Acts iii. 11.

Συνδρομη, *ης*, *ἡ*, from *συνδρεμα* perf. mid. of obsol. *συνδρεμω* to run together.

A running together, concourse. occ. Acts xxi. 30. So *Athenæus* in *Wetstein* (whom see) *Τὰ ἐχλὰς ΣΥΝΔΡΟΜΗ.*

Συνεΐρω, from *συν* together, and *εΐρω* to raise.

To raise together, or together with. occ. Eph. ii. 6. Col. ii. 12. iii. 1.

Συνδριον, *ς*, *το*, from *συνδρος* a consessor, or assessor, which from *συν* together, and *εδρα* a seat.

An assembly of counsellors or judges, or the place where they assembled (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is spoken only of *The Great * Sanhedrin*, or Council of the Jewish nation, consisting of seventy or seventy-two men of the Elders of the People and of the Priests; whence it is called by St Luke, ch. xxii. 66, *Πρεσβυτεριον τῶ λαῶ*, The Elders of the people; Acts xxii. 5, *Τὸ Πρεσβυτεριον*; and Acts v. 21, *Γερουσιαν τῶν Ὑιῶν Ἰσραὴλ*, the Senate of the Children of Israel: Which latter phrase in the LXX answers to the Heb. *זקני ישראל*, the Elders of the children of Israel, Exod. iv. 29; and this is exactly synonymous with *זקני ישראל*, the Elders of Israel (Exod. iii. 16, 18. xii. 21.), which is accordingly rendered by the LXX in these and other passages by *Γερουσια Ἰσραὴλ*, or *Γερουσια τῶν Ὑιῶν Ἰσραὴλ*. The *Συνδριον* then or *Sanhedrin* of the Jews, mentioned in the N. T. is equivalent to the *זקני ישראל*, Elders of Israel, in the Old; and the learned † *Grotius* is of opinion, that this great Council took its rise in Egypt, and that seventy Elders of the Israelites were there appointed to manage and regulate

* This name *Sanhedrin*, *סנהדרין* is taken from the Talmudical writers, who apply it not only to the Great Council of the Jews, but also to their inferior Courts of Justice. The word is found likewise in the *Chaldee Targum*, and is no doubt a corruption of the Greek *Συνδριον*. See *Castell's Lexicon* under *סנה*, and *Raymond Martin*, *Pugio Fidei*, Part ii. cap. 4, § 4, &c. and *Voisin's Notes*.

† See his Note on Mat. v. 22, to which I refer the reader for further satisfaction.

the affairs of the people, so far as the *Egyptian* Kings permitted, in memory of the seventy Heads of *Jacob's* family who first came into *Egypt*: (see Gen. xlvii. 27. Exod. iii. 16. iv. 29); that these seventy *Elders* were afterwards ordained by God to bear the burden of judging the people together with *Moses* (Num. xi. 14—17, comp. Exod. xviii. 18.); and that when no *Judge* was commissioned by immediate divine authority, as *Joshua*, *Gideon*, *Jephthah*, &c. were, recourse was to be had to this *supreme Council*, in causes of the greatest consequence and difficulty. Deut. xvii. 8—13*. He adds, that this *Court* was restored to its ancient dignity by *Jehoshaphat*, 2 Chron. xix. 8; was continued among the Jews, even during the *Babylonish captivity* (see *History of Susanna*, ver. 41, 50.); was invested with judicial authority by *Artaxerxes*, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from *Antiochus Epiphanes*, the supreme authority resided in this *Council* or *Senate*. See 1 Mac. xii. 6, where the High Priest *Jonathan* writes to the *Spartans* in the name of himself and the *Senate*, comp. ver. 35, and ch. xiv. 20.

And though † *Gabinius*, the Roman President of *Syria*, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at *Gadara*, *Amathus*, *Jericho*, and *Sephoris*; yet it seems to have recovered its authority by *Julius Cæsar's* reinstating the High Priest *Hyrchanus* in the sovereignty. And it is evident, from the account we have in the Gospels of our Saviour's last trial, and in the Acts, of the persecution of his Apostles, that the *Sanhedrin* retained a very considerable authority, and even in some cases, a power of judging in causes of life and death, subject however to the control of the Roman governors ††. See Mat. v. 22. Acts vi. 8.

* But see the passage, and Qu?

† See *Josephus*, Ant. lib. xiv. cap. 5. § 4, and De Bel. lib. i. cap. 8. § 5. and *Prideaux*, Connect. pt. ii. book 7. An. 57. p. 453. 1st. 8vo.

‡ See *Josephus*, Ant. lib. xiv. cap. 8. § 5, and cap. 10. § 2. and De Bel. lib. i. cap. 10. § 3, and *Prideaux*, Connect. ut sup. An. 47. p. 484.

§ See *Doddridge's* Notes on Mat. xxvii. 2. John xix. 10, (and additional Note to 1st edit.)

&c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. *Josephus*, Ant. lib. xx. cap. viii. § 1. and *Universal History*, vol. x. p. 593, Note (P.) Svo. edit.

It is necessary to observe that the learned writers last cited maintain § “that the Council of Seventy appointed by *Moses* lasted only during the lives of those *Elders*; and that the *Sanhedrin* was a new institution of a much later date.” Their principal argument in support of this opinion is, that ¶ “we do not find *one word* of such a *high court* either in the times of *Joshua*, of the Judges, or of the Kings, nor even after the *Babylonish captivity*, till the time of the *Maccabees*.” And true it is, that we do not find them mentioned by the name of a *Council*, or *Court of Justice*, before the æra just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6, and in *Josephus*, Ant. lib. xiii. cap. 5, § 8, is Γεγροια the *Assembly of Elders* (so 2 Mac. i. 10. iv. 44. xi. 27.); and we have already shewn that this name is equivalent to the Heb. זקני *Elders*; and these זקני are often mentioned, and that as concerned in affairs of the greatest consequence under *Joshua*, the Judges, and the Kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Jud. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 K. viii. 3. xx. 7, 8. 2 K. xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferior *Sanhedrin*, or *Courts of twenty-three men* (comp. under Κεκοις V.), but could alone take cognizance in the first instance of the highest crimes, and alone inflict the punishment of *stoning*. This account is confirmed by Mat. v. 22, and illustrates that text.

Συνεδρια, τὰ, seems to refer to the successive *Sanhedrins* at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour's pro-

and on Acts vii. 58. ix. 1, and Bp. *Pearce's* Note on John xvii. 31.

§ See Univ. Hist. vol. iii. p. 125, Note (R.) Svo.

¶ See Univ. Hist. vol. iii. p. 418, Note (H.) phetic

prophecies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.

Josephus often uses Συνηδριον for the Grand Sanhedrin at Jerusalem, in which the High Priest presided, Ant. lib. xiv. cap. 9. § 3, 4, and 5, where he is giving an account of Herod's (then a young man) being summoned before that Court.

Συνιδιω, or Συνειδω, from συν together with, or intens. and ειδω or ειδω to know.

I. To know together with another, to be conscious, privy to. occ. Acts v. 2.

II. Συνοιδα, Perf. Mid. with an accusative of the thing and a dative of the person. To be conscious, to know any thing relative to one's self, or to one's own behaviour, as compared with a rule of action. occ. 1 Cor. iv. 4, Ουδεν γαρ εμαυτω συνοιδα, I am not conscious to myself of any thing (evil.) So Libanius, ΕΜΑΥΤΩ ΣΥΝΟΙΔΑ ΟΥΔΕΝ; and Horace, in Latin, Nil conscire sibi. Κακον, Φαυλον, or the like, are sometimes expressed, as by Libanius, ΚΑΚΟΝ ΜΗ ΕΜΑΥΤΩ ΣΥΝΕΙΔΩΣ ΟΥΔΕΝ; by Heliodorus, ΤΟ ΜΗΔΕΝ ΕΑΥΤΩ ΣΥΝΕΙΔΟΤΑ ΦΑΥΛΟΝ. See more in Wetstein.

III. To be informed of, made acquainted with. occ. Acts xiv. 6.

IV. Συνιδων, Particip. 2 aor. Considering, or having considered. occ. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

Συνειδησις, ιος, att. εις, η, from συνιδειω. In general, Conscience.

I. The conscience, or mind itself considered as privy to or conscious of the actions or thoughts of the man. John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. The conscience, or mind considered as passing a judgment on a man's own thoughts, words, or actions, according to some rule. Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, a good conscience, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; an undisturbed (απεροσκοπον) conscience, Acts xxiv. 16; a weak, i. e. an erroneous, or not fully enlightened, conscience, 1 Cor. viii. 7, 12; a pure conscience, 1 Tim. iii. 9. 2 Tim. i. 3; a defiled conscience, Tit. i. 15; comp. 1 Cor. viii. 7; an evil, i. e. an accusing, conscience, Heb. x. 22. On 1 Tim. iv. 2, see under Καυτηριάζω.

III. Consciousness, Heb. x. 2. 1 Cor. viii. 7,

Τη συνειδησει τω Ειδωλυ, "With consciousness of some religious regard to the Idol." Doddridge. Comp. 1 Cor. x. 28, 29.

IV. Consciousness, knowledge. 1 Cor. x. 25, Δια την συνειδησιν, "On account of your knowledge, that an idol is nothing."

Ver. 27. "On account of your knowledge that the earth is the Lord's." Macknight, whom see.

This N. is once used by the LXX, Eccles. x. 20, for the Heb. נחמ thought, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus, * Philo Judæus, and † Eusebius use the particip. perf. neut. συνιδος instead of it. Michaelis, however, Introduct. to N. T. vol. i. p. 433, edit. Marsh, produces from Josephus, Ant. lib. xvi. cap. 4. § 2, ΣΥΝΕΙΔΗΣΙΝ αλοπαλιναν a guilty conscience; and from Philo, Fragment. 'Η τω φαυλω ΣΥΝΕΙΔΗΣΙΣ a consciousness of evil." It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305, where Philip, king of Macedon, is said to have been disturbed δια ΤΗΝ ΣΥΝΕΙΔΗΣΙΝ της εις τον ευγενεαλον υιον ασέβειας, by the consciousness of his unnatural treatment of a most noble-minded son; and in Herodian, lib. vii. cap. 1, who has also the phrase Εκ της ΑΓΑΘΗΣ ΣΥΝΕΙΔΗΣΕΟΣ, lib. vi. cap. 9, edit. Oron.

Συνιμι, from συν together with, and μι to be.

With a dative, To be with. occ. Luke ix. 18. Acts xxii. 11. But Raphelius observes on Luke ix. 18, that σνησαν may be interpreted approached, came to; and cites Arrian using the particip. fut. συνισομενον with a dative in this sense. Comp. Col. i. 6, and Παριμι III.

Συνιμι, from συν together, and μι to come. To come together, assemble. occ. Luke viii. 4.

Συνεισελευθω, from συν together with, and εισελευθω to enter in, which see.

With a dative, To enter in together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνεισηλθον. occ. John vi. 22. xviii. 15.

Συνεισερχομαι. See under Συνεισελευθω.

Συνεκδημος, ο, ο, η, from συν together with,

* See Wetstein on John viii. 9.

† Hist. Eccles. p. 204, lin. 43, edit. Reading. and

and ἐκδημος *one who is absent or hath travelled from his own people or country.* Comp. Εκδημῶ.

A fellow-traveller in foreign countries. occ. Acts xix. 29. 2 Cor. viii. 19.

Συνεκλεκτός, η, ον, from συν *together*, or *together with*, and ἐκλεκτός *elected, chosen.* Chosen or elected together with, namely, to the privileges and blessings of the Gospel. Comp. Εκλεῖσθαι III. and Εκλεκτός III. occ. 1 Pet. v. 13, where it is applied to the Church of Babylon in respect of other churches.

Συνελαυνω, from συν *together*, and ἐλαυνω *to drive.*

To drive together, compel. See under Συνελαω.

Συνελαω, ω, from συν *together*, and obsol. ἐλαω *to drive.*

I. Properly, *To drive together, compel.*

II. *To persuade, urge earnestly.* occ. Acts vii. 26, Συνηλασέν αὐτὸς εἰς εἰρήνην, *He urged them to peace*; where Wetstein cites from Plutarch, Cæs. p. 728, Α. ΣΥΝΕΛΑΥΝΟΜΕΝΟΣ ἀκὼν Εἰς μάχην—*Compelled against his will to fight.*

Συνελευθω, from συν *together*, or *together with*, and obsol. ἐλευθω *to come.*

To come together, together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνηλθον, infin. συνελθῆναι, particip. συνελθὼν, plu-perfect mid. Attic συνεληλυθῆναι, particip. συνεληλυθώς. See under Συνερχομαι.

Συνενεγκω, from συν *together*, and obsol. ενεγκω *to bring.*

To bring together. An obsolete V. whence in the N. T. we have 1 aor. particip. plur. masc. συνενεγκάντες. occ. Acts xix. 19. Comp. Συμφερω.

Συνεπιμαρτυρεω, ω, from συν *together with*, or *at the same time*, and επιμαρτυρεω *to testify*, or *bear witness to*, which from επι *to*, and μαρτυρεω *to testify.*

To testify, bear witness together or at the same time with. occ. Heb. ii. 4. On which text Wetstein cites Galen using this compounded verb; Clement also, 1 Cor. § 23, and 43, applies it in the same sense as the Apostle.

Συνεπομαι, from συν *with*, and επομαι *to follow, accompany*, which from επο *to follow, attend, be busy, employed about* (see Homer, Il. vi. lin. 321. Il. xv. lin. 555, and Dammi Lexicon, col. 691.), and

this perhaps from Heb. עָבַד *to work, serve*, dropping the ע, which appears in οπαδός and οπηδός, *an attendant.*

With a dative, *To attend, accompany.* occ. Acts xx. 4.

Συνεργεω, ω, from συνεργός.

To work together, or construed with a dative, *together with, to co-operate with.* occ. Mark xvi. 20. Rom. viii. 28, (where see Wolfius and Wetstein.) 1 Cor. xvi. 16. 2 Cor. vi. 1, (where see Macknight). Jam. ii. 22.

Συνεργός, ος, ὁ, ἡ, from συν *together with*, and εργον *a work.*

I. *A worker with another, a fellow-worker or -labourer.* Rom. xvi. 3, 9, 21, & al.

II. *A joint-helper or -promoter*, with a genitive, 2 Cor. i. 24; with a dative, 3 John ver. 8.

Συνερχομαι, from συν *together with*, or *together*, and ερχομαι *to come.*

I. With a dative, *To come together with.* Luke xxiii. 55. John xi. 33.

II. With a dative, *To come together to, to assemble with.* Mark xiv. 53. Absolutely, *To come together, meet, assemble.* Mark iii. 20. Luke v. 15. John xviii. 20, & al. freq.

III. With a dative, *To keep company, converse intimately with.* Acts i. 21.

IV. *To come, cohabit, or live together, as man and wife.* occ. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies *to have matrimonial commerce together*, is clearly proved by the passages produced by Raphelius, Elsner, Wetstein, and Scott. Nevertheless Kypke agrees with those who in Mat. do not confine it to this sense, but understand it as including also the *nuptial feast*, and the *being solemnly brought to the husband's house.* For συνελθῆναι in ver. 18, answers to παραλαβεῖν ver. 20, and 24; and by Luke i. 26, 27, 56, at least *about three months*, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also Kypke shews it is applied by the Greek authors, particularly by Dionysius Halicarn. and Plutarch. Comp. Wolfius and Wetstein. But in 1 Cor. vii. 5, six ancient, and two later MSS, for συνερχομαι read ητε, which Griesbach has accordingly admitted into the text.

Συνεσθαι,

Συνεσθίω, from *συν* together with, and *εσθίω* to eat.

To eat with, with a dative. occ. Luke xv. 2. 1 Cor. v. 11.—with the preposition *μετὰ* and a genitive. occ. Gal. ii. 12.

Συνεσις, *ισ*, att. *εως*, *ἡ*, from *συνιημι* to understand.

I. Understanding, knowledge. occ. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7.

II. The faculty of the understanding or intellect. occ. Mark xii. 33.

Συνετός, *η*, *ον*, from *συνιημι* to understand. Understanding, intelligent, prudent. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19.

Συνευδοκίω, *ω*, from *συν* together with, and *ευδοκίω* to think well, which see.

I. To think well together with another, to consent, agree. occ. 1 Cor. vii. 12, 13.

II. Joined with a dative of the thing, To consent to, approve of, be well pleased with. occ. Luke xi. 48. Acts viii. 1. xxii. 20.

III. With a dative of the person, To be well pleased with, to agree with, and take complacency in. occ. Rom. i. 32.

Συνευωχέομαι, *μαι*, from *συν* together with, and *ευωχέομαι* to feast, especially luxuriously, which from *ευεχειν*, faring well, or from *ευ* well, and *οχη* food, which from *εχω* to sustain.

With a dative, To feast together with. occ. 2 Pet. ii. 13. Jude ver. 12.

Socrates, appealing to the etymology of the V. *ευωχέομαι*, applied it to those who ate not luxuriously, but properly, Ελεξε δε και ὡς το ΕΥΩΧΕΙΣΘΑΙ εν τη Αθηναίων γλωττῇ εσθιειν καλωστο· το δε ΕΥ προσκεισθαι εφη, επι τῷ ταύτῃ εσθιειν, αἵτινα μήτε την ψυχην μήτε το σωμα λυποιν μήτε δυσευρέια ειη. Ὡς και το ΕΥΩΧΕΙΣΘΑΙ τοις ΚΟΣΜΙΩΣ ΔΙΑΙΤΩΜΕΝΟΙΣ ἀντιθιει. He said that the word *ευωχέομαι*, in the language of the Athenians, imported eating; and that the *ευ*, well, was added that men might eat those things which hurt neither the soul nor the body, and which are easily met with. So that he attributed the term *ευωχέομαι* to those who lived moderately and properly." Xenophon, Memor. Socrat. lib. iii. cap. 15. § 7.

Συνεπισημι, from *συν* together, and *επισημι* to come upon, assault.

To come upon or assault together. occ. Acts xvi. 22.

Συνεχω, from *συν* intens. and *εχω* to have.

I. To hold, hold fast. Luke xxii. 63.

II. To straiten, confine, as the thronging of the people did Christ. occ. Luke viii. 45.—as the Roman armies were to straiten Jerusalem. occ. Luke xix. 43.

III. **Συνεχομαι**, Pass. To be in a mental strait, to be straitened or distressed in mind. occ. Luke xii. 50. Phil. i. 23. Comp. *Συνοχη*.

IV. To constrain, bind. occ. 2 Cor. v. 14. "constringit, strictos tenet," Scapula, whom see. So the modern Greek version, *συσφιγγει*.

V. **Συνεχειν τα ὦτα**, To hold, stop the ears. occ. Acts vii. 57. So Plutarch in *Wetstein*, ΕΠΙΣΧΟΜΕΝΟΣ ΤΑ ΩΤΑ ταῖς χερσιν, Holding his ears with his hands."

VI. **Συνεχομαι**, Pass. To be constrained, urged, "pressed," English Translat. occ. Acts xviii. 5, where *Diodati*, era sospinto dallo spirito, was impelled by the spirit; so *Martin's* French Translation, étant poussé par l'esprit; both evidently referring τῷ πνεύματι to the Holy Spirit. See *Doddridge*. Comp. also *Whitby*. But observe, that five MSS, three of which ancient, for *πνεύματι* here have *λοῦ*, which *Griesbach* admits into the text; and the *Vulg.* renders the expression by *instabat verbo*, was earnestly employed in (preaching) the word, whence *Bp Pearce* (whom see) collects that the true meaning of *συνεχίλο* is, una cum illis instabat vel implicabatur, he together with them (i. e. Silas and Timotheus lately arrived) was earnestly employed.

VII. **Συνεχομαι**, Pass. To be holden, detained, or afflicted with, i. e. To be sick of, a distemper, *detineri morbo*. occ. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in *Wetstein* on Mat. iv. 24.

VIII. **Συνεχομαι**, Pass. To be seized with, or rather, To be under the influence of, fear. occ. Luke viii. 37. So *Menander*, of the envious man, ΣΥΝΕΧΕΤΑΙ ΛΥΠΑΙΣ αἰνι. He is always possessed by sorrows." Edit. Cleric. p. 218, lin. 147.

Συνηδομαι, from *συν* with, and *ἡδωμαι* to be pleased, pass. of *ἡδω* to please, delight, which see under *ἡδίων*.

I. With a dative, In the Greek writers most commonly

commonly, *To congratulate*. See *Elsner* and *Wetstein* on *Rom.*

- II. With a dative, *To be pleased or delighted with, to delight in*. occ. *Rom.* vii. 22. *Elsner* has observed that *Euripides* uses it in this sense, *Medea*, lin. 136,

Οὐδὲ ΣΤΗΝΑΘΟΜΑΙ, ὕναι,
 ΛΑΓΕΣΙ δωματός, ———

Nor, Madam, *with th' afflictions* of this house
Am I delighted. ———

Συνήθεια, ας, ἡ, from *συνήθης* accustomed, which from *συν* with, and *ἦθος* a custom. *A custom, a common custom*. occ. *John* xviii. 39. *1 Cor.* xi. 16.

Συνηλικιωτής, ε, ὁ, from *συν* together, and *ἡλικιωτής* one of the same age, which from *ἡλικία* age.

One of the same age with another. occ. *Gal.* i. 14. *Diodorus Siculus*, cited by *Wetstein*, uses this word.

Συνθαπῶ, from *συν* together with, and *θαπῶ* to bury.

Joined with a dative, *To bury together with*. occ. *Rom.* vi. 4. *Col.* ii. 12.

Συνθλαω, ω, from *συν* intens. and *θλαω* to break, a word formed from the sound, like *crash*, &c. in English.

To break, break in pieces, confringo. occ. *Mat.* xxi. 41. *Luke* xx. 18.

Συνθλίβω, from *συν* intens. and *θλίβω* to press.

To press upon very much, to throng. occ. *Mark* v. 24, 31.

Συνθρυπῶ, from *συν* intens. and *θρυπῶ* to break to pieces, enervate, which from *Heb.* קרע to tear in pieces.

To break, enfeeble, weaken. occ. *Acts* xxi. 13, where *Vulg.* affligentes, i. e. says *Wetstein*, "*animi mei robur frangentes, cor meum molle reddentes, breaking the strength of my mind, making my heart feeble*." So *Plutarch* uses κατακλαιν, and συνθρίβειν, την διανοίαν, and κατακλαιν την ψυχην; and the Latins frangere and infringere animum (see *Elsner*); and *Plato* in *Wetstein* has τας ψυχας ΑΠΟΤΕΘΡΥΜΜΕΝΟΙ. *Comp.* *Kypke*.

Συνιέναι. See *Συνιέναι* III.

Συνιέναι, from *συν* together, or together with, and *ιέναι* to send. or put.

I. Properly, *To send or put together*.

II. *To attend to, to mind*, q. d. *to put with, or to, one's mind*. *Mat.* xiii. 19. The V. is used in the like sense not only by the LXX, *Ps.* v. 1. xxviii. 5. xli. 1. 1. 22;

but also by *Homer*, *Il.* ii. lin. 26, Νῦν δ' ἐμείθεν ΕΥΝΕΣ ὦκα, But now *mind, or attend to, me immediately* : so *Didymus's* Scholium, ἀκυσσον, νοησον, *hearken, mind*. *Comp. Schol.* on *Odyss.* i. lin. 271. Hence

III. *To understand*. *Mat.* xiii. 13, 14, & al. freq. Observe that *συνιέναι* in the former text is properly the 3d pers. plur. from *συνιέναι*; and it is not unusual (as *Stockius* well observes) for verbs in *μι* to borrow forms from the correspondent verbs in *αιω*, *ειω*, and *οω*, preserving the reduplication in the present and imperfect. In *2 Cor.* x. 12, three ancient Greek MSS, and three Latin ones, together with the printed *Vulg.* omit the words ε & *συνιέναι*, which are also rejected by *Mill*, and marked by *Griesbach* (whom see) as probably to be omitted. But on this very difficult text *comp.* *Wolfius* and *Kypke*.

Συνιστανω, from *συν* together with, and *ιστανω* to set, place.

Properly, *To place together with, thence to commend, recommend*. It is construed either absolutely or with a dative following. occ. *2 Cor.* iii. 1. v. 12. x. 12. *Comp.* under *Συνιστημι* IV.

Συνιστημι, and Συνισταω, ω, from *συν* together with, and *ιστημι* or *ισταω* to set, place.

I. *To set or place together with*; hence in the perf. act. joined with a dative, *to stand together with*; whence the particip. perf. act. plur. masc. *συνεστώτας*, by contraction for *συνεσταότας*, which, by the Ionic dialect, for *συνεστηκότας*, or *συνεστακότας*. occ. *Luke* ix. 32.

II. *To stand together, stand*. occ. *2 Pet.* iii. 6, Eng. Translat. *And the earth ἐξ ὑδάτος και δι' ὑδάτος συνεστωσα*, standing out of the water and in the water, namely, at the * first formation, *Gen.* i. 6, and at the height of the flood, *Gen.* viii. 2, when things were reduced to the same circumstances as at the formation, i. e. when the inward and outward expansion had formed a solid shell of earth between two spheres of water; Δι' ὧν, *By which waters thus situated, the world which then was*, i. e. the earth with its inhabitants (*comp.* *Gen.* vi. 13. *2 Pet.* ii. 5.) being overflowed with water, *απώλετο* was destroyed.

* See *Pike's Philosophia Sacra*, p. 112, 113, and *Catcott's Treatise on the Deluge*, p. 48, 49. 1st edit. and p. 87, 88, 2d.

On

On the above passage of St Peter observe that *συνεστῶσα* is the particip. perf. fem. according to the Attic dialect, which, from *ἴσηκα* or *ἴσακά*, the perf. of *ἴσημι*, forms the particip. *ἴσως*, contract. for *ἴσῶως*, and declines *ἴσως* thus: Sing. nom. *ἴσως*, *ἴσῶσα*, *ἴσως*; Gen. *ἴσῶλος*, *ἴσῶσης*, *ἴσῶτος*, &c. Instances of this kind are very common in the Attic writers. Thus in *Isocrates*, *Ad Demon.* cap. 1, we have particip. perf. plur. fem. accus. *διεστῶσας*; cap. 2. sing. nom. *καθίσῶσα*. Comp. *Ενεστῶσαν*, 1 Cor. vii. 26.

III. To consist, subsist. occ. Col. i. 17.

On which text *Raphelius* cites a very remarkable passage from *Aristotle*, *De Mundo*, where the V. *συνεστηκεν* is applied in a like sense, as by the Apostle, to the formation and preservation of all things by God. *Λοιπον δη περι της των ὁλων συνεκλικης αἰτίας κεφαλαιωδως ειπειν. Αρχαιος μιν εν τις λοφος και παλριος εσι πασιν αθροποις, ὡς εκ τε Θεω τα παντα, και δια Θεω ἡμιν ΣΥΝΕΣΤΗΚΕ· ἡδεμια δε φυσις αὐτῇ καθ' ἑαυτὴν αὐταρχης, ερημωθεισα της εκ τῆς σωτηρίας.* It now remains that we speak briefly concerning that cause which preserves all things. There is then a certain ancient tradition common to all mankind, that all things subsist or consist from and by God; and that no kind of Being is self-sufficient, when alone, and destitute of his preserving aid." See also *Wolfius*.

IV. To commend, recommend, i. e. make acceptable or illustrious. occ. Rom. iii. 5. v. 8. 2 Cor. iv. 2. x. 18. xii. 11. So *Longinus*, *De Sublim.* sect. xxxiv. "But if *Demosthenes* had attempted to write a little oration about *Phryne* or *Athenogene*, *ἔτι μᾶλλον αν Ὑπεριδην ΣΥΝΕΣΤΗΣΕΝ*, he would have recommended *Hyperides* still more." See *Wetstein* on Rom.

V. To commend, recommend, commit to the care or kindness of another. Rom. xvi. 1. *Plutarch* and *Aristides*, cited by *Wetstein*, apply it in the same sense.

VI. To shew, prove, approve, manifest. occ. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. *Wetstein* on Rom. iii. 5, shews it is used in this sense by *Demosthenes* and others of the Greek writers.

Συνοδεύω, from *συν* together with, and *ὁδεύω* to journey, which from *ὁδός* a way.

With a dative, To journey or travel together with. occ. Acts ix. 7.

Συνοδία, ας, ἡ, from *συν* together, and *ὁδός* a way.

A company of persons journeying or travelling together. occ. Luke ii. 44. In the Greek writers it frequently signifies, a travelling together, and also the companions of a journey. See *Wetstein* and *Kypke*.

Συνοῖδα, Perf. Mid. of *συνιδέω*, which see.

Συνοικέω, ω, from *συν* together with, and *οικέω* to dwell.

To dwell or cohabit with. occ. 1 Pet. iii. 7.

On which passage *Wetstein* produces a great number of instances where the Greek writers apply it in like manner to matrimonial cohabitation or dwelling together.

Συνικοδομέω, ω, from *συν* together, and *οικοδομέω* to build.

To build or build up together. occ. Eph. ii. 22.

Συνομιλέω, ω, from *συν* together with, and *ὁμιλέω* to talk, converse.

With a dative, To talk or converse with. occ. Acts x. 27.

Συνομορεύω, ω, from *συν* together, and *ὁμορεύω* bordering together, from *συν* together, and *ὁμορεύω* bordering, adjoining, which from *ὁμῶς* together, and *ὅρος* border, bound.

With a dative, To adjoin, or be adjoining to. occ. Acts xviii. 7.

Συνοχῆ, ης, ἡ, from *συνέχω* to straiten, distress, which see.

Distress. occ. Luke xxi. 25. 2 Cor. ii. 4.

Συντάττω, from *συν* intens. and *τάττω* to order. To charge, command, order. occ. Mat. xxvi. 19. xxvii. 10.

Συντέλεια, ας, ἡ, from *συντέλεια*.

A finishing, consummation, end. Mat. xiii. 39. Heb. ix. 26, & al. On Mat. xxiv. 3. xxviii. 20, see under *Αἰών* VI.

Συντέλειω, ω, from *συν* intens. and *τέλειω* to finish.

I. To finish entirely, end, make an end of. occ. Mat. vii. 28. Luke iv. 13.—of time, occ. Luke iv. 2. Acts xxi. 27.

II. To accomplish, perform. occ. Mark xiii. 4. Rom. ix. 28; where *Elsner* observes that *λοφόν συντελεῖν* is to perform what was determined, which *Diodorus Siculus* expresses in like manner by *ΣΥΝΤΕΛΕΣΑΙ το δοξαν*.

III. To complete, perfect, make, perficio. occ. Heb. viii. 8.

Συνήμηνω,

Συνίστημι, from συν intens. and τίμνω to cut. To cut short, i. e. execute speedily. occ. Rom. ix. 28, twice; where see *Elsner* and *Wolffius*.

Συνίστημι, from συν together with, and τίμνω to be.

With a dative, To be or meet with, so to get to or at. An obsolete V. whence in the N. T. we have 2 aor. infin. συνίστημι. occ. Luke viii. 19, Συνίστημι αὐτῷ, "Cum eo congredi." *Castalio*. So *Herodotus*, lib. iv. cap. 14. ΣΥΝΤΥΧΕΙΝ—ΟΙ, To have met him, occurrisse," *Steph.* For more instances from the Greek writers, see *Kypke*.

Συνίστημι, ω, from συν intens. and τηρέω to observe, preserve.

I. To preserve safely. occ. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20, where Vulg. custodiebat eum, *Worsley* and *Campbell*, protected him. See *Campbell's* Note, and *Wolffius*.

II. To keep carefully, in mind. occ. Luke ii. 19. Comp. ver. 51, and Διατίθεω.

Συνίστημι, from συν together, and τίθεμι to put.

I. Properly, To put together.

II. Συνθεσθαι, 2 aor. mid. To agree together. occ. Acts xxiii. 20. So συνετίθεντο, pass. indic. pluperf. 3 pers. plur. had agreed together. occ. John ix. 22.

III. Συνθεσθαι, To agree, bargain. occ. Luke xxii. 5.

IV. Συνθεσθαι, To agree, assent to. occ. Acts xxiv. 9.

Συντομία, Adv. from σύντομος concise, brief, which from σύντομος perf. mid. of σύν- τίμνω, which see.

Concisely, briefly. occ. Acts xxiv. 4. So *Scapula* observes that *Demosthenes* and *Isocrates* often use the phrase σύντομος εἰπεῖν, to speak briefly. See also *Welstein*.

Συντρέχω, from συν together, and τρέχω to run.

To run together. occ. 1 Pet. iv. 4. Comp. Συνδρέμω.

Συντρίβω, from συν intens. and τρίβω to break.

I. To break, break in pieces, contero, confringo. occ. Mark v. 4. John xix. 36. Rev. ii. 27.

II. To bruise. occ. Luke ix. 39, (where see *Kypke*.) Rom. xvi. 20. Mat. xii. 20, which is a citation from Isa. xlii. 3, where the Heb. word answering to συν-

τρίβω is רצוץ dashed, bruised; Rom. xvi. 20, refers to Gen. iii. 15, where the correspondent Heb. word is שוה to overwhelm*.

III. In the passive, To be broken or contrite in heart. occ. Luke iv. 18, which is a citation of Isa. lxi. 1, where the LXX use the same word συντρίβω for the Heb. נשבר broken, or to be broken. So *Polybius*, Τα μὲν πλεῖστα ΣΥΝΕΤΡΙΒΗΤΑΙΣ ΔΙΑΝΟΙΑΙΣ, The common people were broken or dejected in mind." See more instances of the like application of the V. by the Greek writers in *Raphe- lius*, *Welstein*, and *Kypke*.

IV. To shake, agitate, rub together. Thus several eminent † Commentators explain it Mark xiv. 3, alleging that it is hardly probable the woman should break the alabaster-box on such an occasion, but very likely that she would shake it in order to liquify and improve the perfume it contained. "Shaking of liquids of that nature, says ‡ *Blackwall*, does break and separate their parts; and συντρίβω is an excellent word for this purpose. To this sense we have the following passages.

|| Et fluere excusso cinnama fusa vitro—
§ —quod fracta magis redolere videntur
Omnia, quod contrita,"————

The simple V. τρίβω signifies to rub, as well as to break. Thus *Æschines*, cited by *Scapula*, uses τρίβει τὴν κεφαλὴν for rubbing or scratching the head, as persons perplexed in thought are apt to do. So the compound προστρίβω to rub, as gold against a touch-stone. I must, however, confess that I have not yet found any undoubted instance of συντρίβω signifying to shake, or rub together; though I would not be positive that it is not applied, Luke ix. 39, to the evil spirit's shaking or convulsing the demoniac. Comp. also Bp. *Pearce* and *Campbell* on Mark.

Συντρίμμα, ἄλος, το, from συντρίβω perf. pass. of συντρίβω, which see.

* See Heb. and Eng. Lexicon, under שוה, and Note.

† *Knatchbull*, *Hammond*, *Whitby*.

‡ *Sacred Classics*, vol. ii. p. 166.

|| *Martial*, Epigram. 3, 4. p. 128, in *Ug- Delph.*

§ *Lucret.* lib. iv. ver. 700, 701.

A breaking

A breaking to pieces, destruction. occ. Rom. iii. 16.

Συνηγορος, α, ο, from συνηγορεω perf. mid. of συνηγω to breed up together, which from συν together with, and τεγω to breed up.

Bred up or educated together with. occ. Acts xiii. 1. On which text *Raphelius* and *Wetstein* produce several passages from *Polybius* where that historian applies the phrase Τε βασιλεως ΣΥΝΤΡΟΦΟΣ, to persons who had been bred up with Kings, as their companions and play-fellows in their youth. So in 2 Mac. ix. 29, mention is made of one *Philip*, as the ΣΥΝΤΡΟΦΟΣ of King *Antiochus Epiphanes*.

Συνυλχανω. See under Συνιευχω.

Συνυποκρινομαι, from συν together with, and υποκρινομαι to feign, dissemble.

With a dative, *To dissemble, or rather to feign together with, unâ simulo.* occ. Gal. ii. 13. This decompounded V. is used in the same sense by *Polybius*. See *Raphelius* and *Wetstein*.

Συνυπερβιω, ω, from συν together, and υπερβιω to help, q. d. to work under another, from υπο under, and εβιον a work.

To help together. occ. 2. Cor. i. 11. *Lucian*, Bis. Accusat. tom. ii. p. 322, applies the Attic ξυνυπερβει in the same sense.

Συναδινω, from συν together, and αδινω to be in pain, properly as a woman in travail or labour, which see.

To be in the pains of travail or parturition together, to travail in pain together. occ. Rom. viii. 22. This V. is used both by *Euripides* and *Porphyry*. See *Wetstein*.

Συνωμοσια, ας, η, from συνωμοω (obsol.) to swear together, conspire by oath, which from συν together, and ομοω to swear.

A conspiracy confirmed by oath, conjuratio. occ. Acts xxiii. 13, where see *Wetstein*.

Συροφαινισσα, ης, η, from Συροφαινιξ, ικος, ο, a Syrophœnician, an appellation used by *Lucian*. Deor. Concil. tom. ii. p. 951, as Syrophœnix likewise is by *Juvenal*, sat. viii. lin. 159, 160. It is a compound of Συρος a Syrian, and Φαινιξ a Phœnician. Comp. under Φαινιξ.

A Syrophœnician woman. occ. Mark vii. 26. Phœnicia was in those days reckoned a part of Syria; see *Strabo*. lib. xvi. p. 1986, cited by *Wetstein*, who observes that the

Evangelist calls the woman a Syro-phœnician, to distinguish her from the Libo-phœnicians, or Carthaginians, who were better known to the Romans. Very many MSS cited by *Wetstein* and *Griesbach* (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have Συραφαινισσα or Συροφαινισσα, which latter reading they prefer to the common one: but by the passages *Wetstein* himself cites, Συροφαινισσα seems more agreeable to the analogy of the Greek language: thus *Homer*, Odyss. xv. lin. 416, Γυνη ΦΟΙΝΙΣΣ', i. e. ΦΟΙΝΙΣΣΑ; and *Herodotus*, lib. viii. cap. 118, Επι της ΦΟΙΝΙΣΣΗΣ, On board a Phœnician ship." To which I add *Herodian*, lib. v. cap. 4. edit. Oxon. ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΣΣΑ, a Phœnician by nation;" nor do I recollect to have ever read in any Greek writer Φαινισσα, Φαινισσης, or Συροφαινισσα, &c. The numerous MSS above mentioned, however, certainly ought to have their proper weight; and it may be justly said that Συροφαινισσα might be more easily corrupted into Συροφαινισσα, a word of a more usual termination, than vice versâ.

Συρτις, ιος, att. ιως, η, from συρω to draw. *A quick-sand, or sand-bank, a shallow sandy place in the sea*, so called because when ships run upon it, it does, as it were, draw them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most Interpreters understand either the Greater or the Lesser Syrtis on the African shore, well known, both in ancient and modern times, for the destruction of mariners and vessels. But the learned Mr *Bryant*, in his *Observations and Enquiries*, &c. page 48, Note (3), remarks, that "in our best charts of the Mediterranean there is laid down a shelf or sand not far from the Island *Clauda*; and that this may possibly be the Syrtis they were in fear of. It lies to the south a small matter out of their course, which must have been to the north of it."

ΣΥΡΩ, from the Heb. רד or רד to turn aside, decline, and in Hiph. to remove. *To draw, drag*, whether of things, occ. John xxi. 8. Comp. Rev. xii. 4,—or of persons, occ. Acts viii. 3. xiv. 19. xvii. 6. *Wetstein* on Acts viii. 3, cites from *Arrian*,

rian, Epictet. lib. i. cap. 29, ΣΥΦΗ: ες το δισμωλῆριον, You shall be dragged to prison;" and on Acts xvii. 6, from Lucian, Lexiph. tom. i. p. 962, ΣΥΡΟΥ-ΣΙΝ—ΕΠΙ τὴν ἀρχὴν, They dragged before the magistrate."

Συσπαρασσω, from συν intens. and σπαρασσω to convulse.

To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20, is ἐσπαρᾶξεν. See under Σπαρασσω II.

Συσσημον, & το, from συν together with, and σημα a sign.

A sign. or token agreed upon with, or communicated to, others, a signal, token. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for a material signal, as a cap lifted up on a pole, or the like. See Elsner, Wetstein, and Kypke. So in the LXX, Jud. xx. 38, 40, it answers to the Heb. נֶשֶׁךְ and תִּנְשָׁךְ an elevation or pillar of smoke; and Isa. v. 26, & al. to דָּג an ensign.

Συσσωμος, &, ὁ, ἡ, καὶ το—ον, from συν together with, and σωμα a body.

Of the same body, united in the same body. occ. Eph. iii. 6.

Συσασιασῆς, & ὁ, from συσασιαζω to join in a sedition with, to raise a sedition or insurrection together with, which from συν together with, and σασιαζω to raise or excite a sedition, and this from the Ν. σασις a sedition, which see.

A partner or companion in sedition or insurrection, a fellow-insurgent or-seditious. occ. Mark xv. 7.

Συστάλικας, η, ον, from συνιστημι to commend.

Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. lib. ii. cap. 3, has Γραμματεῖα ΣΥΣΤΑΤΙΚΑ, commendatory letters."

Συσταυρωω, ω, from συν together with, and σταυρωω to crucify.

To crucify together with, whether bodily, occ. Mat. xxvii. 44. Mark xv. 32. John xix. 32.—or spiritually, by mortifying our worldly and fleshly lusts by the cross of Christ. occ. Rom. vi. 6. Gal. ii. 20.

Συσελλω, from συν together, and ελλω to send, or, as it sometimes signifies to contract.

I. To swathe or wind up a dead body for burial. occ. Acts v. 6. So the Syriac

version, ܠܫܢܢ * swathed up; and on this passage Grotius observes that not only περιελλειν is used for wrapping up a dead body in burial-swathes, mortuum fasciis involvere, in Tobit xii. 14, or 13; and by Euripides, Plutarch, and Homer (see Odys. xxiv. lin. 292.); but that συσελλειν likewise is thus applied by Euripides, Troad. lin. 378. See also Ecclus. xxxviii. 16, Wetstein, and Suicer Thesaur. on the word.

II. Συσελλομαι, Pass. To be contracted, be short of time. occ. 1 Cor. vii. 29.

Συσυναζω, from συν together, and συναζω to groan.

To groan together. occ. Rom. viii. 22.

Συσειχω, ω, from συν together, and σειχω to proceed in order, or σειχος an order, or series.

To go together, "i. e. in the same order or file, suppose it in this manner:

These are all in one file.	} Opposed to	Old Covenant	New Covenant	} These in the other file.
		by Moses	by Christ	
		Bondage	Liberty	
		Hagar	Sarah	
		Ishmael	Isaac	
		Law in Sinai	Gospel from heaven	
		Jerusalem that now is	Jerusalem above	
		Jews that embrace circumcision	Christians baptized	

Now the Apostle placeth Sinai and Jerusalem in the same file under Bondage." Bp. Fell's Note, where see more. Raphelius remarks, that συσειχω is properly a military term, and shews that Polybius uses it for soldiers being in the same file, as he does συζυγω for their being in the same rank. See also Scapula in συσειχος, & seqt.

Otherwise συσειχω may be rendered to answer to, to agree with, to be like, i. e. in respect of servitude or bondage. So Raphelius observes that Polybius uses συσειχα and ὁμοια, as synonymous words. occ. Gal. iv. 25, where see Wolfius and Stanhope on the Epistle for the fourth Sunday in Lent; and observe that if a comma be placed after the first Α[α], and the sentence Το γὰρ Α[α] Σίνα οὐτος ἐστὶν ἐν τῇ Αγαθία, For this word Agar

* See Fuller, Miscell. lib. vi. cap. 18, and comp. Heb. and Eng. Lexicon in ܠܫܢܢ, whence Syriac ܠܫܢܢ means

means mount Sina in Arabia, be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word ܨܢܐ (softened into ܨܢܐ or ܨܢܐ) signifies a rock; and Harantius, cited by Busching, says, Hagar was still the Arabic name for Sina, when he travelled into Palestine*.

Συσελιώλης, υ, ό, from συν together with, and ελιώλης a soldier.

A fellow-soldier. occ. Phil. ii. 25. Phil. ver. 2.

Συσεφω, from συν together, and στρεφω to turn.

To turn, roll or gather together into a bundle. occ. Acts xxviii. 3, where Chrysostom explains συσεφω by συλλεξαν-τος collecting; and Wetstein cites from Hesychius, ακανθων σωρον ΣΥΣΤΡΕΨΑΝ-ΤΕΣ, gathering up a bundle of thorns.

Συσεφοη, ης, η, from συνισεφοη perf. mid. of συσεφω to gather together, particularly a mob, or tumultuous concourse, as the verb is applied by Aristotle. See Scapula.

I. A tumultuous concourse, an uproar. occ. Acts xix. 40. The N. is used in the same sense in Polybius, cited by Wetstein, who shews that the passive V. συσεφομαι is frequently applied by the purest Greek writers both to a regular and to an irregular assembly of men.

II. A conspiracy. occ. Acts xxiii. 12. The LXX use it in the same sense, 2 Kings xv. 15, for the Heb. ܨܩܪ.

Συσχημαίζω, from συν together with, and σχημαίζω to form, fashion, from σχημα a form, fashion.

With a dative following, To conform to. occ. Rom. xii. 2. 1 Pet. i. 14. Plutarch uses this V. in the same sense with the preposition προς following. See Wetstein on Rom.

Σφαση, ης, η, from σφασα perf. mid. of σφαζω. Slaughter. occ. Acts viii. 32. Rom. viii. 36. Jam. v. 5, where see Wetstein.

Σφασιον, υ, το, from σφασα perf. mid. of σφαζω.

A victim which is slaughtered. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25, for the correspondent Heb. ܨܒܐ a victim; but also by Thucydides, lib. vi. cap. 69. ΣΦΑΓΙΑ πρὸς φερον

* See Koppe's Greek Testament (cited in Maty's Review for May 1783, p. 326.), and Michaelis Supplem. ad Lexic. Heb. p. 498.

τα νομιζόμενα. They offered the customary victims." See more in Wetstein.

ΣΦΑΖΩ, or ΣΦΑΤΤΩ. Most of the derivative tenses, and especially all those that are used in the N. T. may be deduced indifferently from the one or the other of these two verbs. The former V. however, may be best derived from the Heb. ܨܒܐ to slay for sacrifice or food, to which it answers in the LXX. Ezek. xxxiv. 3; the latter from ܨܬܫ to shed or drain off the blood of men or animals in sacrifice or otherwise, for which the tenses of σφαζω or σφαττω are often used in the LXX.

I. To kill by violence, slay, as a man. occ. 1 John iii. 12, twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. To slay, slaughter, as in a sacrifice. occ. Rev. v. 6, 9, 12. xiii. 8.

III. To smite or wound mortally. occ. Rev. xiii. 3.

ΣΦΟΔΡΟΣ, α, ον, from the Heb. ܨܦܪ to move quickly, rush hastily.

I. Moving impetuously, vehement, violent, "vehemens, qui impetu fertur, validus, vegetus." Scapula. It seems properly to import motion, and is thus applied by the LXX to the wind for the Heb. ܨܩܪ strong, violent; to the waters of the Red Sea for the Heb. ܨܩܪ strong, mighty, Exod. xv. 10; so for the Heb. ܨܩܪ strong, forcible, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. Σφοδρα, Neut. Plur. used adverbially, Vehemently, exceedingly, very much. Mat. xvii. 6, 23, & al. freq. In the N. T. it is sometimes put after an adjective in the positive degree, to express the superlative, as Mat. ii. 10, μισαλην σφοδρα, very or exceeding great; so Mark xvi. 4, μισας σφοδρα; and Luke xviii. 23, πλουσιος σφοδρα very rich. The expressions of this kind seem hellenistical, and are very common in the LXX, where they answer to adjectives with the Heb. ܨܩܪ very, very much, placed in like manner after them; as in Exod. ix. 3, ܨܩܪ ܨܩܪ, LXX μισας σφοδρα; Gen. xiii. 2, ܨܩܪ ܨܩܪ, LXX πλουσιος σφοδρα; but as in one passage of the N. T. Rev. xvi. 21, other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1.

Σφοδρως, Adv. from σφοδρος.

Vehemently, violent. &c. occ. Acts xxvii. 18.

U u

Σφραγίζω,

Σφραγίζω, from σφραγίς.

I. *To seal, set a seal upon*, for security. occ. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. Hence

II. *To secure*. occ. Rom. xv. 28.

III. *To seal, or set a seal*, for confirmation or attestation. It is applied spiritually, John iii. 33, "voucheth [or attesteth] the veracity of God," Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit. vii. 14. In a like view the V. is used John vi. 27, *For him hath God the Father sealed* σφραγισέν, i. e. *authorized with sufficient evidence*, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 K. xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under Σφραγίζω III. and comp. below under Σφραγίς IV.

IV. *To seal, or set a mark upon*; as it was usual to do on the bodies of servants and soldiers, particularly on their foreheads and hands, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4, and see Vitringa on Rev. vii. 2, 3, and his Observ. Sacr. lib. ii. cap. 15, § 8, &c. and Heb. and Eng. Lexic. in מן I. occ. Rev. vii. 3, 4, 5, 6, 7, 8.

V. In the two last mentioned senses it is applied to the *sealing of Christians with the Holy Spirit*. occ. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "*sealing* was used not only as a *mark of distinction* of what belongs to us from what is others, but also for *confirmation*." See more in his Note.

VI. *To seal a book* imports the *secrecy* and *distant futurity* of the events therein foretold. See Dan. xii. 4, 9. So on the other hand St John is ordered, Rev. xxii. 10, *not to seal the words of the prophecy of this book, because the time* (in which they shall begin to be accomplished namely) *is nigh*. See Daubuz and Vitringa on the place. So Rev. x. 4, *to seal is to keep secret*. Comp. under Σφραγίς I.

The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς. ἴδος, ἡ, q. φραγίς, from πεφραγᾶ perf. mid. of φραγῶ *to fence, guard, secure* as a seal does a letter, &c.

I. Properly, *A seal* i. e. *a piece of wax or the like impress. with a certain mark,*

and affixed to *somewhat else*. Thucydides cited by Wetstein on Rev. v. 1, uses it in this sense; and thus it is applied to the seven seals of that mystical book, mentioned Rev. ch. v. and vi. of which, says Bp. Newton*, "we should conceive that it was such a one as the ancients used, a volume or roll of a book, or more properly *a book consisting of seven volumes*, so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because *a book, i. e. a roll or scroll* (comp. under Αναπύσσω), whilst sealed, cannot be read (comp. Is. xxix. 11.), hence the seals of this prophetic book denote the *secrecy* and indeed the *difficulty* of accomplishing the events therein described (see Rev. v. 3, 4, 5.); and the successive opening of the seals imports the successive accomplishment of those events.

II. *A seal, the instrument with which the impression is made*. In this view the word is applied Rev. vii. 2. On which passage Daubuz observes that "the bearing of a seal is a token of an *high office*, either by succession or deputation. Thus in Gen. xli. 42, *Pharaoh*, making *Joseph* his steward, gives him his ring, that is, his seal, as *Josephus* the historian explains it, † ΣΦΡΑΓΙΔΙ τε χρῆσθαι τῇ αὐτῇ. The like example we have in the book of Esther, ch. viii. 2, [comp. ver. 10. ch. iii. 10.] and in *Josephus*, lib. xi. cap. 6. [§ 12, edit. Hudson]. *Antiochus*, declaring his son successor in his kingdom, sends him his ring or seal likewise, 1 Mac. vi. 14, 15. *Josephus*, lib. xii. cap. 14. [or cap. 8, § 2, edit. Hudson]. Another example may be seen in the same author, lib. xx. cap. 2. [§ 3, edit. Hudson].—Thus in *Aristophanes* the taking away of the ring signifies the discharging of a chief magistrate.

|| Καὶ νῦν ἀποδοῦ τον δακτύλιον, ὡς ἔστι μοι ταμιευσις.

And a little after the giving of a ring to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἐμὲ δὲ τῶν λαβῶν ταμιεὺς μοι.

* Dissertations on the Prophecies, vol. iii. p. 49.

† "Archæol. lib. ii. cap. 3." [cap. 5. § 7, edit. Hudson.]

|| "Aristoph. Equit."

But

But to give no more examples, which are obvious, this makes the *Onirocritics* decide in general, ch. 260. Το δακτυλίδιον εις κυρωσιν βασιλειας κρινέται, A ring is reckoned to signify the establishment of a kingdom." Of the obvious examples here probably alluded to by *Daubuz*, it may not be amiss to add, that the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Privy Seal, and the Secretaries of State, among us, are appointed by the King's delivering to them the seals of their respective offices.

III. An impression made by a seal, a mark. occ. Rev. ix. 4. Comp. ch. vii. 3, and Σφραγιζω IV.

IV. Since seals were used for confirmation or attestation (comp. Σφραγιζω III.), hence St Paul, Rom. iv. 11, calls circumcision Σφραγίδα, the seal, of the righteousness of faith, which Abraham had whilst in uncircumcision; and styles the Corinthians the seal of his Apostleship, 1 Cor. ix. 2.

V. An inscription, as on a seal. occ. 2 Tim. ii. 19. Comp. Rev. ix. 4, with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no figure nor image, but only an inscription; so the Persians "in their rings wear agates, which generally serve for a seal, on which is frequently engraved their name, and some verse from the *Khoran*." *Hanway's Travels*, vol. i. p. 317. And it is highly probable, that the Jewish seals were of the like kind (see Exod. xxviii. 11, 36.) which very naturally accounts for St Paul's using Σφραγίς for an inscription. See *Wolfius* on 2 Tim. ii. 19, and *Harmer's Observations*, vol. ii. 461, 2. "The expression, says *Doddridge*, on 2 Tim. ii. 19, is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the name of the persons by whom, and the purposes for which, the structure is raised: And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription."

Σφυρον, ὁ, το.

The ancle-bone, and Σφυρα, τα, The ancle-bones of the human body. There are, as every one knows, two of these in

each leg. The internal one is a process or protuberance of the lower part of the tibia, or larger bone of the leg; the external one a protuberance of its fibula, or smaller bone. And as each of these is called in Latin malleolus a little hammer, from malleus a hammer; so the Greek name σφυρον is a derivative of σφυρα a hammer, the head of which instrument, this bone, in some measure, resembles. And σφυρα may be deduced from Heb. שפץ to move quickly, on account of the quick motion with which a hammer is usually employed: And thus our Eng. hammer and its northern relatives may be derived from the oriental דחץ to impel or דחץ to put into a turbid motion. occ. Acts iii. 7, where see *Welstein* and *Kypke*.

Σχιδον, Adv. from the obsol. σχιω, i. e. εχομαι, to be near.

Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22.

ΣΧΕΩ, ὦ, from the Heb. קיח (in Hiph.) to hold fast, retain, or from קשיח to restrain. To hold, have. An obsolete V. whence in the N. T. we have perf. act. εσχηκα, particip. εσχηκως, 2 aor. εσχον, subj. σχω.

Σχημα, ατος, το, from εσχημαι perf. pass. of εχω, or obsol. σχιω, to have, be.

I. Fashion, form, appearance. occ. 1 Cor. vii. 31. In which passage *Grotius* says the Apostle's expression is borrowed from the theatre, where ΤΟ ΣΧΗΜΑ τῆς σκηνῆς ΠΑΡΑΓΕΙ means that the scene changes, and presents an appearance entirely new. See also *Wolfius* and *Welstein*, and comp. 1 John ii. 17.

II. State, manner, condition, or appearance, in life. occ. Phil. ii. 8, where *Raphelius* shews that both *Xenophon* and *Polybius* apply the word in the same view. See also *Welstein*.

ΣΧΙΖΩ, from the Heb. שדע to split, rend.

I. To rend, tear, findo, diffindo, scindo, as a garment. occ. Luke v. 36. John xix. 24. Σχιζομαι, Pass. To be rent, as the vail of the Temple. occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45.—as a net. occ. John xxi. 11.—as rocks, Mat. xxvii. 51, where see *Doddridge's Note*, and *Maunderell's Journey* at March 26, towards the end.—as the heavens were at Christ's baptism. occ. Mark i. 10. No doubt this renting, or, as it is called Mat. iii. 16,

and Luke iii. 21, *opening of the heavens*, was miraculous. *Livy*, however, mentions a like appearance among the prodigies which preceded *Hannibal's* entrance into *Italy* in the second *Punic* war, lib. xxii. cap. 1. "It was reported, says he, *Faleriis* coelum findi velut magno hiatu visum; quaque patuerit, ingens lumen effulsisse: that at *Falerii* the heaven seemed to be rent with a vast chasm; and that, where it was opened, a great light shone forth." Such phænomena the Roman Naturalists called chasmata, chasms, as we learn from * *Pliny* and † *Seneca*. See *Daubuz* on Rev. xix. 11, and *Wetstein* on Mark, who cites from *Phlegon* the phrase ΕΞΧΙΣΘΗ 'Ο ΟΥΡΑΝΟΣ.

- II. Σχιζομαι, Pass. *To be divided in mind or sentiment*, and so into parties, dissideo. occ. Acts xiv. 4. xxiii. 7; on the former of which texts *Wetstein* shews that the V. is thus used in the Greek writers, as *scindor* likewise sometimes is in Latin, as by *Virgil*, *Æn.* ii. lin. 39,

Scinditur incertum studia in contraria vulgus.
The fickle vulgar's into parties rent.

ΣΧΙΣΜΑ, ατος, το, from σχισμαι perf. pass. of σκίζω.

In general, *A being divided*.

- I. *A rent*, as in a garment. occ. Mat. ix. 16. Mark ii. 21.
II. *A division in mind or sentiment, a dissension*. occ. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. ver. 11, 12.) xi. 18. comp. ch. xii. 25.

Σχοινιον, ε, το, from σχοινος *a bulrush*, which may not improbably be derived from the Heb. שָׁקַם *to sink*, because this plant naturally grows in *water*, according to that of Job viii. 11. *Martinius*, however, derives it from σχω to hold, hold fast.

A rope, or *cord*, properly such as is made of *bulrushes* twisted together. So the Heb. שֵׁנֶן signifies both *a bulrush* and *a rope made of bulrushes*; and *juncus*, the Latin name of *a bulrush*, is from jungo *to join*, as its German name hîntz is from hînnen *to bind* †. occ. John ii. 15. Acts xxvii. 32.

* "Fit & coeli ipsius hiatus, quod vocant chasmata." Nat. Hist. lib. ii. cap. 26.

† "Sunt chasmata, cum aliquando coeli spatium discedit, & flammam dehiscens velut in abdito ostendat." Nat. Quæst. lib. i. cap. 14.

‡ See *Martini Lexic. Philol.* and *Vossii Etymol. Latin. in Juncus*.

Σχολαζω, from σχολη.

I. *To be unemployed, or at leisure*.

II. With a dative following. *To be at leisure for, to give one's self to*, rei alicui vaco. occ. 1 Cor. vii. 5, where *Wetstein* shews that the Greek writers, particularly *Herodian*, use it in the same manner.

III. *To be empty, unoccupied*, as a house or habitation. occ. Mat. xii. 44. So *Plutarch* in *Wetstein*, ΣΧΟΛΑΖΟΝΤΑ ΤΟΠΩ, *a place empty or clear*."

ΣΧΟΛΗ, ης, η, from the Heb. חָלַשׁ *to be at ease*, or *free from care or labour*.

I. *Ease, leisure, freedom from labour*.

II. *A school, a place or building* where persons, being *at leisure* from bodily labour and business, attend to the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. *Wetstein* cites several instances of this from *Plutarch*, to which others might easily be added, particularly from *Arrian* *Epictet*.

ΣΩΖΩ, or ΣΩΩ, either from σωος or σωω safe, or immediately from the Heb. שָׁמַר, which in Hiph. signifies *to save, deliver*, and to which this V. often answers in the LXX.

I. *To save, deliver*, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. Luke xxiii. 37, 39. John xii. 27. Acts xxvii. 20, 31.

Σωζειν εις, *To bring safe to a place*, 2 Tim. iv. 18. This expression is thus applied by the best Greek authors, as *Wetstein* has largely shewn. Comp. also *Kypke*.

Σωζειν εκ θανατου, *To save from death*, Heb. v. 7. This likewise is a pure Greek phrase, several times used by *Aristides*, cited by *Wetstein*, who also produces from *Homer*. *Odyss.* iv. lin. 753, ΕΚ ΘΑΝΑΤΟΙΟ ΣΑΩΣΕΙ.

Εν τινι σωζεσθαι, *To be saved by any person or thing*, Acts iv. 9. The best Greek writers apply this expression in the same manner, as may be seen in *Wetstein*.

Την ψυχην—σωσαι, *To save the life*, either of one's self or of another, Mat. xvi. 25. Mark iii. 4. On both which texts see *Wetstein*, who cites from *Lysias* pro Call. ΣΩΣΑΣ ΤΗΝ 'ΑΥΤΟΥ ΨΥΧΗΝ; and from *Herodotus*, lib. viii. cap. 118. ΕΣΩΣΕ Βασιληος ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in *Kypke* on Luke ix. 24.

II. *To*

II. *To make whole, or heal of some bodily distemper.* In this view it is applied to the *miraculous cures* wrought by Christ and his Apostles. See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9. And as these were emblems and pledges (comp. Acts iv. 10. with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the V. signifies.

III. *To save from sins, i. e. from the guilt* (comp. Luke vii. 48, with ver. 50.), *dominion, and eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words Christians are put into *a state of salvation*, in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47, are called *οἱ σωζόμενοι*, *those that were saved*, that is, who followed Peter's advice, ver. 40, and in this sense *saved themselves* by being baptized, and joining themselves to the Believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 18, comp. Prov. xi. 31, in LXX.

ΣΩΜΑ, *σῶμα*, το. Mintert proposes the derivation of it from *σῶζω* to *preserve*, i. e. either the soul or the blood; or thinks it may be so called q. *σημα* the sepulchre of the soul. But may it not be better deduced from the Heb. שׂוּם to *place* as being the * *place* of the soul?

I. Properly, *An animal body*, whether of a man, Mat. vi. 25. x. 28, & al. freq. (comp. John ii. 21. 1 Cor. xv. 44.)—or of some other creature, Jam. iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11.

On 2 Cor. v. 10, Wolfius and Wetstein cite from Xenophon, τὰς ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ἡδονὰς, *pleasures received by the body*; and from Ælian, τὰ ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ πρᾶξις, *Things done by the body*. But comp. Kypke.

On 2 Cor. xii. 2, Kypke remarks, that a man is said *to be in the body*, so far as the soul is united with the body. Thus in Xenophon, Cyropæd. lib. viii. [p. 506, edit. Hutchinson, 8vo.] Cyrus says "he never could believe, ὡς ἡ ψυχὴ, εἰς μὲν ἐν ἑνὶ ΣΩΜΑΤΙ ἦν, ἵζη, that the

soul, as long as it is in a mortal body, lives; but when it departs from that it dies." On Heb. x. 5, see Heb. and Eng. Lexicon under כָּרָה IV.

II. Σωμᾶ, τα, is often used in the Greek writers for *the bodies of men taken in war, and reduced to slavery*; so it denotes mancipia, slaves, and is thus applied, Rev. xviii. 13, where see Elsner and Wetstein. To the passages they have produced I add from Josephus, Ant. lib. xiv. cap. 12. § 4. Καὶ ὅσα ἐπράθη Ἰσθαίων, ἦτοι ΣΩΜΑΤΑ ἢ κτήσις, ταῦτα ἀφῆλθαι, τὰ μὲν ΣΩΜΑΤΑ ἐλευθερεῖν, κ. τ. λ. And whatsoever belonging to the Jews has been sold, whether *captives* or *goods*, let them be dismissed, the *captives* free, &c." Comp. Tobit x. 10.

III. Σωμα denotes the Church,

1. In respect of Christ, who is the Head of this *body*, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of Believers, whether *Jews* or *Gentiles*, who are mystical members of *one body*. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16.

IV. *An organized body*, as of vegetables. 1 Cor. xv. 37, 38.

V. *A body, a material substance*. 1 Cor. xv. 40.

VI. *A body, substance, or reality*, as opposed to shadows or types. occ. Col. ii. 17, where see Wetstein, who shews, that in Josephus, De Bel. lib. ii. cap. 2, § 5, and in Lucian, Hermotim. 79. [tom. i. p. 613. A. edit. Bened.] Σκία and Σωμα are in like manner opposed to each other.

Consult Suicer Thesaur. in Σωμα, on the several senses of this word.

Σωματικός, η, ον, from σωμα.

I. *Bodily, of or belonging to the body*. occ. 1 Tim. iv. 8.

II. *Bodily, corporeal, material*. occ. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16.

Σωματικῶς, Adv. from σωματικός.

Bodily, i. e. in the *body* of Christ, as opposed to the Jewish *Tabernacle* or *Temple*; *truly* and *really*, in opposition to types and figures; not only *effectually*, as God dwells in good men, but *substantially* or *personally*, by the strictest union as the soul dwells in the *body*, so that "God and Man is one Christ." occ. Col. ii. 9.

* Comp. under Σκίος V. and Heb. and Eng. Lexicon in קָדַשׁ under קָדַשׁ VIII. IX.

ii. 9. Comp. John ii. 21. xiv. 9, 10, 11, and see *Wolfius* on Col. ii. 9, and *Suicer* Thesaur. in Σωματικῶς.

Σωρευω, from σωρος a heap, which may be either from the Heb. עָרַב to stand erect, or from צָוַר to compress.

I. To heap, heap up. occ. Rom. xii. 20. where see *Whitby* and *Wetstein*.

II. Pass. To be laden or loaded, to be, as it were, heaped up with. occ. 2 Tim. iii. 6. The V. is used in both senses by the Greek writer.

Σωτηρ, ἄνθρωπος, ὁ, from σωω to save.

A saviour, deliverer, preserver. Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in *Blackwall's Sacred Classics*, vol. i. p. 242, &c.

Σωτηρία, αἰς, ἡ, from σωτήρ.

I. A saving, preservation, safety. Heb. xi. 7. Acts xxvii. 34, Τίς γὰρ πρὸς τῆς ὑμῶν σωτηρίας ὑπαρχει, "For this is a thing which concerns your safety. These words should be placed in a parenthesis. The reason why they should think it worth while to eat being contained in the next words; the reason given in the parenthesis is, because if they did not eat, they could not have strength to work, and so to save themselves." *Markland* in *Bowyer's Conjectures*.

On Acts iv. 12, *Kypke* shews that the phrase ἐν τινὶ σωτηρίᾳ εἶναι, is used by *Aristophanes*, *Demosthenes*, and *Josephus*, for safety's being placed, or lodged, in a person or thing; and he, rightly I think, refers σωτηρία in this text both to the temporal saving or recovering of the body, and to the spiritual salvation of the soul. Comp. Sense III.

II. A deliverance. Acts vii. 25. Comp. Luke i. 71. Phil. i. 19, where see *MacKnight*.

III. Spiritual and eternal salvation. See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10.

In 1 Pet. ii. 2, twenty-six MSS, two of which ancient, after αὐξηθῆτε add εἰς σωτηρίαν, which reading is favoured by the Vulg. the two Syriac and several other old versions, and by *Griesbach* admitted into the text, as probable.

Σωτηρίον, α, τό, from σωτήρ.

Salvation. occ. Luke ii. 30. iii. 6. Acts xxviii. 28. Eph. vi. 17. The LXX frequently use this N. as *Josephus* also does, Ant. lib. viii. cap. 10. § 3; and *Clement*, 1 Cor. § 36, calls Jesus Christ τὸ ΣΩΤΗΡΙΟΝ ἡμῶν, our Salvation, in the abstract, as *Simeon* does Luke ii. 30.

Σωτηριος, ος, ὁ, ἡ, from σωτήρ.

Saving, affording salvation. occ. Tit. ii. 11.

Σωφρονω, ω, from σωφρων.

I. To be of a sound mind, as opposed to distraction or madness. occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονεῖν is opposed to μαινεσθαι to be mad. See *Elsner* on Mark.

II. To be of a modest humble mind, in opposition to pride. occ. Rom. xii. 3.

III. To be of a sober recollected mind, as opposed to intemperance or sensuality. occ. Tit. ii. 6. 1 Pet. iv. 7. See *Wetstein* on Rom. xii. 3.

Σωφρονίζω, from σωφρων.

To instruct, or teach in almost any manner; for *Elsner* shews from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4.

Σωφροσύνη, ης, ἡ, from σωφρονίζω.

A sound recollected mind. occ. 2 Tim. i. 7.

Σωφρονως, Adv. from σωφρων.

Soberly, "in the government of our appetites and passions." *Doddridge*. occ. Tit. ii. 12.

Σωφροσύνη, ης, ἡ, from σωφρων.

I. Soundness of mind, as opposed to madness. occ. Acts xxvi. 25. Comp. Σωφρονω I.

II. Sobriety, as opposed to levity and irregularity of behaviour. occ. 1 Tim. ii. 9, 15.

Σωφρων, ονος, ὁ, ἡ, from σοος, σως sound, and φρον the mind.

I. Properly, Of a sound mind, as opposed to folly or madness, mentis compos, sanà mente præditus.

II. Sober, modest, recollected, regular, discreet, as opposed to intemperate, indecent, light, irregular, or foolish in behaviour. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5.

ΣΩΩ. See Σωζω.

Τ, τ, τ, Ταυ.

T.

T A B

T τ, I , *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In its forms τ, I , (of which I seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes * is, in the form of a cross, I , than to the Heb. ט .

TABEPNA, $\alpha\varsigma, \eta$, Latin.

This word is plainly in Greek letters the Latin *taberna*, which *Ainsworth* interprets *a house made of boards*, and thence *a tavern, an inn*; and derives it á *tabulis*, from the boards, of which it was constructed; and *tabula* may, I think, be probably deduced from the Heb. טפל to connect, adjust. The word occurs only Acts xxviii. 15, in the name of a place or town called Tres Tabernæ , *Tres Tabernæ*, or *The Three Taverns* or *Inns*. That this place was nearer to *Rome* than *Appii Forum* appears from the conclusion of one of *Cicero's* letters to *Atticus*, lib. ii. epist. 10, which, when he is travelling † south-east-wards from ‡ *Antium* to his seat near *Formiæ*, he dates “Ab Appi Foro, horâ quartâ, From Appii Forum, at the fourth hour;” and adds, “*Dederam aliam paulo ante Tribus Tabernis*, I wrote you another a little while ago from the *Three Taverns*.” *Grotius*, to whom I am indebted for the above-cited passage from

* See *Montfaucon's Palæograph. Græc.* p. 122, and *Bayly's Introduction to Languages*, pt. iii. p. 46.

† See *Cellarius's map of Latium*.

‡ It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the *Formian* territory, and that he had lately been at *Antium*; and at the beginning of his twelfth he says, “*Emerseram commodè ex Antiatî in Appiam ad Trés Tabernas*, I had opportunely got clear of the *Antian* territory, and had reached the *Appian* way at the *Three Taverns*.”

T A B

Cicero, observes further, that there were many places in the Roman Empire, at this time, which had the names of *Forum* or *Tabernæ*; the former from having markets for all kind of commodities, the latter from furnishing wine and eatables.

TABIΘA, η , Syr.

Tabitha, the name of a female discipl at *Joppa*, which, being interpreted, says *St. Luke*, is $\Deltaορκας$, i. e. *an antelope*. The Chaldee and Syriac טביתא (whence the fem. טביתה) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צבי a gazel, or antelope, and is, no doubt, a corruption of that word, צ being, as usual, changed into ט . *Bochart*, vol. ii. 924, 5, shows that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of agreeable animals ||; and that, according to the Talmud, *Gamaliel*, *St Paul's* master, had a maid named טביתה *Tabitha*. I add that *Josephus*, *De Bel. lib. iv. cap. 3, § 5*, mentions one *John*, who, in some copies, is called TABIΘA $\omega\alpha\iota\varsigma$, the son of *Tabetha*, in others, $\Deltaορκαδος$ $\omega\alpha\iota\varsigma$, the son of *Dorcas*. See *Hudson's Note l. occ. Acts ix. 36, 40*. The Syriac version not only retains טביתה in both these passages, but uses it for $\Deltaορκας$, ver. 39, and omits

|| The antelopes are particularly remarkable for their beautiful eyes. So that it is a common compliment in the East to tell a fine woman that she has nine el gazel, the eyes of an antelope. But let us hear *La Roque*, *Voyage en Palestine*, p. 261. “Les Arabes expriment la beauté d'une femme en disant, qu'elle a les yeux d'une gazelle: toutes leurs chansons amoureuses ne parlent que des yeux noirs, & des yeux de gazelle: & c'est à cet animal qu'ils comparent toujours leur maitresse, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement il n'y a rien de si mignon, ni de si joly que ces gazelles: on voit sur tout en elles une certaine crainte innocente, qui ressemble fort à la pudeur & à la timidité d'une jeune fille.”

St Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Ταγμα, ατος, το, from τεταγμα perf. pass. of ταττω to order.

An order, or rather a band. occ. 1 Cor. xv. 23, "but everyone in his proper band, —for ταγμα denotes a band of soldiers, a cohort, a legion." See Scapula Macknight, whom consult; comp. also Wetstein.

Τακλος, η, ον, from τειλακλαι 3 pers. perf. pass. of ταττω to order, appoint,

Appointed, set. occ. Acts xii. 21; Τακλη ημερα, On a set day, says St Luke; Δευτερα των θιασεων ημερα, On the second day of the shows, celebrated in honour of Claudius Caesar, says Josephus, relating the same story, Ant. lib. xix. cap. 8, § 2. Τακλη ημερα is a phrase used by Polybius. See Wetstein.

Ταλαιπωρω, ω, from ταλαιπωρος.

To be afflicted, touched, or affected with a sense of misery. occ. Jam. iv. 9.

Ταλαιπωρια, ας, η, from Ταλαιπωρος.

Misery, grievous affliction, or calamity. occ. Rom. iii. 16. Jam. v. 1.

Ταλαιπωρος, υ, ο, η, from ταλαω to sustain, suffer (which from the Heb. נָשָׂא * to bear, support, the τ being dropt, as usual), and πωρος a stone, a hard substance, and thence grief, calamity; see Πωρος.

Miserable, afflicted with grievous calamities. Mintert says it properly denotes being worn out and fatigued with grievous labours, as they who labour in stone-quarries, or are condemned to the mines. So also Stockius and Alberti, whom see, occ. Rom. vii. 24. Rev. iii. 17.

Ταλαντιος, α, ον, from ταλαντον, which see.

Weighing a talent, of a talent weight. occ. Rev. xvi. 21, where see Vitranga. This word is used not only by Josephus, De Bel. lib. v. cap. 6, § 3, but by Alceus cited in Pollux, and by Polybius and Plutarch. See in Wetstein.

Ταλαντον, υ, το, from ταλαν or τληναι sustaining or supporting a weight.

I. The scale in a balance, Thus Homer uses the word, Il. xii. lin. 433,

—Ως ΤΑΛΑΝΤΑ γυνη χρηνητις αληθης,
'Η τ' εαθμον εχουσα και υριον αμφις ανιλαται
Ισαζης'.

* See Heb. and Eng. Lexicon in נָשָׂא III.

As when two scales are charg'd with doubtful loads,

Fromside toside the trembling balance nods,
While some laborious matron just and poor
With nice exactness weighs her woolly store.

POPE.

Comp. Il. viii. lin. 69. Il. xxii lin. 209.

II. A weight equal, according to Bp. Cumberland, to 93 $\frac{3}{4}$ pounds avoir-du-pois, but according to Michaelis, to no more than about 32 $\frac{1}{2}$.

III. It denotes a certain quantity or sum of money, so called because, in the rude state of the ancient coin, they used to weigh their gold and silver. Mat. xviii. 24, and ch. xxv. freq. A Jewish talent of silver, according to Bp. Cumberland's calculation, was equal to 353l. 11s. 10d; a talent of gold, of the same weight, to about 5075l. 15s. 7d; but according to Michaelis the talent of silver was not more than 137l. 16s. nor the talent of gold than 2033l. 16s. Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy*; but remark, that Homer uses the word ταλαντον for some certain quantity or weight of gold only, Il. ix. lin. 122†, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 507. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of data sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that Homer's ταλαντον did not amount to any great weight or sum. See Dammi Lexic. Nov. Græc. col. 2297, and Goguet's Origin of Laws, vol. ii. p. 308—312, edit. Edinburgh.

TALITHA. Syr.

Talitha, A corrupt Hebrew, or Syriac, word denoting, as St Mark interprets it, κοι ασιον a damsel. The Chaldee and Syriac נַיִלָּה is used for a boy, a youth, and the fem נַיִלָּה for a girl, a damsel, in

* See more in Heb. and Eng. Lexicon. under נָשָׂא 3.

Where in Didymus's Scholion we read, Επιστη τα ταλαντα των Ελληνων, βραχυ τι το ταλαντον τε χρυσου παρ αυτης, ως εν αριστοι βραχυ τι το ταλαντον παρ αυτοις ως και Διφιλος φησι. But if (the Poet meant) the talent of the Hellenes (i.e. as distinguished from the Athenians), the talent of gold is with them a small matter, as Diphilus also calls it in silver."

the Chaldee Targums of the Old, and in the Syriac version of the New Testament *. In Heb. חִלְטָא and חִלְטָא signify a young lamb, or kid; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call children *lambs* and *lambkins*. Comp. also under *ταπεινω*. occ. Mark v. 41, where the Syriac version retains the words קומי חִלְטָא without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, ἡ παῖς, εἴρεθ.

TAMEION and TAMIEION, τ, το, from Heb. חָמַי to hide, cover up; whence as a N. מְטֵמֵן hidden treasure.

I. A secret place, a private chamber or closet.

So *Hesychius*, ταμεια, ἀποκρυφα οἰκηματα, secret dwellings. occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see *Josephus*, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions a false Prophet, Ψευδοπροφήτης, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished.

II. A store-house. occ. Luke xii. 24, where see *Wetstein*.

Ταξις, ιος, att. ιως, ἡ, from τατῶ, or τασσω to set in order.

I. Order, regularity, regular disposition. occ. 1 Cor. xiv. 40. Col. ii. 5.

II. Order, regular succession. occ. Luke i. 8.

III. An order, as of Priests. Heb. v. 6. vii. 11. "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called an order; if by that phrase is understood a succession of persons executing that priesthood. Wherefore καὶ αὐτῶν must mean *after the similitude* of Melchisedec, as it is expressed, ch. vii. 15. Besides in the Syriac version καὶ αὐτῶν is in this verse [Heb. v. 6, so ch. vii. 11.] rendered, secundum similitudinem [כְּדִמְיוֹתָהּ]." *Macknight*.

Ταπεινός, η, ον. The most probable derivation of this word seems to be from ἰδαφος the ground, q. ἰδαφεινός.

* See *Castell's* Heptaglott. Lexic. in חִלְטָא.

I. Low, not rising much above the ground. Thus sometimes used in the Greek writers, as by *Lucian*, who opposes it to ὑψηλός high. See *Scapula's* Lexicon.

II. Low, mean, despised. occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1.

III. Lowly, humble. occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52.

IV. Brought low, cast down, by affliction or distress. occ. 2 Cor. vii. 6.

On this word see *Campbell's* Prelim. Dissertat. p. 44, &c.

Ταπεινοφροσύνη, ης, ἡ, from ταπεινός lowly, and φρεν the mind.

Lowliness of mind, humility, whether real and genuine, as Acts xx. 19, Eph. iv. 2, & al. or affected and false, Col. ii. 18.

Ταπεινω, ω, from ταπεινός.

I. To make or bring low, occ. Luke iii. 5.

II. To humble, debase, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see *Wetstein*, as also on Mat. where he cites from *Diogenes Laertius* that saying of *Æsop*, who, on being asked what *Jupiter* was doing, answered, Τα μὲν ὕψηλα ταπεινοῦν, τα δὲ ταπεινά ὑψοῦν, That he was humbling the exalted, and exalting the humble. Comp. 2 Cor. xi. 7.

III. To humble, abase, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6. Comp. Phil. ii. 8, and see *Raphelius* on that text.

IV. To bring low or humble by affliction, to afflict. occ. 2 Cor. xii. 21. Comp. Ταπεινός IV.

The above cited are all the passages of the N. T. where this V. occurs.

Ταπεινωσις, ιος, att. ιως, ἡ, from ταπεινω. Humiliation, state of humiliation or abasement, low estate. occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10.

ΤΑΠΑΤΤΩ, or ΤΑΡΑΣΣΩ, either from טרר to impel, or from תר to turn, and רתת to shake, or ταρασσω from תר to turn, and רצץ to dash.

I. To tremble, disturb, agitate, properly as water. John v. 4, 7. So *Athenæus*, cited by *Wetstein*, Εἰ τοῖς χυμῶσι ὑπὸ τῶν πνευμάτων ΤΑΠΑΤΤΟΜΕΝΟΥ ΤΟΥ ὕδατος, The water in storms being agitated by the winds." The LXX likewise

† See *Bp. Bull's* English Works, vol. i. p. 138, &c.

apply

apply it to water, Ezek. xxxiv. 18, for the Heb. רפס *to disturb*, or *make foul*, as by *trampling* in it with the feet.

- II. *To trouble or disturb the mind, to put it into perturbation or commotion, to alarm*, and in the passive *to be thus troubled or disturbed*, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. i. 27. Acts xvii. 8. —with grief and pity, John xi. 33. —with grief and fear, John xiii. 21. 1 Pet. iii. 14. —with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. —with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his *Vindication of the Defence of Christianity*, p. 423, has well described the various and even contrary passions, which, on the Magians arrival, agitated Herod and his Court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταρασσομαι. To confirm this remark I add that Josephus in like manner uses ἀταραξεν to express the very different agitations of mind, which the report of Herod's having been put to death by Antony occasioned in his divided Court and family. Ant. lib. xv. cap. 3. § 7.

The above cited are all the passages of the N. T. wherein this V. occurs.

Ταραχη, ης, ἡ, from ταρασσω *to trouble*.

- I. *A troubling or stirring of water*. occ. John v. 4.

- II. *A political commotion or disturbance*. occ.

Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 1, 2, 3, 5, 7, 8, & al. in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 241, &c. 8vo. and in Lardner's Collection of Testimonies, vol. i. p. 57, &c.

Ταραχος, α, ο, from ταρασσω.

- I. *A disturbance, stir*. occ. Acts xii. 18.

- II. *A disturbance, tumult*. occ. Acts xix. 23.

Ταρσις, εος, ὁ.

Of, or belonging to, Tarsus, a city of Cilicia in Asia Minor. occ. Acts ix. 11.

xxi. 39. on both which texts see Wetstein, and Dr. Powell's Introduction to St Paul's Epistles in Bowyer's Conjectures.

Ταρταρον, ω, from Ταρταρος, of which below.

To cast into Tartarus. occ. 2 Pet. ii. 4.

"The Scholiast on Æschylus Eumen. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured τάρταρῶσαι *to cast him into Tartarus*. Tzetzes uses the same word τάρταρῶ for *casting or sending into Tartarus*: and the compound V. καλὴ τάρταρον is found in Apollodorus, in Didymus's Scholia on Homer, in Phurnutus, De Nat. Deor. p. 11, edit. Gale, and in the book Περὶ Πολέμων, which is extant among the Works of Plutarch. And those whom Apollodorus styles καλὴ τάρταρον θέντας he in the same breath calls ῥιπθέντας εἰς Τάρταρον, *cast into Tartarus*." Thus the learned Windet in Pole Synops. We may then, I think, safely assert, that τάρταρῶσαι, in St Peter means not, as Mede Works, Fol. p. 23, interprets it, *to adjudge to*, but *to cast into, Tartarus*, ῥιπτεῖν εἰς Τάρταρον, as in Homer cited below. And, in order to know what was the precise intention of the Apostle by this expression, we must enquire what is the accurate import of the term Τάρταρος. Now it appears from a passage of * Lucian, that by Τάρταρος was meant, in a physical sense, *the verge or bounds of this material system*; for, addressing himself to ΕΡΩΣ, Cupid, or Love, he says, Σὺ γὰρ ἐξ ἀφανὲς καὶ κεχυμένης ἀμορφίας, ΤΟ ΠΑΝ ἐμορφώσας ὥσπερ ἐν ὈΛΟΥ ΚΟΣΜΟΥ τάφον τινα, κοινὸν ἀφελὼν τὸ παρικείμενον χάος, ἐκείνο μὲν ἐς ἐσχάτη ΤΑΡΤΑΡΟΥ μυχῷ ἐφειλάδευσας, ἐνθα, ὡς ἀληθῶς

Σιδηρεῖται τε πυλῆαι καὶ χαλκίαις ὕδασι,
Ὅπως ὕπ' ἀρρήκτῳ δεδν φερούας τῆς ἐμπαλιν
Ὅδῳ ἐρρήσῃται

Thou formedst the universe from its confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the whole world lay buried;

* Amores, tom. i. p. 1049, cited by the learned Mr Spearman, in his Letters on the LXX and the Heathen Mythology, p. 108.

thou

thou drovest it to the confines (or recesses) of outer *Tartarus*,

Where iron gates and bars [ground] of solid brass
Keep it in durance irrefrangible,
And its return prohibit."

These "iron gates and ground of solid brass" are no other than what the Scriptures call ערפל *the thick darkness*, and עב *the density* at the outer circumference of the heavens. See Job xxii. 13, 14. Isa. xiv. 13, 14. Job xx. 6. So *Lucian* adds, that the *Tartarus* he describes, unlike that of *Homer* (of which presently), had in truth, ὡς αληθως, such gates. *Tartarus* then, in its proper physical sense, is *the condensed**, *solid*, and *immoveable darkness* which surrounds the *material universe*; and to this import of the word agrees its derivation from the Heb. תר to go round, and as a N. a ring, circle, or the like, q. d. תרתר *Tartar*.

The ancient Greeks appear to have received, by tradition, an account of the punishment of the † fallen angels, and of bad men after death; and their poets did, in conformity, I presume, with that account, make *Tartarus* the place where the giants, who rebelled against *Jupiter*, and the souls of the wicked were confined.—"Here, saith *Hesiod*, *Theogon*. lin. 720, 1, the rebellious *Titans* were bound in penal chains

Τοσσαν ενερθ' ὑπο γης, ὅσον κρανος εἰς' ἀπο γαιης,
Ισον γὰρ τ' ἀπο γης, εἰς ΤΑΡΤΑΡΟΝ ηἵκοντο.

As far beneath the earth as earth from heav'n,
For such the distance thence to *Tartarus*."

Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads: But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their Poets speak of *Tartarus* as a vast pit or gulf in the bowels of it. Thus

* Comp. Heb. and Eng. Lexic. in ערפל V.

† Dr. Dickinson, in his *Physica Vetus & Vera*, p. 10, observes, that *Empedocles* certainly knew and openly spoke of these; whence *Plutarch* calls them τοὺς θεηλάτους καὶ οὐρανοπίλους τῷ Ἐμπεδοκλῆος δαίμονας, Those demons of *Empedocles*, who were driven from God, and fell from heaven."

Hesiod, in the same poem, lin. 119, calls it

ΤΑΡΤΑΡΑ * ηἵκοντο μυχῷ χθονος ευρυοδίου,
Black *Tartarus* within earth's spacious womb:

And *Homer*, *Il*. viii. lin. 13, &c. introduces *Jupiter* threatening any of the gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven,

Ἡ μιν ἔλων ῥίψω εἰς ΤΑΡΤΑΡΟΝ ηἵκοντα,
Τηλε μάλ', ἢ χι βαθίστην ὑπο χθονος εἰς βερεθρον.
Ενθα σιδηρεῖαι τι πυλαι, καὶ χαλκίος ἔδος,
Τοσσαν ενερθ' αἰδῶ, ὅσον κρανος εἰς' ἀπο γαιης.

"Or far, oh far from steep *Olympus* thrown,
Low in the deep *Tartarean* gulph shall groan:"
That gulph which iron gates and brazenground,
Within the earth inexorable bound;
"As deep beneath th' infernal centre hurl'd,
As from that centre to th' ethereal world."

POPE.

Where, according to *Homer's* description, *Il*. viii. lin. 480, 1,

Οὐτ' αὐτῆς ὑπεριονος ἡλίου
Τερεοντ', ὅτ' ἀνιμῶσι βαθυὸν δι' εἰς ΤΑΡΤΑΡΟΣ
ἀμφις.

"No sun e'er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air,"
But murky *Tartarus* extends around.

POPE.

Or, in the language of the old Latin poet (cited by *Cicero*, *Tuscul*. lib. i. cap. 15.).

Ubi rigida constat crassa caligo inferum.

On the whole then ταρταρεν in *St Peter* is the same as ῥίπτειν εἰς Ταρταρον, to throw into *Tartarus*, in *Homer*, only rectifying the Poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *Spirits*, must be interpreted *spiritually*; and thus ταρταρεωσας will import that God cast the apostate angels out of his presence into that ζοφος τῆ σκοτεινῆς, blackness of darkness, (2 *Pet*. ii. 17. *Jude* ver. 13.) where they will be for ever banished from the light of his countenance, and from the beatifying influence of the ever blessed *Three*, as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens.

ΤΑΤΤΩ, or ΤΑΞΩ, from the Heb. תר to place,

place. set, appoint, and as a N. (Chald.) an appointment, statute.

I. Mid. with a dative of the person, and an accus. of the thing, *To appoint, order.* occ. Mat. xxviii. 16. Acts xxviii. 23.

Pass. *To be appointed.* occ. Acts xxii. 10.

II. Active, *To appoint, determine.* occ. Acts xv. 2.

III. Pass. *To be ordered, placed, or set, in order.* occ. Luke vii. 8. Rom. xiii. 1. So *Epictetus*, *Enchirid.* cap. 29, cited by *Raphelius*, 'ΥΠΟ ΤΟΥ ΘΕΟΥ ΤΕΤΑΓΜΕΝΟΣ, *Set by God.*"

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, καὶ ἐπιστεύσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * *Mede*, *Raphelius*, *Wolfius*, and *Doddridge*) have written, appears to me the true meaning of the text, and I think, with *Wolfius*, that τεταγμένος εἰς in this passage is equivalent to εὐθέως εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the *Lutheran*, much less in the *Calvinistic*, sense of that term. The passages which the excellent *Raphelius* cites from *Herodotus*, *Arrian*, and *Zosimus*, in proof of its relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only shew that τεταγμένος εἰς, when referring to an employment or station, means *appointed to it*. But see an excellent Note of Dr *Hammond's* on this text, with *Le Clerc's* supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed*, are manifestly contrasted with the Jews, ver. 46, who, by rejecting the word of God, οὐκ ἀξίως ἐκρίναν ἑαυτοὺς τῆς αἰωνίας ζωῆς, *behaved as if they judged themselves not worthy of eternal life.*† See *Wetstein's* Note, and as to the construction of τεταγμένος with the preposition εἰς, observe the V. ταῦται is likewise so constructed in the following text, 1 Cor. xvi. 15.

V. Εἰς διακονίαν τοῖς ἀδελφοῖς ταῦται ἐαυτοὺς, 1 Cor. xvi. 15, means *To set or appoint*

* Works, Folio, pag. 21.

themselves to, i. e. to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. *Raphelius* shews that *Xenophon* and *Plato* apply the phrase ταῦται ἐαυτοὺς in the same view; and pertinently observes that the dative ἀδελφοῖς in the above text is to be referred not to ἀδελφόν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from *Plato*, *Apol. Socrat.* § 17. pag. 92, edit. *Forster*, τῇ ἐμῇ τῷ θεῷ ὑπερφησίαν, *my subserviency to God;*" and § 18, τῇ τε θεῷ δόσιν ὑμῖν, *God's gift to you.*" And as to the expression ταῦται εἰς, see many other like instances from the Greek in *Wetstein* and *Kypke*.

ΤΑΥΡΟΣ, α, ὁ, from the Chald. תור + a *beeve*, which from the Heb. שור the same, for which the LXX often use ταυρός.

A bull, or *beeve*, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient Heathen used to sacrifice bulls to *Jupiter*: Thus *Ovid*, *Metam.* lib. iv. lin. 756,

— Taurus tibi, Summe Deorum.

Comp. *Virgil*, *Æn.* ix. lin. 627, and see more in *Wetstein*.

ΤΑΦΗ, ης, ἡ, from ταφόν, 2 aor. of θάπτω to bury, which see.

A burying, or burial. occ. Mat. xxvii. 7.

ΤΑΦΟΣ, ος, ὁ, from ἔταφον, 2 aor. of θάπτω to bury.

A sepulchre. Mat. xxvii. 61. Rom. iii. 13. & al.

TAXA. Adv.

Perhaps. The word, in this sense, may be derived from the Heb. תוך to be in the midst. So the Latins for leaving a thing in doubt or undetermined say In medio relinquo, I leave it in the midst, which expression I desire may be applied to the derivation just proposed. occ. Rom. v. 7. *Philem.* ver. 15.

ΤΑΧΕΩΣ, Adv. from ταχύς.

I. Quickly, speedily. Luke xiv. 21. xvi. 6. & al. freq.

† So the *Phœnicians* called a *beeve*, Thor, according to *Plutarch* in *Sylla*, p. 463. B. Θὸρ γὰρ οἱ Φοινικεῖς τὴν βὺν καλεῖσι.

† It is remarkable that our learned Etymologist, does not support this interpretation by the word in Acts xiii. 7, 8, by any authority either sacred or profane. It is confessedly contrary to his own explanation, in I. II. and III. It supposes the general nature of scripture upon that subject; and is indeed destructive, of any consistent sense, in the text itself; for *was* is believing, but the adaptation and disposing of those who were otherwise appointed, for the enjoyment of eternal life?—Ed.

II. *Easily, lightly*, temerè. occ. 1 Tim. v. 22, where *Raphelius* shews that *Polybius* uses it in the same manner.

Ταχινός, η, ον, from ταχύς.

I. *Swift, speedy*. occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished or happen*. occ. 2 Pet. i. 14.

Ταχιστός, η, ον. Superlative of ταχύς.

Most speedy. Hence ταχιστα, neut. plur. used adverbially, *Most speedily*; Ὡς ταχιστα, *with the utmost speed*, quàm celerime. occ. Acts xvii. 15. This phrase is used by the best Greek writers.

Ταχίων, ονος, ὁ, ἡ, και το—ον. Comparat. of ταχύς.

Swifter, more swift or speedy. Hence ταχίων, neut. used adverbially, *More swiftly or speedily*. occ. John xx. 4. Heb. xiii. 19; Also, applied nearly as the positive, *Speedily, soon, pretty soon*. occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under Βελίων.

Ταχος, εος, υς, το, from ταχύς.

Swiftness, speed. Εν ταχί. *With swiftness or speed, speedily*. Luke xviii. 8. Acts xii. 7, & al. This is a very common phrase in the purest Greek writers, as may be seen in *Wetstein* on Luke.

TAXYΣ, ια, υ, perhaps from the Heb. שוּחַ to hasten, with the formative ט prefixed. *Swift*. occ. Jam. i. 19. Hence ταχύ, neut. used adverbially, *Swiftly, speedily, quickly*. Mat. v. 25. xxviii. 7, 8, & al.

TE, A Conjunction, derived perhaps from the Heb. תַּחַת with, by transposition.

1. *And*. Mat. xxvii. 48. xxviii. 12, and al. freq.

2. When followed by και it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. TE—και, *whether—or*, Acts ix. 2.

This particle, like the Latin *que*, never begins a sentence, but is always put after some other word in it.

TEINΩ, from the Heb. מָנַח to stretch out, by transposition.

To stretch, stretch out, extend, distend. This simple V. occurs not in the N. T. but is here inserted on account of its compounds and derivatives.

TEIXΟΣ, εος, υς, το. *Eustathius* and others derive it from τεύχω to build, which may be from the Heb. תָּקַן to direct, regulate, or from קָן to direct, set in order, and in Chald. to establish, the final ך being dropt,

as in מִסְכָּה from עָרַן, &c. But may we not better deduce τείχος immediately from the Heb. קִיר a fort, or rather a wall of circumvallation (whence also French *digue*, and Eng. *dike*), or, with *Gusset*, from מָחַ to daub over, to plaster or from the N. מָחַ plaster, mortar?

A wall. Acts ix. 25. Heb. xi. 30, & al.

Τεμνησιον, υ, το, from τεμνασ a sign, token, which may be from δεικναι perf. pass. of δεικναι to shew, τ being substituted for δ. A sign, token. occ. Acts i. 3.

Τεχνιον, υ, το. Diminutive of τεκνον.

A little child. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. "Dear children." *Campbell's Prelim. Dissertat.* p. 615.

Τεκνοσθενω, ω, from τεκνον a child. and γενεσθαι perf. mid. of the old verb γενω or γενησθαι to make.

To bear children. occ. 1 Tim. v. 14.

Τεκνοσφοια, ας, ἡ, from the same as τεκνοσθενω.

Child-bearing. occ. 1 Tim. ii. 15.

Τεκνον, υ, το, from τικτω, or obsol. τεκω, to procreate.

I. A child, whether male or female. Mat. x. 21. xviii. 25. xix. 29. Eph. vi. 1, & al. It is spoken particularly of a son, Mat. xxi. 28. Luke ii. 48, & al.

II. A remote descendant, Luke xvi. 25, and τέκνα, τα, plur. Posterity, posteri. John viii. 39.

III. A city being by a beautiful prosopopœia represented as a person, the natives or inhabitants of it are called its τέκνα, or children. Mat. xxiii. 37. Luke xiii. 34. xix. 44. Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13. and Θυσάλη III.

IV. It is used as * "a title of condescension and tenderness by which superiors addressed their inferiors, who were not properly their children." Mat. ix. 2. Mark ii. 5. Comp. 1 Tim. i. 2, (where see *Doddridge's Note*) Tit. i. 4. Comp. Josh. vii. 19. Eccles. xii. 12, and Θυσάλη II.

V. St Paul calls *Onesimus his child or son*, τέκνον, because begotten, i. e. converted to Christ, by him. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and Παις V.

VI. Believers are called τέκνα Θεου, children

* *Doddridge* on Mat. ix. 2.

of God, as being regenerated or born again by his word and spirit, and resembling their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See *Wolffius*, and comp. under *Υἱος* VIII. But

VII. *Children of the devil* are such as act under his influence, and resemble that apostate Spirit, 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, heavenly wisdom. Mat. xi. 19. Luke vii. 35. So *children of obedience* are the obedient. 1 Pet. i. 14. These expressions are generally reckoned mere *hebraisms*; but see under *Υἱος* XI.

IX. Joined with words expressive of punishment it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is *hebraical*. So 2 Sam. xii. 5, בן מות, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, בן הכות, *worthy of beating*. Comp. under *Υἱος* XII.

Τεκνοτροφία, ω, from τεκνον *a child*, and τροφω perf. mid. of τρέφω *to nourish, bring up*.

To bring up or *educate children*. occ. 1 Tim. v. 10. *Arrian* uses this V. (which, however, is not a common one) *Epictet*. lib. i. cap. 23. Διατί ἀποσυμβουλευεις τῷ σοφῷ ΤΕΚΝΟΤΡΟΦΕΙΝ; Why (*Epicurus*) do you dissuade a wise man from *bringing up children*?"

ΤΕΚΤΩΝ, ονος, ό. The Greek Lexicons derive it from τεύχω *to fabricate* (which see under Τεύχος). But perhaps it may be better deduced, like τεχνη below, immediately from the Heb. כָּנָה *to regulate, adjust*, or קָנָה *to set in order*.

A workman in wood, iron, or stone, but especially in wood, *a carpenter, faber*. occ. Mat. xiii. 55. Mark vi. 3.

ΤΕΚΩ, from the Heb. כָּנָה *to multiply*, or *increase exceedingly*, changing the *medice* into *tenues*.

To bring forth, properly as a female. It is an obsolete V. whence in the N. T. we have 2 aor. ἔτεκεν, infin. τεκεῖν, 1 fut. mid. τεξομαι, 1 aor. pass. ἐτεχθην, particip. τεχθεῖς. See under Τεκίω.

Τελειος, α, ον, from τελειω *to complete, perfect*.

I. *Complete, perfect*. See Mat. v. 48. xix. 21. (comp. Mark x. 21. Luke xviii. 22.) Rom. xii. 2. Jam. i. 4, 17, 25. iii. 2. 1 John iv. 18. On Mat. v. 48, *Bp. Sherlock* * observes that the precise meaning is, Let your love be *universal*, unconfined by partialities, and with respect to its objects as large as God's is. Comp. Luke vi. 36, and see *Elsner* and *Wetstein* on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδια *little children*, or νηπιοι *infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see *Macknight*, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ΑΝΔΡΑ ΤΕΛΕΙΟΝ, so in *Epictetus*, *Enchirid.* cap. 75, we read Οὐκ εἰμι μωρακιον, ἀλλ' ΑΝΗΡ ἡδὲ ΤΕΛΕΙΟΣ, *Thou art no longer a youth, but a man at full age.* *Raphelius* shews that *Xenophon*, as well as *Arrian*, uses the phrase in the same sense; and that *Polybius* applies it figuratively to the mind. See also *Wetstein* on Heb. v. 14.

Τελειότης, τηλος, ή, from τελειος.

I. *Perfection, perfectness*. occ. Col. iii. 14, where charity or love is called συνδισμος της τελειοτητος *the bond of perfectness*, i. e. says *Whitby*, *the most perfect bond of union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the end and the perfection of the commandment, 1 Tim. i. 5; that which fulfils the rest, Rom. xiii. 8. (comp. ver. 9, 10.); and that which renders us perfect and unblameable in holiness before God, 1 Thess. iii. 12, 13."

II. *Perfection*, i. e. says *Whitby*, *doctrines which will render persons perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under Τελειος II.

Τελειοω, ω, from τελειος.

I. *To complete, finish*. John iv. 34. v. 36. xvii. 4. Acts xx. 24, & al.

II. Τελειοομαι—υμαι, Mid. *To finish*. occ. Luke xiii. 32, where *Kypke* renders it actively, and understands it both of the finishing of our Lord's teaching and miracles, and of the end of his life. And in

* Disc. XIII. vol. iii. p. 308.

this latter view he cites from *Plutarch*, Consol. ad. Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΥΝΤΑ το ζην *ending their life*. So *Wetstein* from *Josephus*, Maccab. § 7. "O holy life! ὁν πιστῇ θανάτῳ σφραγίς ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death *finished*." So *Eusebius* and other ancient Christian writers often apply it to the *death* of the martyrs. See *Raphelius*, Semicent, Annotat. p. 8, and *Suicer* Thesaur. under ΤΕΛΕΙΩΩ II.

III. *To complete, accomplish*, of time, Luke ii. 43.—of prophecy, John xix. 28.

IV. *To perfect, make perfect or complete*. Heb. vii. 19. ix. 9. x. 1, 14. ΤΕΛΕΙΟΟΜΑΙ, υμῶν pass. *To be made perfect or complete*. 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23, of the spirits of just men *made perfect* " * and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40, (see *Macknight*) Phil. iii. 12. In which latter text observe that ΤΕΛΕΙΩΟΜΑΙ is, like ελαβον, διακω, καὶ ἀλάβω, &c. in this passage an *agonistic* term denoting the *finishing* of one's race (comp. 2 Tim. iv. 7.), and the receiving of one's *complete* reward. See *Whitby* and *Wolfius* on the place."

V. *To make Christ perfect*, Heb. ii. 10, i. e. "† *to consecrate* him by sufferings to his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2.

ΤΕΛΕΙΩΩ, Adv. from ΤΕΛΕΙΩΣ.

Perfectly, constantly, to the end. occ. 1 Pet. i. 13.

ΤΕΛΕΙΩΣΙΣ, ιος, att. εως, ἡ, from ΤΕΛΕΙΩΩ.

I. *A completion, accomplishment*. occ. Luke i. 45.

II. *Perfection of priesthood, both as to atonement and intercession*. occ. Heb. vii. 11. Comp. ver. 19—28. ch. ix. 9, 24, x. 1—4.

ΤΕΛΕΙΩΤΗΣ, ὁ, from ΤΕΛΕΙΩΩ.

A finisher, a perfecter. occ. Heb. xii. 2. where Christ is called τον της πιστεως (not ὁμων) ἀρχηγον και τελειωτην, *the leader in, and finisher of, faith*, i. e. in his own

person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see *Wolfius* Cur. Philolog.

ΤΕΛΕΙΟΦΟΡΕΩ, ω, from τέλος *an end*, *perfection*, and φορεω *to bring, bear*.

To bring to perfection, as seed does the fruit. occ. Luke viii. 14. *Raphelius* cites a passage from *Arrian*, Epictet. lib. iv, cap. 8. [p. 411. edit. *Cantab.*] where seed is in like manner said ΤΕΛΕΙΟΦΟΡΕΘΗΝΑΙ *to be brought to perfection*, i. e. by bearing perfect and ripe fruit. *Strabo* applies the V. active to a vine, and *Plutarch*, the adjective ΤΕΛΕΙΟΦΟΡΑ to trees in general, which *bring their fruit to perfection*. See more in *Wetstein* and *Kypke* on Luke.

ΤΕΛΕΥΩ, ω, from ΤΕΛΕΥΩ, which see.

I. *To end, finish, accomplish*. Thus often used in *Homer*, as Il. viii. lin. 9. Il. xiv. lin. 280. Il. xviii. lin. 382, & al. freq. See *Dammi* Lexic. col. 2332, 3.

II. *To end one's life, to die*. Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by *Xenophon*, *Cyropæd.* lib. viii. p. 508. edit. *Hutchinson*, 8vo. Ὅταν ΤΕΛΕΥΘΗΣΩ, *When I shall be dead*." But *Eustathius* has justly observed that this application of it is *elliptical*; and accordingly in *Herodotus*, lib. i. cap. 32, we have repeatedly ΤΕΛΕΥΘΗΣΑΙ ΤΟΝ ΒΙΟΝ, and ΤΕΛΕΥΘΗΣΑΙ ΤΟΝ ΑΙΩΝΑ, *to end one's life*." Comp. under ΤΕΛΕΥΩ I.

ΤΕΛΕΥΩ, ης, ἡ, from ΤΕΛΕΩ *to end, finish*.

I. *An end, accomplishment*. Thus used in *Homer*, Il. ix. lin. 621. *Odyss.* i. lin. 249, which *Eustathius* says is its ancient and proper sense. So ΒΙΟΤΟΙΟ ΤΕΛΕΥΘΗ, *The end of life*, Il. vii. lin. 104. Il. xvi. lin. 787. Thus likewise *Herodotus*, ΤΕΛΕΥΘΗ ΤΟΥ ΒΙΟΥ, lib. i. cap. 31. Hence

II. By an ellipsis, *The end of life, death, decease*. occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See *Wetstein* on Mat.

ΤΕΛΕΩ, ω, from τέλος *an end*, also *tribute*, which see.

I. *To end, finish*. Mat. xi. 1. xiii. 53, & al.

II. *To end, fulfil, complete, accomplish*, Luke ii. 39. xviii. 31. xxii. 37. John xix. 28, 30. Comp. Rom. ii. 27. Jam. ii. 8. Rev. xvii. 17.

* *Doddridge*.

† *Mr Clark's* Note on Heb. ii. 10.

III. *To go over, obire, peragraré.* occ. Mat. x. 23, where *Elsner* and *Wetstein* shew that *Thucydides*, *Aristides*, and *Lucian* apply it likewise to travelling, or journeying. See also *Raphelius*, *Campbell* and *Kypke*.

IV. *To end, finish, fulfil,* of time. Rev. xx. 3, 5, 7.

V. *To pay, as tribute.* occ. Mat. xvii. 24. Rom. xiii. 6.

ΤΕΛΟΣ, εος, υς, το. It may not improbably be derived from the Heb. תָּלַח to exhaust, fail, or from לָּחַץ to cease, leave off.

I. *An end.* Luke i. 33. 1 Cor. xv. 24, Comp. Mat. xxiv. 6, 14. Jam. v. 11, where of the Lord is the Genitive of the agent. Ye have seen in the History of that good man (Job) what a happy termination the Lord put to his sufferings." *Macknight*.

Το τέλος, used adverbially, (the preposition κατά being understood), *Finally*, q. d. *At the end.* 1 Pet. iii. 8.

Εἰς τέλος, Luke xviii. 5, may signify either continually, perpetually, or at length (comp. 1 Thess. ii. 16, and *Macknight* there); or else, with *Raphelius*, we may render it quite, entirely: In which last sense he observes that *Polybius* constantly uses it; but on both these latter interpretations it is manifest that εἰς τέλος must be joined, not with ερχομένη, but with ὑποπιάζει. See *Wolffius* and *Wetstein* on Luke. Τέλος εἶναι, *To have an end*, i. e. either to come to an end, Mark iii. 26; or to be accomplished, as prophecies, &c. Luke xxii. 37. *Wetstein* shews that the Greek writers likewise use it in both these senses. Comp. also *Kypke* on Luke.

II. It seems particularly to refer to the end of the Jewish polity, by the destruction of Jerusalem, and the dispersion of the Jews. Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see *Wolffius*.

III. *The end of life, death.* Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτή I. and II.

IV. *An end, event.* Mat. xxvi. 58.

V. *An end, scope;* in which sense *Elsner* observes that τέλος is applied by *Arrian*. Rom. x. 4. Comp. Gal. iii. 24.

VI. *An end, event, consequence, fruit, recompense, retribution,* whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19.

Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9. *Kypke* shews that the Greek writers apply it, in like manner, to the event, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus *Raphelius*, who shews that in *Arrian*, *Epictet*. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, *Now the sum της παραγγελίας of the charge, &c.* of that, namely, mentioned ver. 3, is charity.

VIII. *An impost, or tax, properly on goods or merchandise, custom, vectigal.* occ. Mat. xvii. 25. Rom. xiii. 7. See *Wetstein* on Mat. and *Kypke* on Rom. Τέλος in this last sense may, I apprehend, be best derived from the Heb. לָּוַי, to impose, as a burden, dropping the ו, as usual.

Τελωνης, υ, ο, from τέλος tax, custom, and ωνομαι to buy, farm.

A farmer and collector of the taxes or public revenues, a Publican. These Publicans may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek Τελωναι. Now it is certain that * the superior or principal farmers and collectors of the taxes, throughout the Roman empire, were of the Equestrian order, or Roman Knights: But it appears that the Τελωναι mentioned in the Gospels were mostly Jews. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of custom-house officers, portitores (see Mat. ix. 9.) under the Equestrian Publicans.

Zaccheus, however, though a Jew, is called Αρχιτελωνης (see Luke xix. 2, 9.), a chief Publican, which seems to denote that he farmed some part of the public revenues for himself, and had inferior Τελωναι or Collectors under him. See *Wolffius*. And indeed there is no absurdity in supposing that he might be a Roman

* Thus *Cicero*, "Certe huic homini nulla spes salutis esset si Publicani, hoc est, si Equites Romani judicarent." In Ver. lib. iii. cap. 72. "Flos enim Equitum Romanorum--Publicanorum ordine continetur." Pro Cn. Planc. cap. 9. "Omnes Publicanos, totum fere Equestrem ordinem." De Pet. Consul. cap. 1. *Tacitus* (sub Tiberio). "At frumenta et pecuniae vectigales, caetera publicorum fructuum, societatibus equitum Romanorum agitantur." Annal. lib. iv. cap. 6.

Knight, as well as those *Jews* who are expressly said by *Josephus*, De Bel. lib. ii. cap. 14. § 9, to have been ἀνδρες ἰππικῆς τάξις—ὧν ἡ καὶ τὸ γένος Ἰσραηλίων, ἀλλὰ τὸ γένος ἀξιώμα Ῥωμαϊκὸν ἦν, men of the *Equestrian order*, whose dignity was *Roman*, though their descent was *Jewish*."

No wonder that the *Jewish Τελωναί*, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see *Kypke* on Mat. v. 46.), but also the great aversion which the *Jewish* people in general then had to the *Roman* government, and how natural it was for them to regard these *Jews* who assisted in collecting the *Roman* tribute, as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *Publicans*, see *Wetstein* on Mat. v. 46, *Suicer* Thesaur. in Τελωνῆς, *Whitby* on Mat. ix. 11, and *Lardner's* Credibility of the Gospel Hist. book i. ch. 9. § 10, 11.

Τελωνιον, ὡς, το, from Τελωνῆς.

A place for receiving custom, a custom-house. So the Syriac version in all the three following passages, בית מכס, the house of tribute. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. *Campbell*, on Mat. renders it "the toll-offices," whom see

ΤΕΜΝΩ, either from the Heb. כָּטַח to finish, consume, or rather from the Chald. כָּטַח to cut in pieces.

To cut. This simple verb occurs not in the N. T. but is here inserted on account of its compounds and derivatives.

Τερας, ἄλως, το, q. τερας, from τρέω to tremble, be terrified, which see.

A prodigy, a miracle, because it is apt to strike men with terror, or make them tremble. "Τερας, says *Mintert*, differs from σημειον; for the latter is used for any ordinary sign, even where there is nothing miraculous, but τερας is always taken for a portent, or prodigy, such as are called miracles." And the Etymologist, Διαφέρει δὲ σημεῖον τερας. Τερας λείπει τὸ πέρα φύσιν γινόμενον, σημεῖον δὲ πέρα τὴν κοινὴν συνήθειαν γινόμενον. Τερας differs from σημεῖον: Τερας is somewhat supernatural, σημεῖον what is unusual." Mat. xxiv. 24, & al. freq.

Τεσσαρακοντα, οἱ, αἱ, τα, Undeclined, from τεσσαρες, —ρα, four, and ακοντα or κοντα the decimal termination. See under Ἑξομηκοντα.

Forty. Mat. iv. 2, & al. freq.

On 2 Cor. xi. 24, observe that there is an ellipsis, not unusual in the best writers, of the N. πλησῆς strokes (see *Bos* Ellips. p. 177, and *Wetstein* on Luke xii. 47.); and that as by the Law, Deut. xxv. 3, not more than forty strokes were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to thirty-nine. This is evident not only from the above text in 2 Cor. but from two passages in *Josephus*, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the law itself as ordering πλησῆς τεσσαρακοντα μιας λειψῆς forty stripes save one. The modern Jews observe the same custom, as appears from the case of the wretched *Acosta**. See also *Wolfius* and *Wetstein* on 2 Cor.

Τεσσαρακονταετης, εἰς, ὡς, ὁ, ἡ, from τεσσαρακοντα forty, and εἰς a year.

Containing or consisting of, forty years. occ. Acts vii. 23. xiii. 18.

ΤΕΣΣΑΡΕΣ, Attic ΤΕΤΤΑΡΕΣ, οἱ οἱ, αἱ, καὶ τα τεσσαρα, Att. τετταρα. It may not improbably be derived from the Chald. תרתי תרתי two two, twice two.

Four. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαιδεκατος, η, ον, from τεσσαρες four, καὶ and, and δεκατος tenth.

Fourteenth. occ. Acts xxvii. 27, 33.

Τεταρταριος α, ον, from τεταρτος fourth.

Being four days, or the fourth day, in a certain state. occ. John xi. 39, where *Raphelius*, on comparing ver. 17, observes that the word relates to the time, not of *Lazarus' death*, but of his burial. But it may, notwithstanding, refer to the former: for the *Jews* used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in—αιος to the time of a person's death. Thus *Herodotus*, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful *Egyptian* women were not delivered to be

* See the Exemplar Humanæ Vitæ annexed to *Limborch's* Amica Collatio, p. 350, and *Bayle's* Dictionary in *Acosta*, Note (F.).

embalmed immediately after their decease, ἀλλ' ἐπεὶ τριταῖαι ἢ τεταρταῖαι γενῶνται, but after they had been dead three or four days." So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙΟΥ ἡδὴ κείμενος τὸ νεκρὸν, The man now lying dead three days, or on the third day." And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, νεκροὶ — ἡδὴ γὰρ ἦσαν πεμπταῖοι, for they had now lain dead five days."

Τεταρτος, η, ον, from τετάρης four. See Τεσσαρς.

Fourth. Mat. xiv. 25, & al.

Τετραγωνος, ο, ὁ, ἡ, from τετράς a quaternion, four, and γωνία a corner, angle.

Four-cornered, quadrangular, four-square. occ. Rev. xxi. 16.

Τετραδον, ον, το, from τετράς a quaternion, four.

A quaternion, a party consisting of four soldiers, which number, according to Polybius, cited by Raphelius, constituted φυλακειον a guard. occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke.

Τετρακισχιλιοι, αι, α, from τετρακς four times (which from τετράς or τετάρης four, and the numeral termination — κς, which see), and χιλιοι a thousand.

Four thousand. Mat. xv. 38, & al.

Τετρακοσιοι, αι, α, from τετράς or τετάρης four, and εκατον a hundred.

Four hundred. Acts v. 36, & al.

Τετραμηνον, ον, το, or rather Τετραμηνος, ο, ὁ, (see Wetstein Var. Lect. and Griesbach) from τετράς, αδος, ἡ, four (which see), and μην a month.

Four months, q. d. a four-month, as we say a twelve-month. occ. John iv. 35.

Τετραπλος, ος; οη, η; οον, ον; from τετράς or τετάρης four, and πλος a termination denoting (like πλσιον) times or fold, which from πλω to be, or rather from Heb. שִׁבַּב signifying accretion, or accession. Comp. Διπλος.

Four times more, four-fold. occ. Luke xix. 8.

Τετραπυς, ο, ἡ, και το τετραπυν, Gen. τετραποδος, from τετράς four, and πυς, ποδος, a foot.

Four-footed. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΥΣ τραπέζα, a four footed table. Hence, Τετραποδα, τζ,

ζωα being understood, Four-footed beasts, quadrupeds. occ. Acts x. 12. xi. 6. Rom. i. 23.

Τετραρχεω, ω, from Τετραρχης, which see. To be a Tetrarch, i. e. a Prince or King of a fourth part of a kingdom. occ. Luke iii. 1, thrice. As to the Tetrarchies of Herod Antipas, and Philip, see under Τετραρχης; with regard to that of Lysanias I observe that Josephus mentions Λυσανίας τετραρχιαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Αβιλα, he adds expressly, ΛΥΣΑΝΙΑ δὲ αὐτῇ ἐβ[ε]βαιον ΤΕΤΡΑΡΧΙΑ, This was the tetrarchy of Lysanias." Lib. xix. cap. 5. § 1. he calls it Αβιλαν τὴν Λυσανίας, Abila which had been Lysanias's; and mentions it as never having been under the government of Herod the Great. Now Abila was a city lying about six French leagues*, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. lib. xiv. cap. 7. § 4, and cap. 13. § 3, Lysanias succeeded his father Ptolemy, the son of Mennæus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. lib. xx. cap. 6, § 1. See Lardner's Credibility of Gospel History, book i. ch. 1, § 5 and 6, and Wetstein's Note on Luke i. 1.

Τετραρχης, ο, ὁ, from τετράς four, and αρχη a government.

A Tetrarch. Strabo, cited by Wetstein on Mat. xiv. 1, uses it for the Prince of a fourth part of a Province, or People; but in the N. T. it denotes a Prince or King (see Mat. xiv. 9. Mark vi. 14,) who reigns over the fourth part of a former kingdom. Thus, by the will of Herod the Great, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons: Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Peræa; and Philip the remaining fourth, consisting of Trachonitis, Auranitis (by St Luke, ch. iii. 1, called Iturea, see Relandi Palæstina illustrata) &c. Thus Josephus, De Bel. lib. ii. cap. 6, § 3, speaking of Augustus's determina-

* See De l'Isle's Carte Particulière de la Syrie.
tion

tion upon *Herod's* will (of which see Ant. lib. xvii. cap. 8, § 1, and De Bel. lib. i. cap. 33, § 7, 8.) says, Το μεν ἡμῖσι μέρος της βασιλειας Αρχελαω διδωσιν,—το δε λοιπον ἡμῖσι διελων εις δυο ΤΕΤΡΑΡΧΙΑΣ, δυσιν ἑτεροις παισιν Ἡρωδης διδωσι. την μὴ Φιλιππου, την δε Αντιπα, κ. τ. λ. One half of the kingdom he gave to *Archelaus*, and dividing the remaining half into two *Tetrarchies*, he gave them to the two other sons of *Herod*, one to *Philip*, the other to (*Herod*) *Antipas*, &c.:" and Ant. lib. xvii. cap. 13, § 4. Καίσαρ Αρχελαον τε ἡμισιως της χωρας, ἡπερ Ἡρωδης ὑπόκειται, Εθναρχην καθιστάλει την δε ἑτεραν ἡμισιαν κειρας διχῃ, δυσιν Ἡρωδης παισιν ἑτεροις παρδίδω, Φιλιππου και Αντιπα—και τῷ ἡγε Περαια και το Γαλιλαιον ὑπέειλεν. Φορεα τε ην ταλαντα διακοσια το ἐπ' εἶος· Βασιαναια δε συν Τραχωνιδι, και Αυρανιῖς συν τινι μερει οικη τε Ζηνοδωρου λεγομενου, Φιλιππου ταλαντα ἑκατον προσεφερε. *Cæsar* constitutes *Archelaus* *Ethnarch* or *Prince* of half the country which had been subject to *Herod*; and dividing the other half into two parts, he committed it to the two other sons of *Herod*, *Philip* and [*Herod*] *Antipas*; To the latter were subject *Peréa* and *Galilee*, producing a revenue of two hundred talents a year; and to *Philip*, *Batanea*, with *Trachonitis*, and *Auranitis*, with a part of what was called *Zenodorus's* patrimony, yielded one hundred talents." occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to *Herod Antipas*, as it is also by *Josephus*, Ant. lib. xviii. cap. 6, § 1, & al. See *Lardner's Credibility of Gospel History*, book i. ch. 1, § 3.

Τετρας, αδος, ἡ, from τετραεις. See Τεσσαεις.

Four of any thing, a quaternion, q. d. a four, as we say, a dozen, a score, a hundred, &c. This word is inserted on account of its immediate derivatives.

ΤΕΥΧΩ, from the Heb. תיח or תיח to be in the midst, between, within.

I. To be.

II. To obtain. In both these senses τευχω is obsolete, or not used in the present tense, but hence we have in the N. T. perf. act. τετευχα, 2 aor. εἵυχον, infin. τυχειν, particip. τυχων. See under Τυχευω.

Τεφρω, ω, from τεφρα ashes, which from the Heb. רפח the same, prefixing ת; or else τεφρα may be derived from the Heb. הרס to break, or tear in pieces, as the Heb. רפח from רפ to break, break in pieces; for what are ashes but the remains of fuel broken or torn in pieces by fire?

To reduce to ashes. occ. 2 Pet. ii. 6.

ΤΕΧΝΗ, ης, ἡ, either from τευχω to fabricate, q. τευχανη, or rather immediately from the Heb. ירה to direct, regulate, or ירה to direct, set in order.

I. Art, occ. Acts xvii. 29.

II. An art, craft, trade. occ. Acts xviii. 3. Rev. xviii. 22.

Τεχνίτης, ε, ο, from τεχνη.

An artificer, craftsman, workman. occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called Τεχνίτης the Artificer or Former of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by *Arrian*, *Epictet*. lib. i. cap. 6, not far from the beginning.

ΤΗΚΩ, from the Heb. תה to melt, (dropping the ת, as usual), to which τηκομαι answers in the LXX of Ezek. xxiv. 11. Nah. i. 6.

To dissolve, melt by fire, in a transitive sense. Hence, τηκομαι, Pass. To be dissolved, melted, or to melt, by fire, as wax, or the like. occ. 2 Pet. iii. 12, where, according to *Griesbach*, eleven MSS, one of which ancient, read τακησεται. Comp. Isa. lxiv. 1, 2. Mic. i. 4, in the LXX. See also Ps. xxii. 14. lviii. 8. lxxviii. 2, in which passages likewise this word is applied to wax for the Heb. דם to melt.

Τηλαυ[ος], Adv. from τηλαυ[ης] shining afar or to a distance, resplendent, which from τηλε afar (from Heb. לה to cast or send forth, and αυ[η] splendour.

Clearly, plainly, spoken of seeing. occ. Mark viii. 25.

Τηλικ[ος], — αυ[η], — ε[σ]το, from τηλικος so great (which from ἡλικος how great), and the pronoun ε[σ]τος this, the same.

So great. occ. 2 Cor. i. 10. Heb. ii. 3. Jam. iii. 4. Rev. xvi. 8.

ΤΗΡΕΩ, ω, from the Heb. רחש to keep, watch, (dropping the ר, as usual,) to which τηρειω answers in the LXX of Cant. viii. 11, 12.

I. To keep, watch, guard. See Mat. xxvii.

36, 54. xxviii. 4. Acts xii. 6. xvi. 23. xxiv. 23. xxv. 4, 21.

II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. *τήρησιν*, 2 Pet. ii. 4, *To be kept*, servandos. Comp. under *ἐξυθίνω*, and *κατασινώσκω* II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS, with several printed editions, read *τηρῶν*, which reading is embraced by *Wetstein* and *Griesbach*, the latter of whom has received it into the text.

III. *To keep, preserve*, as opposed to *leaving*. Jude ver. 6.

IV. *To keep, observe*, as commands, ordinances, traditions, a law, or the like. See Mat. xix. 17, (where see *Wetstein*.) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. Acts xv. 5, & al. freq. See the excellent *Raphelius* on 2 Tim. iv. 7, explains *τήρησα τὴν πίστιν*, *I have kept*, not my *faith* or *confidence* in Christ, but my *fidelity* to him, as a soldier to his commander, and he shews that the phrase *τηρεῖν τὴν πίστιν* is often applied in *Polybius* for *preserving one's fidelity*, or *faithfully discharging one's obligations*. See also *Wetstein* and *Kypke*.

In Acts xxi. 25, the words *μηδεὶν τοιούτον τηρεῖν αὐτοῖς, εἰ μὴ*—are wanting in the *Alexandrian*, and two later MSS, are unnoticed in the ancient Syriac, Vulgate, *Æthiopic*, *Coptic*, and (*Erpenius's*) Arabic version, and are marked by *Griesbach*, as probably to be omitted.

τηρησις, *ιος*, att. *εως*, *ἡ*.

I. *Custody, hold.* occ. Acts iv. 3. See Sense II.

II. *A place of custody, a prison.* occ. Acts v. 18. So *Thucydides*, lib. vii. cap. 86, cited by *Blackwall* (*Sacred Classics*, vol. i. p. 32), and by *Wetstein*, uses in like manner *ασφάλεισθαι τὴν τήρησιν* for the *securest hold* or *place of confinement for prisoners*. Thus the Scholiast here explains *τηρησιν* by *φυλακὴν*.

III. *A keeping or observation*, of commandments. occ. 1 Cor. vii. 19.

τι, Neut. of *τις*, which see.

τιθεμι, either from the obsolete *θεω* the same, or immediately from Heb. *נתן*, the infinit. of the V. *נתן*, in the sense of *placing, putting, setting, appointing*, to which *τιθεμι* very frequently answers in the LXX.

I. *To place, put, lay.* See Mat. v. 15. xiv. 3. Mark vi. 29, 56. x. 16. Luke vi. 48.

II. *To put or lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21, *Kypke* observes that though the proverbial expression, *Ἀρετὴς ὁ οὐκ ἐθηκάς*, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of *Solon* mentioned by *Diogenes Laert.* 'Α ΜΗ ΕΘΟΥ, ΜΗ ΑΝΕΛΗ, εἰ δὲ μὴ, θανάτος ἢ ζήμια. *Take not up, what thou layedst not down*; otherwise the penalty is death." See also *Wetstein*. *Τιθεῖναι τὰ γονάτα*. *To kneel down*, literally *to put down one's knees*, *genua ponere*. Mark xv. 19. Luke xxii. 41.

III. *To put or set on*, as upon an eating-table. John ii. 10.

IV. *To lay by, reserve, reponere.* 1 Cor. xvi. 2.

V. *To put off, lay aside.* John xiii. 4.

VI. *To appoint, assign*, Mat. xxiv. 51. Luke xii. 46.

VII. *To appoint, constitute, ordain.* John xv. 16. Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. *Homer* uses the V. in a like sense, II. vi. lin. 300,

Τὴν γὰρ Τροίης ΕΘΗΚΑΝ Ἀθηναίης Ἰερμιάς.

For her *Minerva's Priestess Troy had made.*

See also *Elsner* on Heb.

On Acts i. 7, *Kypke* objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words—*which the Father hath appointed or determined by his own power*; and he shews that *Dionysius Halicarn.* and *Demosthenes* apply the V. *τίθεμι* to *time* in the sense of *appointing*; and that *εἰ* construed with *ἐξουσία* may signify *by*, he proves from Mat. xxi. 23, and the parallel places. The sense then of Acts i. 7, he says is, *that God, by his own power, hath appointed certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things, which it did not please the divine wisdom to reveal to them.*

Εἰς ὃ καὶ ἐβόησαν, 1 Pet. ii. 8. In order to

to explain this difficult expression, *Kypke* remarks that the phrase *τιθεῖναι τινα εἰς τι* signifies *to attribute or ascribe any thing to one, to assert somewhat concerning him*. To prove which he cites from *Plutarch*, *De Malign. Herodoti*, p. 868, C. *Τὰς τὰ ἐσχάτῃ παθεῖν ἐπὶ τῷ μὴ προεσθαι τὸ καλὸν ὑπομεινάντας Εἰς τὴν Αἴθνην ἐθετο κακίαν τοῖς προθυμοτάτοις Μηδισασι*. To those, who suffered the utmost extremities rather than abandon their honour, *he ascribes the same malignity as to the most forward partizans of the Medes;* and *Adv. Colot.* p. 1114, D. *Εἰς μὲν τὴν τῶ ἐνός καὶ ὄντος ἰδεάν τιθεται τὸ νοήλον—Εἰς δὲ τὴν ἀτακτὸν καὶ φερόμενον τὸ αἰσθητόν*. To the intelligible he attributes the form of the One, and the Existing;—but to the sensible (*a form*) *disordered and subject to motion or change*." The meaning therefore of Peter is, that *this stumbling of Unbelievers, and particularly of the Jews at Christ the corner stone, had been long ago declared and foretold by the prophets, Christ himself, and others*. *Comp.* *Isa.* viii. 14, 15. *Mat.* xxi. 42, 44. *Luke* ii. 34. *Rom.* ix. 32, 33. Thus *Kypke*. *Comp.* *Προσφαφω* II.

VIII. *To make, render*. Thus *1 Cor.* ix. 18, *ἀδαπανεὶν τιθεῖναι*, *To make unexpensive*. *Alberti* has shewn that the Greek writers apply the V. in the same sense; and to the instances he has produced many more might be added from *Homer* and *Pindar*. Thus *Il.* xvi. lin. 90, *Ἀτιμολίερον δὲ με θεσεῖς*, You will make me more inglorious; *Odyss.* v. lin. 136. *ΘΗΣΕΙΝ ἀθανάτον*, to make him immortal." See *Dammi Lexic.* col. 1038, 1039, and *Kypke* on *1 Cor.*

IX. In 2 aor. mid. *To purpose, propose, design*. *Acts* xix. 21. *Comp.* LXX in *Hag.* ii. 18, and *Theodotion* in *Dan.* i. 8.

X. *Θεσθαι βεβλήν*, *To give advice or counsel, to advise*. *censeo*. *Acts* xxvii. 12; on which text *Raphelius* observes that in *Herodotus*, lib. iii. cap. 80, *ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ*, signifies in like manner, *I give my opinion*."

Τιζέω, from *obsol.* *τεκω* the same, which see.

I. *To bring forth young, as a female*. Thus it is spoken of woman in general, *John* xvi. 21. *Comp.* *Heb.* xi. 11.—of the Blessed Virgin in particular, *Mat.* i. 21,

23, 25, & al. In 2 aor. pass. *To be brought forth, to be born*. *Mat.* ii. 2. *Luke* ii. 11.

II. It is applied to the Church, under the character of a woman, *bringing forth spiritual children*. *occ.* *Gal.* iv. 27. *Comp.* *Rev.* xii. 2, 4, 5, 13.

III.—*To the earth bringing forth herbage*, *occ.* *Heb.* vi. 7,

IV.—*To lust or concupiscence bringing forth sin*. *occ.* *Jam.* i. 15.

ΤΙΛΛΩ. It may not improbably be derived from the *Heb.* *לָחַץ* to draw, draw out, or from *לָשׁ* to loose, strip off, *ש* being changed into *T*, as usual.

To pull, pluck, pluck off. *occ.* *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1.

In the LXX it occurs only in two passages, *Ezra* ix. 3. *Isa.* xviii. 7, and in both answers to the *Heb.* *נָחַץ* to pluck off the hair, or to excoriate.

ΤΙΜΑΩ, *ω*, from *τίμιμαι* perf. pass. of *τιώ* to honour, or rather immediately from *Heb.* *תָּמַם* perfect, complete.

I. *To honour, reverence, respect*. *Mat.* xv. 5, (where, if with six MSS, two of which ancient, we omit *καὶ* before *εἰ μὴ* the construction will be easier. See *Wetstein* and *Griesbach*.) *Mat.* xv. 8. *John* v. 23. viii. 49. xii. 26. *Acts* xxviii. 10, where *Wolffius* cites from *Polybius*, *τοιούταις* ΕΤΙΜΗΣΑΝ ΤΙΜΑΙΣ, and *Wetstein* from *Isocrates*,—*ἡμῖς αὐτοῖς* ΕΤΙΜΗΣΑΜΕΝ ταῖς μετὰ ταῖς ΤΙΜΑΙΣ. On *1 Tim.* v. 3, *comp.* *Τιμή* IV.

II. *To estimate, value*. *occ.* *Mat.* xxvii. 9. *Τιμή*, *ης*, *ῆ*, from *τιμάω*, or immediately from *τίμιμαι* perf. pass. of *τιώ* to honour.

I. *Honour, respect, reverence*. *John* iv. 44. *Rom.* xii. 10. xiii. 7. *1 Tim.* i. 17. *Comp.* *1 Cor.* xii. 23, 24. *Col.* ii. 23, *Which things have, indeed, a shew of wisdom*, *ἐν—ἀφιδία σώματος, καὶ ἐν τιμῇ τινι, πρὸς πλητμονὴν σαρκος*, in severity to the body, not in any respect or regard (paid to the body namely) for the satisfying of the flesh.

Δίδοναι τιμήν, *To give honour*. *1 Cor.* xii. 25, where *Kypke* shews that the phrase is used not only by *Theodotion*, *Dan.* v. 18, but also by *Euripides*, *Thucydides*, and *Josephus*.

Ἀποτιμᾶν τιμήν, *1 Pet.* iii. 7, *Giving or shewing honour or respect*. The phrase *ἀποτιμᾶν τιμήν*, with a dative, is used

in the same sense by many of the Greek writers, as may be seen in *Wetstein* and *Kypke*. See also *Clement*, 1 Cor. § 1.

II. *Honour, dignity, honourable or glorious reward*. Rom. ii. 7, 10. Comp. Heb. ii. 7, 9.

III. *A public and honourable office*. Heb. v. 4. So in the profane writers, particularly in *Herodotus*, it is used for a public office or magistracy. See *Raphelius*, *Wolfius*, and *Wetstein*.

IV. *A reward, stipend, maintenance*. occ. 1 Tim. v. 17, where see *Elsner*, *Wolfius*, *Wetstein*, and *Kypke*, who cites the Greek writers often using τιμη for a reward, and produces *Josephus*, *Polybius*, and *Demosthenes* joining ΤΙΜΗΣ in this sense with ΑΞΙΩΣΑΣ ΑΞΙΟΥΣΘΑΙ, ΗΞΙΩΘΗ. He further remarks, that the double reward is spoken in respect of that which the widows mentioned ver. 16, were to receive (comp. ver. 3.); but he understands διπλης not in a determinate but an indeterminate sense, a greater or larger reward. See *Vitranga*, De Synagoga. Vet. lib. ii. cap. 3, p. 498, and comp. *Macknight* on 1 Tim.

V. *The value or price of a thing, a sum of money given for it, or which it is worth*. Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. Comp. 1 Cor. vi. 20. vii. 23.

VI. *Preciousness*. occ. 1 Pet. ii. 7, *The preciousness, of this stone namely, (comp. ver. 6.) is to you who believe, or to you who believe this stone is precious*.

Τιμιος, α, ον, from τιμη honour, price.

I. *Honoured, respected, esteemed*. occ. Acts v. 34. So *Josephus* and *Dionysius Halicarn.* cited by *Wetstein*, ΤΩ ΔΗΜΩ—ΤΙΜΙΟΣ, *Honoured by the people*."

II. *Honourable, respectable*. occ. Heb. xiii. 4.

III. *Precious, of great price, valuable*. occ. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. 19. 2 Pet. i. 4. Jam. v. 7.

IV. *Valuable, dear*. occ. Acts xx. 24.

Τιμιότης, τῆλος, ἡ, from τιμιος.

Wealth, costliness. occ. Rev. xviii. 19.

Τιμιωτάτος, η, ον. Superlat. of τιμιος.

Most precious or valuable. occ. Rev. xviii. 12. xxi. 11.

Τιμιώτερος, α, ον. Comparat. of τιμιος.

More precious or valuable. occ. 1 Pet. i. 7.

Τιμωριω, ω, from τιμωρος an avenger, a punisher, contracted from τιμωρος or

τιμωρος, which are used by the Greek writers in the same sense, and are derived from τιμη revenge, punishment (from τω, which see), and ὁραω to see, inspect. To punish. occ. Acts xxii. 5. xxvi. 11. It is used in this sense by *Demosthenes* and *Xenophon*, cited by *Wetstein*.

Τιμωρια, ας, ἡ, from τιμωρος, which see under Τιμωριω.

Punishment. occ. Heb. v. 29.

ΤΙΣ, Neut. ΤΙ, Gen. τινος, &c. from the Chaldee ܐܝܢ, who, which.

I. Interrogative, or deliberative, *Who?* Neut. *What?* Mark v. 30, 31. ix. 34. Luke vi. 11, & al. freq.

On Luke i. 62, observe that το is in like manner redundant before τι in the purest Greek writers, particularly in *Aristophanes*. See *Elsner* and *Wetstein*.

Luke xi. 5—7, Τις ἐξ ὑμῶν, κ. τ. λ.

Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.

Mat. xix. 27, Τι αρα εσαι ἡμιν; *What reward therefore shall we have?* as *Kypke* renders the expression (comp. ver. 21.); and shews that it is thus used in the Greek writers, as *Wetstein* also (whom see) more largely does.

Τις, τι, like the Eng. *who* and *what?* imply

1. Negation, or denial, John viii. 46.

Τι γαρ μοι, κ. τ. λ.; 1 Cor. v. 12, *What is it to, or how does it concern or belong to, me, &c.?* The V. διαφερι, προσηκει, or μελει being understood. The Greek writers use this elliptical expression in the same sense. See *Elsner*, *Wolfius*, *Wetstein*, *Kypke*, and *Bowyer* on the place.

Τι εμοι και σοι; John ii. 4, εσι κοινον or εσι κοινον πραγμα being understood (see *Bos Ellips.* in κοινον) q. d. *What is there common to me and thee?* or *What common business is there between me and thee, i. e. What have I to do with thee?* or rather *What hast thou to do with me, namely, in this matter of intimating to me when it is proper to work a miracle?* So Mat. viii. 29, Τι ἡμιν και σοι; *What hast thou to do with us?* Ηλθις—; *Art thou come?* Comp. Mark v. 7, and Josh. xxii. 24. Jud. xi. 12. 2 Sam. xvi. 10. 1 K. xvii. 18. 2 K. iii. 13, in LXX and Heb. Thus in *Anacreon*, Ode xvii. lin. 4, Τι γαρ μαχαισι καμοι; means not, *What have battles to do with me?* but,

What!

- What have I to do with battles?* So lin. 10, Τι Πλειάδῃσι καί μοι; *What have I to do with the Pleiades?* See *Raphelius* and *Wetstein* on Mat. viii. 29. Τι πρὸς ἡμᾶς; *What is that to us?* Mat. xxvii. 4. Τι πρὸς σε; *What is that to thee?* John xxi. 22. So *Arrian*, *Epictet*. lib. iii. cap. 18, twice, Τι ἔν ΠΡΟΣ ΣΕ; *What then is that to thee?* See *Raphelius*, *Wetstein*, and *Kypke*. But Τις, *Who?* with a negative particle following, denotes an universal affirmation, as Rev. xv. 4, Τις ἔμνη φόβου; *Who should not fear?* i. e. *Every one should fear.*
2. Admiration, Mark i. 27. iv. 41.
 3. Murmuring, or disgust, Mark ii. 7. Luke viii. 25.
 4. Fewness, John xii. 38. Comp. Mat. xix. 25.
 5. Extenuation, 1 Cor. iii. 5;—contempt and chiding, Acts xix. 15. See *Raphelius* on this text, who shews that *Arrian*, *Epictet*. lib. iii. cap. 1, repeatedly applies the expression Συ τις εἰ; *Who art thou?* in like manner. Comp. Rom. ix. 20.
 6. Desire, or wishing, Rom. vii. 24.
 7. *Whether*, of two? Mat. xxvii. 17, 21. Luke v. 23. John ix. 2.
 8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27.
 9. *Of what manner*, or *kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.
 10. Τι, Neut. used adverbially or elliptically for δια τι, *Why*, *wherefore?* Mat. vi. 28. viii. 26. xx. 6, & al. freq. *How?* i. e. καὶ τι as to *what?* quid? 1 Cor. vii. 16. Comp. Mat. xvi. 26.
 11. Τι ὅτι—; an elliptical expression for τι γίνονται ὅτι—; (see John xiv. 22.) *What is this that—?* *Whence comes it*, or *how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See *Bos* Ellips. in Γίνεσθαι. Τι ὅτι is several times used in the LXX for the Heb. מוּדָה *Why? Wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.
 12. Τι γὰρ; *What then?* Phil. i. 18, where *Kypke* observes that *Arrian*, *Epictet*. lib. iii. cap. 25, applies it as equivalent to τι ἔν; which he had used a little below. Comp. Γὰρ 4.
- II. Indefinite, *Any one*, *a certain*, *some one*, *somewhat*. In Plur. *Any*, *some*. See Mat. viii. 28. ix. 3. xxi. 3. xxii. 24. Mark v. 25. xvi. 18.

ΤΙΣ repeated, *Some—and—others*. Luke ix. 7. 8. 1 Tim. v. 24.

III. It imports *dignity*, or *eminence*, Acts v. 36, where τινὰ signifies some *great* or *extraordinary person*. Comp. Acts viii. 9. *Epictetus* applies τις in like manner, *Enchirid.* cap. 18. Καὶ δοξῆς τισὶ εἶναι ΤΙΣ, ἀπιστεῖς σὺ αὐτῷ. And if you seem to any a *considerable person*, mistrust yourself." For more instances of the like application see *Wetstein* and *Kypke*. But observe that in Acts v. 36, fourteen MSS, three of which ancient, and several old editions, to εὐλόγον add μετὰν, as in Acts viii. 9; and so the Syriac translator appears to have read. The word μετὰν, however, is not necessary to the sense, nor is it adopted by *Wetstein* or *Griesbach*.

Τι, Neut. is used in a similar view, Gal. ii. 6, Δοκεῖν εἶναι τι, *Seeming to be somewhat*, i. e. *considerable*. *Plato* has the same phrase, *Apol. Socrat.* § 23. (p. 104, edit. *Forster*.) ΔΟΚΟΥΝΤΑΣ ΜΕΝ ΤΙ ΕΙΝΑΙ; and in the same Treatise, towards the end, *Socrates*, speaking of his own sons, Καὶ ΕΑΝ ΔΟΚΩΣΙ ΤΙ ΕΙΝΑΙ ΜΗΔΕΝ ΟΝΤΕΣ, οὐδὲ τίς αὐτοῖς, κ. τ. λ. *And if they think themselves something when they are nothing*, chide them, &c." where the expressions are remarkably conformable to those of *St Paul*, Gal. vi. 3. See more in *Wetstein* on Acts and Gal.

IV. Τις is sometimes added to proper names, Τυράννης τίνος, *Of one Tyrannus*, Acts xix. 9. Μνάσων τινι, *One Mnason*, Acts xxi. 16, where *Raphelius* observes that τις, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that *Xenophon* uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19.

ΤΙΤΑΟΣ, α, ὁ. Latin.

A title, *a board with an inscription*. So *Hesychius*, Τίλος, πλῆχιον ἐπιγραμμάτων ἔχον. occ. John xix. 19, 20. Τίλος is a word formed from the Latin *Titulus*, which denotes an *inscription*, and particularly such a one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. Thus *Suetonius*, in *Calig.*

cap. 34, calls Titulus, *qui causam pœnæ indicaret*, The title, which shewed the reason of the punishment." Comp. Suetonius in Domit. cap. 10, and see more in Bp. Pearson on the Creed, Art. 4, Notes, and Lardner's Credibility of Gospel History, vol. i. book 1. ch. 7, § 10, p. 334, 5.

The Latin *titulus* may be deduced either from the Greek *τις* to honour, as it often signifies an honourable inscription, or rather from the Heb. *תלה* to hang up, whence as a N. *תלתל* pendulous, pendant. **ΤΙΣΩ**, from the Heb. *וי* sufficient.

I. In general, *To pay, repay*, q. d. *make a sufficient return for*. Thus used in *Homer*, *Odyss.* xiv. lin. 166,

— *ὅτ' ἔσαν ευαγγελίων τοὺς ΤΙΣΩ.*

These flatt'ring tidings I shall not repay.

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. occ. 2 Thess. i. 9, where we have the expression *δικην τῶν*, to pay, i. e. to suffer punishment, *luere pœnas*; a phrase used by the best Greek writers, See *Wetstein* and *Kypke*.

ΤΟΙ, perhaps from the Heb. *וי* sufficient. An emphatic particle, often joined to others.

1. *Truly, indeed*.

2. *Illative, Therefore*.

Τοι occurs not separately in the N. T.

Τοιςαὖτε, A Conjunction, from **τοι** truly, *καὶ* for, and *αὖτε* therefore.

Wherefore or *therefore, truly*. occ. 1 Thess. iv. 8. Heb. xiii. 1.

Τοιῶν, A Conjunction, from **τοι**, and *νυν* now, *Therefore now, therefore*. occ. Luke xx. 25. 1 Cor. ix. 26. Heb. xiii. 13. Jam. ii. 24.

Τοιοῦτοι, — *αὐτοί*, — *οὕτοι*, from **τοιος** such (which from *οἷος* such as), and the emphatic particle *δε*.

Such, so remarkable. It has nearly the same sense as **τοιος**, but more emphatic. occ. 2 Pet. i. 17.

Τοιούτος, — *οὗτος*, — *αὗτος*, and Attic — *αὗτος*, from **τοιος** such, and *αὗτος* this.

I. *Such, such like*. Mat. xviii. 5. xix. 14. On Philem. ver. 9, observe that **ΤΟΙΟΥΤΟΣ ΩΝ** is applied in like manner by the Greek writers, particularly by *Herodotus* and *Xenophon*.

II. *Such, so great*. Mat. ix. 8. Mark vi. 2.

Τείχος, *η, ό*, from *τεῖχος* the same.

A wall. occ. Acts xxiii. 3.

Τεκνός, *η, ό*, from *τελκεν* (*Herodot.* lib. i. cap. 190.) perf. mid. of *τεκίω* or obsol. *τεκω* to bring forth.

I. Properly, *A bringing forth*, as of females.

II. *Offspring brought forth*.

III. In the N. T. *Usury, increase, the produce or offspring*, as it were, *of money lent*. occ. Mat. xxv. 27. Luke xix. 23.

The Greek writers often use it in the last as well as in the two former senses.

Τολμαω, *ω*, from *τολμα* courage, and this, q. *ταλασσω*, from *ταλαω* to sustain, support, dare, which from Heb. *לשׁ* to bear, support, dropping the *ל*.

I. *To bear, sustain, support*. See Rom. v. 7, and *Wetstein* on that text. This seems the primary sense of the word; and thus it is used by *Homer*, *Odyss.* xxiv. lin. 161, and *Odyss.* viii. lin. 519, and often by *Theognis*, see his *Γνωμαι*, lin. 442, 555, 591; and comp. *Dammi* Lexicon, col. 2298, 9.

II. *To dare, be bold, have boldness or courage*, in an indifferent or good sense, *sustinere*. Mat. xxii. 46. Mark xv. 43. Acts vii. 32. Rom. v. 7. 2 Cor. xi. 21. Phil. i. 14.

III. *To venture, care, be inclined*. Mark xii. 34. John xxi. 12; on both which texts see Bp. *Pearce* and *Campbell*.

IV. *To endure, will, think proper, resolve, animum inducere*. See Acts v. 13. 1 Cor. vi. 1. Jude ver. 9. *Blackwall*, *Sacred Classics*, vol. ii. p. 193, observes that it often bears this sense in *Theognis*, an ancient writer of great purity of language, as, for instance, ver. 377,

Πῶς δὲ σὺ, Κρονίδη, ΤΟΛΜΑΙ νοσὶ ἀνδρᾶς ἀλίευσ
Εν ταύτῃ μοίρᾳ τὸν τε δίκαιον ἔχειν;

How can thy mind, O Jupiter, endure, or think proper, to have the wicked and the righteous in the same condition."

Τολμηρότερος, *α, ον*, Comparat. of **τολμηρός** bold, which from **τολμαω**.

More bold, bolder. **Τολμηρότερον**, Neut. used adverbially, *More boldly, more freely*. occ. Rom. xv. 15.

Τολμήτης, *η, ό*, from **τολμαω**.

Daring, presumptuous. occ. 2 Pet. ii. 10.

Τομᾶριος, *α, ον*, Comparat. of **τομός** cutting, sharp, which from *τέτομα* perf. mid. of *τεμνω* to cut.

More cutting, sharper. occ. Heb. iv. 12.

Τεξίον,

Ταξον, & το. Most of the Greek Lexicon-writers deduce it from ταζω or τασω to stretch, which from the Heb. נָטַח the same, dropping, as usual, the initial נ. But perhaps some may rather incline to derive it from the Heb. נֶשֶׁת a bow, by transposition.

A bow, to shoot with. occ. Rev. vi. 2.

Τοπαζιον, & το.

A kind of precious stone, the topaz of the ancients. It is called by the moderns chrysolite. “* It is a transparent gem shining with the colour of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge.” † Pliny relates, from Juba, that the topaz was so called from Topazos, an Island in the Red (i. e. the Arabian or Indian) Sea; and that as this Island was generally surrounded with fogs, it was thus denominated from topazin, which, in the language of the Troglodytes, signifies to seek. Thus Pliny. But may not the Greek τοπαζιον and Latin topazius be better derived from the Heb. נֶשֶׁת the topaz, by transposing the two first letters, and changing the d into z, thus topad, topaz? Observe the LXX constantly render the Heb. נֶשֶׁת by τοπαζιον, and the Vulg. by topazius. Comp. Heb. and Eng. Lexicon under נֶשֶׁת, and New and Complete Dictionary of Arts in CHRYSOLITE. occ. Rev. xxi. 20.

ΤΟΠΟΣ, & δ. It may not improbably be derived from the Heb. נָטַח to lay hold on, inclose. Thus the Latin locus place seems a plain derivative from Heb. נָטַח to take. Schrevelius deduces τοπος from the obsol. τω to take, receive, hold, capio, which from Heb. נָטַח to limit, bound.

I. A place, a particular portion of space where anything is, or is contained. Mat. xxvi. 52. xxvii. 33. xxviii. 6. Acts i. 25. Εἰς τὸν τόπον τοῦ ἰδίου, To his own place, that is, “To that miserable world which, in thy righteous judgement, is appointed for the reception of such heinous offenders, and

* Brookes’s Natural History, vol. v. p. 143. So Strabo, cited by Wetstein, of the Topaz, ἡ δὲ ἐστὶ διαφανὴς, χρυσοειδὴς ἀπολαμπῶν φεγγῆς—

† “Juba Topazon Insulam in Rubro Mari a continente stadiis ccc abesse tradit, nebulosam & ideo quæsitam sæpe navigantibus ex ea causa nomen accepisse. Topazin enim Troglodytarum lingua significationem habere quærendi.” Nat. Hist. lib. xxxvii. cap. 8.

the due punishment of such enormous crimes.” Thus Doddridge, in his Paraphrase, adding in a note, “that ἰδίου τόπου signifies a place proper and suitable for such a wretch, and therefore by God’s righteous judgment appointed for him, many writers have shewn, and particularly Dr Benson, in his History of the first Planting of Christianity, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71, and xvii. 12.)” As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then Clement, in his 1st Epistle to the Corinthians, § 5, speaking of St Peter, says, that “having endured not one or two but many, afflictions, καὶ ἔτι μαρτυρησας ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ ΤΟΠΟΝ τῆς δόξης, and thus being a martyr he went to the place of glory that was due to him.” So Polycarp to the Philippians, § 5, says, that St Paul and other martyrs are εἰς ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ αἰῶνα ΤΟΠΟΝ, in the place due unto them;” and Ignatius to the Magnesians, § 5, using the very phrase of St Luke in the Acts, says, ἕκαστος ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΤΟΠΟΝ μὲν αὖτε χωρεῖν, “Every one is to go to his own place.” i. e. either of happiness or misery. Comp. Luke xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from Josephus, where one Eleazar, who held out the fortress of Masada against the Romans, is introduced saying to his companions, that death sets our souls at liberty, and εἰς ΤΟΝ ΟΙΚΕΙΟΝ καὶ καθαρόν ἀφίησι ΤΟΙΟΝ ΑΠΑΛΛΑΣΣΕΣΘΑΙ, permits them to depart to a place of purity which is proper to them.” De Bel. lib. vii. cap. 8. § 7. See also Elsner, Wolfius, and Wetstein on Acts, and Bp. Bull’s English Works, vol. i. p. 41.

II. A place, country, region. Mat. xiv. 35. Luke x. 1, & al. Com. Mat. xxiv. 7. But in John xi. 48, it seems particularly to denote either the Temple (comp. Acts vi. 13, 14. xxi. 28.), or the City of Jerusalem.

III. A place or passage, in a book. Luke iv. 17.

IV. Place,

IV. *Place, room, in a proper sense.* Luke ii. 7. Δὸναι τόπον τινί, *To give place to one.* Luke xiv. 9. So *Plutarch*, C. Gracch. tom. i. p. 840. Ε. ΔΟΤΕ ΤΟΠΟΝ ΑΓΑΘΟΙΣ; and *Arrian*, *Epictet.* lib. iii. cap. 26. ΔΟΣ ΑΛΛΟΙΣ ΤΟΠΟΝ. See *Wetstein* and *Kypke*; the latter of whom shews that the phrase is in like manner contrasted with ΚΑΤΕΧΕΙΝ (τόπον) by *Polybius*, and that this latter expression is used by *Plutarch*, *Diodorus Sic.* and *Lucian*.

V. *Place, room, in a figurative sense.* Heb. xii. 17. Eph. iv. 27. Comp. Rom. xii. 19; on which last text see *Elsner* and *Wolfius*, who explain οὐρα of the *divine anger and vengeance* (see next verse,) and cite from *Plutarch*, De Irâ cohib. tom. ii. p. 462. Β. Δε δε μὴ πειζοῦντας αὐτὴν (ΟΡΘΗ) ΤΟΠΟΝ ΔΙΔΟΝΑΙ, *We must neither, when at our diversions, give place to anger,*" where the phrase is applied to *human anger*, as in Rom. xii. to the *divine*.--*Opportunity, liberty*, Acts xxv. 16. Comp. Heb. xii. 17. So τόπον εἶναι, Rom. xv. 23, means *to have* (not a *place to dwell in*, but) *a convenient situation or opportunity* for the great work he was about. *Kypke* shews that *Josephus* and *Arrian* apply the phrase in a similar view.

VI. *Place, station, condition.* 1 Cor. xiv. 16, where see *Kypke*.

Τοσῶτος, — αὐτὴ — ὅλος, and att. — ὅλον, from τοσος *so great*, and in plur. *so many*, (which from ὅσος), and ὅλος *this*.

I. In sing. *So great.* Mat. viii. 10. Of money, *So much*, Acts v. 8. Of time, *So long*, John xiv. 9. Heb. iv. 7.

Τοσῶτω, dat. *By so much.* Heb. i. 4. x. 25.

Καὶ τοσῶτον, *By so much.* Heb. vii. 22.

II. In plur. *So many.* Mat. xv. 33. John vi. 9, & al.

Τότε, An Adv. from το ὅτε, q. d. *the when. Then.* It denotes *the time when*, whether past, Mat. ii. 7. Rom. vi. 21, & al. freq. or future, Mat. vii. 23. ix. 15, & al. freq. Απο τότε, *From that time*, q. d. *from then*: Mat. iv. 17. xxvi. 16. So *Wetstein* on Mat. iv. 17, cites from *Plato* and *Aristotle* ΕΙΣ ΤΟΤΕ and ΕΚ ΤΟΤΕ; and from *Simplicius* on *Epictetus* the very phrase ΑΠΟ ΤΟΤΕ.

Ο τότε κόσμος, *The world which then was, the then world*, French transl. le monde d'alors. 2 Pet. iii. 6.

Τὸναντίον, used by an Attic crasis or concretion for τὸ ἐναντίον *the contrary*. Comp. Ἐναντίος.

On the contrary, applied adverbially, the preposition καὶ being understood. occ. 2 Cor. ii. 7.

Τωνομαί. An Attic crasis for τὸ ὄνομα *the name*.

By name, καὶ being understood. occ. Mat. xxvii. 57.

Τέστι, or Τέστιν, for τέλο ἐστίν, or τέλο ἐστιν *That is, id est.* Acts i. 19. xix. 4. & al. freq.

Τραῶς, α, ὁ.

A *he-goat*. occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from τραῶν, 2 aor. of τραῶω *to eat, gnaw*, because this animal is remarkable for *gnawing* or *browsing* of trees; or rather, with the Etymologist, from τραχὺς *rough*, on account of the *roughness or shagginess* of his hide. So in Latin a *he-goat* is called hircus, from hirtus *rough*, and in Heb. עֵזְרַי, from his *hair's* being *rough* or *shaggy*, to which Heb. name τραῶς answers, no fewer than fourteen times, in the LXX version of Lev. xvi. according to the edition of *Aldus*, and that of the heirs of *Wechelius* at *Francfort*, A. D. 1597, folio.

Τραπέζα, ας, ἡ, q. τετραπέζα, from τετρας *four*, and πῆξ *a foot*, which see under Πῆξ.

A *table*, properly with *four feet*.

I. A *table* on which men's ordinary food is placed, an *eating-table*. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So τραπέζα is used for an *eating-table* by *Xenophon*, *Cyropæd.* lib. vii. p. 388. edit. *Hutchinson*, 8vo; and agreeably to the phrase in Acts we have, in *Herodotus*, lib. vii. cap. 139. — ΤΡΑΠΕΖΑΝ ἐπιπλεῖν ἀσθῶν πάντων ΠΑΡΑΘΕΝΤΕΣ—*having set a table full of all good things.*" In Rom. xi. 9, is a citation from Ps. lxix. 22, where יְהוָה LXX τραπέζα, being joined with שְׁלֵמִי peace-offerings, seems to denote a *partaking of the legal sacrifices*, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr *Horne's* Comment. on the Psalm.

Διακονεῖν τραπέζαις, *To serve or attend on*

on tables, Acts vi. 2, denotes *making provision for, and attending on, those tables at which the poor were fed*, ἐν τῇ ΔΙΑΚΟΝΙΑ τῇ καθημερινῇ, in the daily ministration, mentioned ver. 1.

II. A table used in sacred ministrations, as the table of *shew-bread*, Heb. ix. 2.—of the Lord, 1 Cor. x. 21; in which text it is also spoken of the table used in idolatrous worship.

III. A table of a money changer or banker. Mat. xxi. 12. Mark xi. 15. Luke xix. 23. The Greek writers often apply the word in the same sense. See *Wetstein* on Mat. and *Kypke* on Luke, and comp. Τραπεζίτης.

Τραπεζίτης, ὁ, from τραπεζα.

A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger. *Cebes* uses τραπεζίτης in the same sense, Tab. p. 41, edit. *Simpson*. So *Plautus*, Capt. I. 2, 89, 90. cited by *Grotius*, Subducam ratiunculam quantillum argenti mihi apud trapezitam siet. I will cast up the account of the little money I have at the banker's." And as the Greek τραπεζίτης is from τραπεζα a table, so the Eng. banker, French banquier, is thus called from the French banc, the bench (anciently bank) or seat, on which he anciently sat to do business. occ. Mat. xxv. 27.

Τραυμα, ατος, το, for τραυμα the same, which from τίσσωμαι perf. pass. of τίσσωσκω or obsolete τραω to wound, which see.

A wound. occ. Luke x. 34.

Τραυματίζω, from τραυμα.

To wound. occ. Luke xx. 12. Acts xix. 16.

Τραχηλίζω, from τραχηλος the neck.

I. To bend back the neck, or drag with the neck bent back, as wrestlers used to do by their antagonists. Thus *Plato*, Amatores, § 1. p. 2, edit. *Forster*, Η ἐκ οὐθα αυλον, ὅτι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ καὶ ἐμπιπταμενος καὶ καθενδων παντα τον βιον διατρίβειλεκεν; Ην δὲ—διατρίβειφως—περι γυμνασικην. Do you not know him, that he has spent his whole life in being dragged by the neck, or with his neck bent back, and in stuffing and sleeping? For this person was much addicted to gymnastic exercises." *Diogenes* the Cynic, in *Laertius*, observing one, who had been victor

in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this sense of the word, ἰδε κριον ἀρειμανιον, ὡς ὑπο τῆ τυχαῖος κορασις ΤΡΑΧΗΛΙΖΕΤΑΙ. See how an ordinary girl drags this mighty champion by the neck." So *Suidas*, of a victorious wrestler, ΤΡΑΧΗΛΙΖΩΝ ἀπειλάσαν. Bending back his neck, or dragging him with his neck bent back, he carried him off." See more passages to this purpose in *Wetstein* on Heb. iv. 13. Hence,

II. Τραχηλίζομαι, To be manifested and open to the eyes of the beholder, as a person would be whose neck was forcibly bent back, and his face exposed, like those criminals mentioned by *Pliny*, in his *Panegyric*, of whom one might *desuper intueri supina ora retortasque cervices**; and in this view, I apprehend with the learned *Elsner*, *Alberti*, and *Wolffius*, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So *Hesychius*, with his eye no doubt, on this text, explains τίσσασθαι by πεφανερῶμεθα manifested; and *Castalio* excellently renders it by resupina, *Erasmus* by resupinata.

Many expositors have, after *Chrysostom*, taken τίσσασθαι for a † metaphorical term referring to *sacrificial victims*; and some have explained it as denoting not only *stript of the skin*, but *split in two down the neck and back-bone*, so as to lay open the inward parts to view. But of this exposition it seems sufficient to observe with *Elsner*, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in *Wolffius* Cur. Philolog.

Τραχηλος, ὁ, from τραχυς rough, compounded, perhaps, with ἡλος a nail.

The neck. It seems so called from the roughness of its seven vertebral bones, whose projections somewhat resemble the heads of nails, Mat. xviii. 6. Rom. xvi. 4, & al.

ΤΡΑΧΥΣ, εια, υ. from the Heb. דָּרִי firm, hard, rough, with the formative ט pre-

* Comp. *Suetonius* in *Vitell.* cap. 37, and *Tacitus*, *Hist. lib. iii.* cap. 85.

† See *Suicer Thesaur.* in Τραχηλίζω, *Blackwall*, *Sacred Classics*, vol. i. p. 231. *Hammond* and *Doddridge* on Heb. iv. 13.

fixed,

fixed, to which Heb. word *τραχμα* answers in the LXX of Isa. xl. 4.

Rough, rugged, i. e. hard and uneven. occ. Luke iii. 5. Acts xxvii. 29. *Demetrius Phalereus*, cited by *Suidas*, uses the phrase *ΤΡΑΧΕΙΑ ὈΔΟΣ*; and in *Diodorus Siculus* *ΤΡΑΧΕΙΣ ΤΟΠΟΥΣ* means *rocky places, rocks*, as in Acts. See *Welstein*.

ΤΡΕΙΣ, *οἱ, αἱ, καὶ τὰ τρία*, Gen. *τρίων*.

Three. Mat. xii. 40. xiii. 33, & al. freq. May not *τρεῖς* be a corruption of Heb. *שלוש* *three*, the initial *ש* being changed into *τ*, as usual, and *ל* into *ε*, as in the word *φραγγελιον*, from the Latin *flagellum*?

Τρεῖς-Τάβερνας. See under *Τάβερνας*.

ΤΡΕΜΩ, either from *τρίω* the same, which see; or rather immediately from the Heb. *תור* *to turn*, compounded with *תמה* *to be in a tumult or confusion*, or with *ערע* *to be disturbed*, as with fear.

I. Absolutely, *To tremble*, tremo. occ. Mark v. 33. Luke viii. 47. Acts ix. 6.

II. *To fear, be afraid.* occ. 2 Pet. ii. 10.

ΤΡΕΠΩ, from Heb. *תור* *to turn*, and *פנה* *the face*, or *פע* denoting *motion*.

To turn. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

ΤΡΕΦΩ, 1 Fut. *τρέψω*, from Heb. *הרע* *food*.

I. *To feed, give food to, supply with food.* occ. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20, where see 1 Kings v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17. and *Prideaux* Connect. An. 534, at the end. vol. i. p. 165, 1st edit. 8vo.

II. *To breed or bring up.* occ. Luke iv. 16. This sense is very common in the Greek writers, especially in *Homer*.

III. *Τρέφειν τὴν καρδίαν*, *To nourish or pamper the heart.* occ. Jam. v. 5. Comp. Isa. vi. 10, where the heart is said *לעשות* *to be made fat*, and Ps. cxix. 70, *לעשות* *to be made fat*, and Ps. cxix. 70, *לעשות* *gross, insensible, as fat*. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the *fat*, with which the *heart* is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the

circulation of the blood. Comp. Luke xxi. 34, and see *Heb. and Eng. Lexicon* in *שפס*.

ΤΡΕΧΩ, from the Heb. *הלך* *to walk*, proceed.

I. *To run.* John xx. 2, 4. It is applied spiritually to the Christian *race*, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. Heb. xii. 1. See *Raphelius* on this last passage.

II. *To run, have free course.* occ. 2 Thess. iii. 1.

ΤΡΕΩ. It may be derived either from the Heb. *תור* *to turn*, or by transposition, from *טר* or *תור* *to tremble*.

To tremble, tremble for fear, also *to flee, trembling or affrighted*, as in *Homer*, Il. xxii. lin. 143,

————— ΤΡΕΞΕ δ' Ἐκτορ

Τειχος ὑπο Τρωων —————

————— Hector affrighted fled
Under the Trojan wall.

This verb occurs not in the N. T. but is inserted on account of its derivatives.

Τρία, Neut. of *τρεῖς*, which see.

Τριακοντα, *οἱ, αἱ, τὰ*, Undeclined, from *τρεῖς*, neut. *τρία*, *three*, and *κοντα* the *decimal* termination. See under *ἑξήκοντα*.

Thirty. Mat. xiii. 8, & al. freq.

Τριακοσιοι, *οἱ, αἱ*, from *τρεῖς*, neut. *τρία*, *three*, and *καὶ ἑκατὸν* *a hundred*.

Three hundred. occ. Mark xiv. 5. John xii. 5.

Τριβλος, *α, ὁ*, from *τρίς* *thrice*, and *βλος*, properly *the casting of a dart*, thence *a stroke*, or *βλος* *a dart*.

A thistle, so called from its numerous darts or prickles; for *τρίς* in composition does, in other instances, denote an *indefinite* number or quantity, as in *τρίκαλον* *rolled many times over*, *τρίκλυτος* *very famous*, *τρικλυστος* *most miserable*, *τρίσμακας* *very happy*, *τριβλος* *beatus*, &c. occ. Mat. vii. 16. Heb. vi. 8.

Τρίβος, *α, ἡ*, from *τρίβω* *to wear*.

A worn way, a path, a road. So *Hesychius* *ἀλεσπας ὁδος* *a trodden or worn way*. occ. Mat. iii. 3. Mark i. 3. Luke iii. 4.

ΤΡΙΒΩ, from Heb. *הרע* *to tear in pieces*.

To break, break in pieces, wear away. This V. occurs not in the N. T. but is inserted on account of its derivatives.

Τρίβω,

Τρεῖς, ας, ἡ, from τρεῖς three, and ἑξέας years.

Three years. occ. Acts xx. 31.

ΤΡΙΖΩ.

To creak, shriek, strideo, "λεπτόν ηχέειν,"

Eustathius. It is a word formed from the sound, like the Latin and Eng. words corresponding to it. Homer applies it, Il. ii. lin. 314, to the shrieking of young sparrows while a serpent is devouring them; Il. xxiii. lin. 101, to the shrieking of a ghost; so Odys. xxiv. lin. 5, and at lin. 7, it is also used for the squeaking of bats. Τριζειν τῆς ἰδούρας, To make a creaking sound with the teeth, to grind the teeth together, stridere dentibus. occ. Mark ix. 18, where see Wetstein.

Τριμήνιον, ο, τό, from τρεῖς three, and μὴν a month.

A three month's space, three months. occ. Heb. xi. 23.

Τρίς, Adv. from τρεῖς three.

Thrice. Mat. xxvi. 34, 75, & al. Ἐπι τρίς, For thrice, thrice. occ. Acts x. 16. xi. 10. Raphaelius remarks that Herodotus uses ΕΣ ΤΡΙΣ, and Xenophon ΕΙΣ ΤΡΙΣ in the same pleonastical manner; and Wetstein produces from Polybius, III. 28, the very phrase ΕΠΙ ΤΡΙΣ.

Τριτέτον, ο, τό, from τρεῖς thrice, and εἰς a story.

A third story in building. occ. Acts xx. 9.

Τρισχίλιοι, αι, α, from τρεῖς thrice, and χίλιοι a thousand.

Three thousand. occ. Acts ii. 41.

Τρίτος, η, ον, from τρεῖς, τρεῖς, three.

I. The third. Mat. xvi. 21. xxii. 26. Το τρίτον, The third part, μέρος namely being understood. Rev. viii. 7, 8, 9, & al. Τρίτον, or Το τρίτον. used adverbially, καί being understood, A or The third time. Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, Thirdly, in the third place. 1 Cor. xii. 28.

On Mat. xx. 3, Kypke remarks that it may seem extraordinary that the words ἐν τῇ αΐσῃ are annexed only to the third hour. For this he accounts by shewing from the Greek writers, that the hour of the market-place being full of men who wanted to purchase something, or to converse together, was the third hour of the day, or about our nine o'clock in the morning; insomuch that Suidas explains the very common phrase πλήθυνα αἶσα full

market, by αἶσα τρίτη. Since then it was at the third hour that the market-place was most frequented, no wonder that at this hour the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.

II. Τρίτος οὐρανός, The third heaven, in which is the peculiar residence of God. occ. 2 Cor. xii. 2. The propriety of the expression seems to arise from the material heavens or celestial fluid having been, at the beginning of the formation; Gen. i: 6, 7, in two places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, are sometimes in S. S. called שמיים, the heaven of heavens, and constitute the whole of the material heavens; in reference to which Solomon, in his sublime prayer to God, 1 Kings viii. 27, says, Behold the heavens, שמיים, and the heaven of heavens cannot contain thee; and yet in the same prayer no less than eight times beseeches God to hear in heaven שמיים, which is also repeatedly called God's dwelling-place: And this latter is what St Paul styles the third heaven, and the Psalmist, God's holy or separate heavens, Ps. xx. 6. Comp. Isa. lvii. 15, and under Οὐρανός II.

I know not whether it may be worth adding, that the scoffing Lucian, or whoever was the author of the Philopatris, tom. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2, &c. and St Paul himself. Ἦνικα δὲ μοι ΓΑΛΙΛΑΙΟΣ ἐνέβουχεν, ἀναφάλαγγας, ἐπιέρρινος, ΕΣ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ΑΕΡΟΒΑΘΗΣΑΣ, ΚΑΙ ΤΑ ΚΑΛΛΙΣΤΑ ΕΚΜΕΜΑΘΗΚΩΣ, δι' ὑδάτος ἡμᾶς ἀνεκαίνισεν, κ. τ. λ. But when the bald-pated, long-nosed Galilean *, he who mounted through the air up to the third heaven, and learned most charming things, met with me, he renewed us with water, &c."

Τρίχες, ων, αἱ, Plur. of τρίξ, A hair, which see. On Mat. iii. 4, in addition to what is said under Καμηλοῦ, it may not be amiss here to produce Campbell's Note. "Of camel's hair, not of the fine hair of that animal, whereof an elegant kind of

* See under Γαλιλαίος.

cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*), but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorites. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τριχινός, η, ον, from **τριξ**, Gen. **τριχός**, hair. Made of hair. occ. Rev. vi. 12, where see *Vitranga*.

Τρομος, υ, ό, from **τρίβομαι** perf. mid. of **τρέμω** to tremble.

A trembling, fear. Mark xvi. 8. 1 Cor. ii. 3, & al. On Mark xvi. 8, observe that *Homier* uses the expression **ΤΡΟΜΟΣ ΕΧΕ**, Trembling seized, Il. vi. lin. 137. Il. x. lin. 25, and Il. xviii. lin. 247. See *Wetstein*.

Τροπή, ης, ή, from **τρίποα** perf. mid. of **τρέπω** to turn.

A turning, or change. occ. Jam. i. 17. So *Plutarch*, *Cæsar*. p. 723. Ε. **ΤΡΟΠΑΣ** εσχεν αύτω το βουλευμα πλειστας. His mind or resolution had many changes." See *Wetstein*, and comp. under **Αποκρίσμα**.

Τρόπος, υ, ό, from **τρίποα** perf. mid. of **τρέπω** to turn.

I. A manner, way, Jude ver. 7, where *καία* is understood.

Καθ' όν τρόπον, an Atticism for **κατα τον τρόπον εν ώ**—, after the manner in which—, after or in the same or like manner as—, Acts xv. 11. xxvii. 25. So, **καθ'** being dropt, **Όν τρόπον**, in like manner as, like as, even as. Mat. xxiii. 37. Acts i. 11, & al.

Καία πάντα τρόπον, In every way or respect. Rom. iii. 2. *Plato* and *Polybius* use the same phrase. See *Raphelius* and *Wetstein*.

Εν παντί τρόπῳ, In every manner, or by every means. 2 Thess. iii. 16.

Πάντι τρόπῳ, Every way. Phil. i. 18, where *Wetstein* cites this expression from *Plato's Euthydenus*. It occurs also in *Plato's Apol. Socrat.* § 22, and *Phædon*, § 13, edit. *Forster*.

Καί μὴ δὲνα τρόπον, By no means. 2 Thess. ii. 3.

II. Manner or course of life, manners, behaviour, disposition. occ. Heb. xiii. 5. The purest of the Greek writers apply the

word in this sense, as may be seen in *Kypke*, who, inter. al. particularly quotes from *Demosthenes*, **Οὐτως ΑΠΛΗΣΤΟΣ καὶ ΑΙΣΧΡΟΚΕΡΔΗΣ Ὁ ΤΡΟΠΟΣ αὐτοῦ εἶναι**. So insatiable and meanly covetous is his disposition."

Τροποφορέω, from **τρόπος** the manners, and **φορέω** to bear.

To bear the manners of others. So the Vulg. *Mores eorum sustinuit*. *Cicero* uses this V, in an Epistle to *Atticus*, lib. xiii. ep. 29. **Τοι τοῦτον μετ' ΤΡΟΠΟΦΟΡΗΣΟΝ**, Bear with my vanity." occ. Acts xiii. 18. But in this text several ancient MSS, and particularly the *Alexandrian*, read **ἐλθοφοροῦν** he tended them as a nurse: and this latter is the V. used by the LXX in Deut. i. 31, according to the *Vatican* and *Alexandrian* MSS (comp. 2 Mac. vii. 27.), and in Acts the ancient *Syriac* version has **ἡρῆν** fed, nourished. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what *Mill* in *Var. Lect.* *Whitby* in his *Examen*, *Millii Wolfius* in his *Cur. Philol.* and *Bp. Pearce* on the text, have written. See also *Wetstein* and *Griesbach*, and margin of English Bible.

Τροφή, ης, ή, from **τρέφω** perf. mid. of **τρέφω** to feed, nourish.

I. Food, nourishment. Mat. iii. 4. vi. 25, & al. freq.

II. Maintenance, including other necessities besides food. Thus *Scott* and *Campbell*, whom see. occ. Mat. x. 10.

III. Food of the mind. See Heb. v. 12, 14, where **στερεά τροφή**, solid food, denotes the sublimer instructions or doctrines of Christianity. Comp. under **Σίτησις** II.

Τροφός, υ, ή, from **τρέφω** perf. mid. of **τρέφω** to nourish, bring up.

A nurse, or rather a nursing mother. occ. 1 Thess. ii. 7.

Τροχία, ας, ή, from **τροχός** a wheel.

I. Properly, The track or rut made by the wheel of a carriage.

II. A road, a way, a path. occ. Heb. xii. 13. in which text it is applied spiritually. Comp. Prov. iv. 26, in the LXX, where, as in other passages of that version, **τροχία** answers to the Heb. **מַעֲגָל**, which denotes first a chariot, or waggon-way, and then a way, path, proceeding, or the like

like. Comp. Heb. and Eng. Lexicon in עָרָב V.

Τροχος, α, ο, from τροχα perf. mid. of τρεχω to run.

This word occurs Jam. iii. 6, and according as it is differently accented signifies either a *wheel*, or a *course*; the former sense seems preferable, as best expressing the *continual recurrency* of similar events in this life, and has been well illustrated by that of *Anacreon*, Ode iv. lin. 7,

ΤΡΟΧΟΣ Ἀμαλὸς γὰρ οἶα,
Βίβης ΤΡΕΧΕΙ κυλισθεῖς.

For like a *chariot-wheel* our life rolls on.

Which beautiful simile of the Poet points out also the *continual tendency* of human life to its final period. *Ecumenius*, as observed under Γένεσις IV. explains τον τροχον της γενεσεως by την ζων ημων, *our life*, so *Isidorus Pelusiota*, by τον χρον της ζωης ημων, *the time of our life*; ΤΡΟΧΟΕΙΔΗΣ γὰρ ὁ χρονος εις εαυτον ανακυκλουμενος, for time, adds he, *like a wheel*, rolls round upon itself." But the learned *Lambert Bos* interprets the expression of St James to mean the *unceasing succession of men born some after others*, as if the Apostle had said, *the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants*. In *Plutarch* Ὁ ΤΗΣ ΓΕΝΕΣΕΩΣ Πόταμος, *The stream of nature*, refers to the *successive generations of men*; and in *Simplicius*, cited by *Welstein*, whom see, Ὁ ἀπαραίτος ΤΗΣ ΓΕΝΕΣΕΩΣ ΚΥΚΛΟΣ, *The unceasing circle of nature*, relates to the *continual production of some things by the corruption of others*. See also *Alberti* and *Wolfsius* on the text, who concur with *Bos's* exposition. The reader may find other *ingenious* interpretations in *Kypke*. Comp. also *Macknight*.

Τρυβλιον, α, το.

A *dish* in which food, and particularly of the *more liquid* kinds, is brought to table. So it may perhaps be derived from τρεφω food, or τρεφω to feed, or immediately from Heb. עָרָב food. occ. Mat. xxvi. 23. Mark xiv. 20; in which texts it is used for the *dish* containing the paschal lamb and its *sauce* of bitter herbs. Comp. Prov. xix. 24. Eccclus. xxxi. 14. And

to illustrate all these passages it may be remarked that, to this day, the Moors, in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into *little bits* (ψωμια sops) and dip their hands and their morsels together therein*.

This word is often used by the Greek writers. See *Welstein* on Mat.

Τρυφω, ω, from τρυφη the vintage, and thence the autumnal fruits. *Thomassinus* ingeniously deduces τρυφη from the Heb. תְּרוּחָה the shouting which usually accompanied the harvest, and particularly the vintage. See Isa. ix. 3. xvi. 9, 10. Jer. xxv. 30. xlviii. 33. So *Homer*, describing the vintage, Il. xviii. lin. 571, 2,

Τοι δὲ ῥησσόντες ὁμαρῆν
Μολπή τ' ἰὺς μῶν τε, ποσὶ σκαιρόν τις ἔποντο.

Then nimbly bounding come the jovial train,
With songs and shouts replying to his § strain.

And *Anacreon*, Ode lii. lin. 8, particularly mentions Ἐπιληνιοῖσιν ὕμνοις, *The sacred songs at treading the grapes*. The remains of these customs we still have among us in the *shouting and singing at harvest-homes*.

To gather fruits, particularly grapes, by means of a cutting, or pruning-hook, which, as we learn from the Greek writers, the ancients used for this purpose, occ. Luke vi. 44. Rev. xiv. 18, 19. See *Welstein* on both texts.

Τρυφω, ονος, ο, from τρυζω to murmur, or mourn, like a turtle; a word formed from the sound.

A turtle-dove. occ. Luke ii. 24.

Τρυμαλια, ας, η, from τρυμαι perf. pass. of τρυω to break. which from the Heb. or Arabic עָרָב to cut, cleave, whence Nouns denoting a chink, aperture, &c. Comp. Heb. and Eng. Lexicon in עָרָב. A hole, perforation, particularly the eye

* See *Sharr's Travels*, p. 232. *Niebuhr*, Description de l'Arabie, p. 46, &c.—Voyage en Arabie, tom. i. p. 188. *Harmer's Observations*, vol. i. p. 289, and *Complete Syst. of Geography*, vol. ii. p. 304, col. 2.

§ The musician's.

of a needle. occ. Mark x. 25. Luke xviii. 25.

Τρυπημα, αλος, το, from τρυπημαι perf. pass. of τρυπω to perforate, which from τρυπη a hole, and this from Heb. קרע to break, tear, or from קרע to break. See the last word.

A hole, particularly the eye of a needle. occ. Mat. xix. 24; and further to confirm what may be found under Καμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has כמל the camel.

Τρυφω, ω, from τρυφη.

To live luxuriously, delicately, or in pleasure. occ. Jam. v. 5.

Τρυφη, ης, η, either from ελρυφον, 2 aor. of θρυπω to break (which see under συνθρυπω), because luxury breaks the force both of body and mind; or else immediately from the Heb. קרע in the sense of food, provision.

Luxury, delicacy, luxurious living. occ. Luke vii. 25. 2 Pet. ii. 13.

Τρωγω, either from the Heb. קרע to wear away, and so break in pieces, or from Chald. קרע to bite.

To eat. It is properly spoken of brute animals, but sometimes of men, occ. Mat. xxiv. 38. John xiii. 18, where Kypke thinks that ὁ τρωγων μετ' εμεσ ἀγων, means, *he who did eat of my bread, as a servant*, which interpretation agrees with Ps. xli. 10, אכל לחמי, and shews the connection of ver. 18, with ver. 16, 17. It is applied spiritually, John vi. 54, 56, 57, 58.

Τρωγω, from the Heb. קרע to cut, wound, by transposition.

To hurt, wound. This V. is used by Homer, Il. xxiii. lin. 341. Odyss. xvi. lin. 293. Odyss. xix. lin. 12, & al. and though not found in the N. T. is here inserted on account of its derivatives.

Τυχανω, from τυχω, which see.

I. To be. Luke x. 30. Ει τυχοι, *If it be so, if it so happen*. 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein.

Τυχον, 2 aor. particip. neut. used adverbially, and elliptically, καλα το being understood, *According to what may be, may be, perhaps*. occ. 1 Cor. xvi. 6. See Vigerus De Idiotism. in Voc.

Τυχον, Common, ordinary, q.d. such as is

every where, qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent Longinus styles Moses ΟΥ ΤΥΧΩΝ ανηρ, *No ordinary man*, De Sublim. sect. 9, and Josephus calls Herod's rebuilding the Temple at Jerusalem Εξον ΟΥ το ΤΥΧΩΝ, *No common or ordinary work*, Ant. lib. xv. cap. 11, § 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11.

II. Governing a genitive, To obtain, enjoy. Luke xx. 35, (where see Wetstein Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10; on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a temporal deliverance or safety. See Wetstein.

Τυμπανίζω, from τυμπανον, which, according to Suidas, and the Scholiast on Aristophanes, Plut. lin. 475, means a stick or baton, used in bastinading criminals, from τυπω to beat.

To bastinate, to torture, or kill, by beating with sticks or batons. So Hesychius explains τυμπανίζειν by πλησσειν ισχυρας, τυπίζειν, *is struck violently, is beaten*; and Ecumenius, ελυμπανισθησαν, by δια ῥοπαλων ἀπεθανον, *they were killed by batons*. occ. Heb. xi. 35, where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by τυμπανον, 2 Mac. vi. 19, 28, and at ver. 30, we find Eleazar μελλωνταις πλησiais τελευτῶν, *ready to die with the strokes*.

Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the *tympanum* or *drum*, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch: But Archbp. Potter, Antiq. of Greece, book i. ch. 25, p. 127, 1st edit. calls this a groundless and frivolous opinion; and indeed I cannot find any proof that τυμπανον is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's Adversaria, cap. 46, cited in Suicer Thesaur. under Τυμπανίζω, and to Wetstein on Heb. xi. 35, who shews that the V. τυμπανίζομαι is used by the Greek writers, particularly

particularly by *Aristotle*, *Lucian*, and *Plutarch*.

It is well known, that the *bastinado*, or * *beating* a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger, is still used in the East, and is a common punishment among the *Turks* and *Persians* at this day.

Τυπος, υ, ο, from τυπω perf. mid. of τυπω to strike.

I. A mark, impression made by striking. Thus *Scapula* cites from *Athenæus*, Τυς ΤΥΠΟΥΣ των πλησων ιδεσα, She seeing the marks of the strokes." So it is applied to the print of the nails in our Saviour's hands and feet. John xx. 25, where see *Wetstein*.

II. A form, figure, image, Acts vii. 43. So the LXX use τυπος, Amos v. 26, for images; and *Polybius*, cited in *Raphelius*, has Θεων ΤΥΠΟΥΣ for images of the Gods; and in *Herodian*, lib. v. cap. 12, edit. Oxon. ΤΥΠΟΝ τς—Θς is a painted figure of a God." Comp. *Kypke*.

III. A pattern or model of a building, &c. Acts vii. 44. Heb. viii. 5, which passages refer to Exod. xxv. 40, where the LXX likewise use τυπος for the Heb. חבנית a model.

IV. A pattern, example. Phil. iii. 17. 1 Thess. i. 7. Tit. ii. 7, & al.

V. A figure, emblem, representative, type. Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. A form of a writing. Acts xxiii. 25. So in 2 Mac. iii. 22, we have 'Ο—ΤΥΠΟΣ της ΕΠΙΣΤΟΛΗΣ. See *Kypke* on Acts.

VII. A form of doctrine. So *Elsner* and *Wetstein* cite from *Iamblichus*, ΤΗΣ ΠΑΙΔΕΥΣΕΩΣ 'Ο ΤΥΠΟΣ, The form of discipline; ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΔΙΔΑΣΚΑΛΙΑΣ, The form of doctrine or instruction. occ. Rom. vi. 17, But ye have obeyed from the heart [supply τυπω] εις ον παρεδοθη τυπον διδαχης (the form) of doctrine, into which form ye were delivered. This expression, according to *Doddridge*, contains an allusion to the exactness with which melted metals or the like receive the impression of the mould in which they are cast; and *Raphelius* on the place observes that *Arrian*, *Epictet*. lib. ii. cap. 19, in like manner

uses the phrase καλα τα δογματα ΤΕΤΥΠΩΘΑΙ, to be formed or modelled, according to certain opinions or rules."

And thus I add that *Josephus*, De Bel. lib. ii. cap. 8. § 2, speaking of the *Essenes*, says, that taking children of a tender age, τοις ηθεις τοις εαυτων ΕΝΤΥΠΟΥΣΙ, they model or mould them according to their own manners," suis moribus informant, *Hudson*. But the accurate *Kypke* shews, that both in *Appian* and *Josephus*, υπακυσιν to obey is followed by εις governing the thing; and he accordingly thinks that the Apostle's expressions υπηκυσαι εις ον κ. τ. λ. are synonymous with υπηκυσαι εις τυπον διδαχης, εις παρεδοθη υμιν, Ye have obeyed the form of doctrine, which was delivered to you. The ancient Syriac version, however, has לה דיוולפנא דאשתלמתון לה דאשתמעון—Ye have obeyed the form of doctrine, to which ye were delivered. Comp. Eng. Translat. and Margin.

See *Suicer* Thesaur. on this word.

ΤΥΠΤΩ, from the Heb. תך or תך to smite; whence also Eng. tap, tabor, &c. See Heb. and Eng. Lexicon in תך.

I. To strike, smite, with the hand, a stick, or other instrument. occ. Mat. xxvii. 30. Mark xv. 19. Luke vi. 29. xviii. 13. xxii. 64. xxiii. 48. Acts xxiii. 2, 3.

II. To strike, beat. occ. Mat. xxiv. 49. Luke xii. 45. Acts xviii. 17. xxi. 32.

III. To smite, strike, punish. occ. Acts xxiii. 3. Comp. Κοιτω, and see *Doddridge* on the place.

IV. To hurt, wound, spiritually. occ. 1 Cor. viii. 12.

Τυεαζω, from τυενη a tumult, tumultuous multitude or concourse of people, turba; Τυενη is used both by *Polybius* and *Lucian* (see *Scapula*), and may, I apprehend, like θυεσος, which see, be best derived from the Heb. רבך to be many, with the formative ת prefixed, q. רבך To raise a tumult or disturbance, to disturb. *Aristophanes*, Vesp. lin. 257, uses the V. active for the disturbing of mud. Τυεαζομαι, pass. To be in a tumult, be disturbed, turbor; or mid. To make a disturbance or bustle, turbas dare. occ. Luke x. 41.

ΤΥΦΛΟΣ, η, ον. It may be derived from Heb. לם to hide, by prefixing the formative ת; whence also the Heb. nouns לם and חלם thick darkness.

Υ υ

Deprived.

* See *Shaw's Travels*, p. 253, 2d edit. *Russell's Nat. Hist. of Aleppo*, p. 121, and *Hartway's Travels*, vol. i. p. 256, and vol. iv. p. 8.

Deprived of sight, blind, whether naturally, Mat. ix. 27, 28, & al. freq.—or spiritually, Mat. xv. 14, (where see *Wetstein*.) Mat. xxiii. 16. 2 Pet. i. 9, & al. So *Pindar*, Nem. vii. lin. 34.

ΤΥΦΛΟΝ δ' ἔχει
Ἦτορ ὁμιλος ἀνδρῶν ὁ πλείους
But the most of men
Have a *blind* heart.

Comp. *Lucian* under ὀφθαλμός II.

In John ix. 8, eight MSS, five of which ancient, and several old versions, among which the Syriac and Vulg. for τυφλος read προσαίτης the *beggar*, i. e. whom they knew to be blind, and this reading is admitted into the text by *Griesbach*.

Τυφλω, ω, from τυφλος.

To blind. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See *Wetstein* on 2 Cor. iv. 4, who shews that the V. is applied likewise to the mind in the Greek writers.

Τυφω, ω, from τυφος *smoke* (see Τυφω), and thence *pride, insolence*, according to that of *Plutarch*, De Socrat. Gen. tom. ñ. p. 580, B. Τον δὲ ΤΥΦΟΝ, ὥσπερ τινα

καπνὸν φιλοσοφίας, εἰς τὰς σοφίας ἀποσκη-
δασας. Throwing away to the sophisters
pride or insolence, as being a kind of
philosophical *smoke*."

I. Properly, *To raise or make a smoke*.

II. Τυφομαι, μιαι, Pass. *To be insolent, elated or puffed up with pride and insolence*. occ. 1 Tim. iii. 6. vi. 4. 2 Tim. iii. 4. See *Wetstein* on the first and *Kypke* on the second text, and *Suicer* Thesaur. in Τυφω,

ΤΥΦΩ, *Thomassinus* in his *Glossarium Hebraicum* under טפח, with great probability deduces τυφω from the Chaldee or Arabic נפח *to be extinguished*, as fire. Comp. *Castell Lexic. Heptag.* in נפח. *To raise a smoke*. So *Herodotus*, Τυφει καπνον. See *Scapula*. Τυφομαι, *To smoke, emit smoke*. occ. Mat. xii. 20.

Τυφωνικός, η, ον, from τυφων *a violent stormy wind, or whirlwind*, which may be either from τυφω *to raise a smoke*, or perhaps from τυπῶ or Heb. הית *to smite*. *Tempestuous, violent, whirling*. occ. Acts xxvii. 14, where see *Wetstein*, and comp. *Ευρεκλυδων*.

Τυχων, 2 aor. particip. of τυχαίω or τυχω, which see.

Υ

Υ

Υ

Υ, *Upsilon*, Υ ψιλόν, i. e. *U small or slender*, as being generally slender, or short, in sound; so called, perhaps, to distinguish it from the diphthong ου, which was pronounced long. It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name *U* seems to be taken from that of the Heb. ו (*Vau*), i. e. pronouncing the two *Vaus*, which compose the latter, as vowels, ו, uu. Its sound or power is likewise the vowel sound of the Heb. *Vau*, but before an ו followed by an-

other vowel it is pronounced almost like the Eng. *w*, or, on account of the aspirate breathing, like *wh*, as in υἱός *whios*. The form Υ (of which the small υ seems a corruption) approaches to that of the * Phenician *Vau*, as sometimes written, and no doubt was taken from it.

* See *Montfaucon's Palæographia Græca*, p. 103, Dr *Bernard's Orbis Eruditi Literatura*, published by Dr *Charles Morton*, and Dr *Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 103.

Υακινθίνος,

ὑακινθίνος, η, ον, from ὑακινθος.

Of the colour of a hyacinth, hyacinthine, purplish. The LXX use ὑακινθος or ὑακινθίνος in many passages, particularly in Ezek. xxiii. 6. for Heb. כחול blue. occ. Rev. ix. 17.

ΥΑΚΙΝΘΟΣ, α, ο, η. The best derivation I have met with of this word seems to be that of the learned Damm, Lexic. Nov. Græc. col. 907, from υ the noise made by persons in snifing and smelling, (so used by Aristophanes, Plut. lin. 895.), and κινεω to move, excite.

I. The name of a flower which is very fragrant, and generally of a blue or purplish colour, the hyacinth. Thus sometimes used in the Greek writers.

II. In the N. T. The name of a gem or precious stone resembling the * flower in colour, a hyacinth †. "The hyacinth of ‡ Pliny is now thought to be the amethyst of the moderns; and the amethysts of the ancients are now called garnets. The [modern] amethyst is a transparent gem of a violet colour, arising from an admixture of red and blue." occ. Rev. xxi. 20.

Υαλινος, η, ον, from υαλος.

Of glass, glassy. occ. Rev. iv. 6. xv. 2, twice. See the Latin passages quoted under Υαλος, and many more in Wetstein on Rev. iv.

Υαλος, α, η.

This word, as also the Ionic Υαλος, in the more ancient writers signifies a fossil substance, a transparent stone, a softer kind of crystal, talc, as is evident from Aristophanes, Nub. lin. 764—6 ||, and from Herodotus, lib. iii. cap. 24. But in the later Greek authors, and in the N. T. Υαλος denotes the artificial substance, glass.

Glass. occ. Rev. xxi. 18, 21. We may either, with Mintert, derive it from ελα

splendour, or immediately from Heb. לָהִיט to shine. So Horace, lib. iii. ode 13, lin. 1,

O fons Blandusiae splendidior vitro,
O thou Blandusian spring, more bright than glass;

And Ovid. Heriod. Epist. xv. lin. 158,

—Vitreoque magis pellucidus amne,
Clearer than the glassy stream.

The Eng. word glass may in like manner be very naturally deduced from the Heb. שָׁלַט to shine, glister, glisten. So the ancient Germans seem to have called amber *Stein*, from its transparency, quo transluceat nitidumque sit instar vitri, because it is transparent and shining like glass," says Junius, Etymol. Anglican. in GLASS, whom see, as also Pliny, Nat. Hist. lib. xxxvii. cap. 3.

§ The making of Glass is certainly a very ancient invention. "Aristotle, Alexander Aphrodisæus, and ¶ Lucretius, put us out of all doubt that glass was in use in their days."

Υβριζω, from υβρις.

I. To treat with insolent or contumelious injury. occ. Mat. xxii. 6. Luke xviii. 32. Acts xiv. 5. 1 Thess. ii. 2.

II. To reproach, occ. Luke xi. 45.

ΥΒΡΙΣ, ιος, att. ιως, η, either from the N. עברא violent anger, a transport of passion, or immediately from the V. עבר to transgress.

I. Insolent or contumelious treatment. occ. 2 Cor. xii. 10.

II. Injury, damage. occ. Acts xxvii. 10, 21. So Pindar, Pyth. ode i. lin. 140, calls the naval defeat which the Carthaginians had received from the king of Sicily ναυσιτονον ΥΒΡΙΝ. See Alberti on ver. 21. But Kypke cites from Josephus, Ant. lib. iii. [cap. 6, § 4, edit. Hudson.] an expression in which the application of υβρις is more similar to that in Acts xxvii. 21, namely την απο των ομβρων ΥΒΡΙΝ—injury from rain."

ΥΒΡΙΣΤΗΣ, α, ο, from υβριζω.

Insolently injurious, whether in words or actions, despiteful. occ. Rom. i. 30. 1 Tim. i. 13. Raphelius on the former passage shews from Xenophon that υβρις is

§ See New and Complete Dictionary of Arts in GLASS.

¶ Lib. iv. lin. 608.

Y y 2

is

* "Hyacinthus lapis habens purpureum & cæruleum colorem, ad modum illius floris." Vet. Dict. quoted by Martinius in Dict. Phil. which see.

† Brookes's Natural History, vol. v. p. 137.

‡ "Ille emicans in amethysto fulgor violaceus, dilutus est in hyacintho," Plinii Nat. Hist. lib. xxxvii. cap. 9.

|| Where see the Scholiast, and Rutherford's Optics, No. 53, p. 254. From the passage in Aristophanes it appears beyond a doubt, that the Greeks in his time had the art of making burning-glasses of this substance.

is properly opposed to σωφρων modest, moderate.

Υγιαίνω, from υγιής.

I. To be in health, to be well, sound. Luke v. 31. vii. 10. xv. 27. 3 John ver. 2. But in Luke xv. 27. Kypke refers υγιαίνω principally to the mind, and shews that the Greek writers use υγιαίνω for one of a sound mind, and sometimes oppose it to indulging in luxury, intemperance and sensual pleasure, as the young prodigal had done.

II. Spiritually, of persons, To be sound, healthful, vigorous, as in faith, love, patience. Tit. i. 13. ii. 1. freq. occ.

III. Of words or doctrine, To be sound, pure, sincere, having no mixture of falsehood. So Wolfius on 2 Tim. i. 13, who observes that Plutarch, De aud. Poet. tom. ii. p. 20, speaking of Δοξας περι Θεων opinions concerning the Gods, joins ΥΓΙΑΙΝΟΥΣΑΣ with ΑΛΗΘΕΙΣ true. See also Wetstein on 1 Tim. i. 10, who cites from Philo ΤΟΥΣ ΥΓΙΑΙΑΝΟΝΤΑΣ ΛΟΓΟΥΣ. freq. occ.

Υγίης, υγις, υγις, υγις, υγις, perhaps from υγιος moist, as sound, healthy bodies are.

I. Sound, whole, in health. See Mat. xii. 13. xv. 31. Mark v. 34. John v. 9. Acts iv. 10.

II. Of speech or doctrine, Sound, wholesome, right. occ. Tit. ii. 8. So in Herodotus, lib. i. cap. 8, we have ΛΟΓΟΝ ΟΥΚ ΥΓΙΕΑ, a wrong or improper speech." See more in Raphelius and Wetstein. To what they have produced I add, that Lucian also applies it to speech in the sense of sound, right, sensible, true, sanus, tom. i. p. 510, 1005, and tom. ii. p. 221, 462.

Υγιος, α υγ. The Greek Etymologists deduce it from υω to rain; but since Homer, Il. x. lin. 27. Il. xiv. lin. 308, & al. uses υγιον, for the sea, I would not be positive that this word is not derived, like the Greek περιανθης the ocean, from γιγ to surround, or else from γιγ to gird, begird, as the sea does the land.

Wet, moist, or green. Comp. Ξυλιν. occ. Luke xxiii. 31, where Wetstein cites from Galen the very phrase ΥΓΡΩΝ—ΞΥΛΩΝ.

Υδρην, ας, η, from υδωρ.

A vessel to hold water, a water-pot. occ. John ii. 6, 7. iv. 28.

Υδροποτιω, α, from υδροποτης a water-drinker, which from υδωρ water, and ποω to drink.

To drink water. occ. 1 Tim. v. 23. Observe what similar phrases Herodotus uses of the Persians, lib. i. cap. 71, ΟΥΝ ΟΙΝΩ ΔΙΑΧΡΕΩΝΤΑΙ, αλλα ΥΔΡΟΠΟΤΕΟΥΣΙ. Raphelius has anticipated me in this remark. See also Wetstein.

Υδρωπικος, η, ον, from υδρω the dropsy, which from υδωρ water, and ω the face, countenance.

Dropsical, having the dropsy. occ. Luke xiv. 2.

ΥΔΩΡ, το, Gen. υδατος (from the obsolete υδας). The Greek Etymologists derive it from υω to rain; but it may perhaps be better deduced from Heb. נַח vapour, and נַח to flow. From Heb. נַח we have likewise Greek υδωρ water, Latin udus, Saxon pæt, and Eng. wet, whence or from the Greek υδωρ, or immediately from Heb. נַח and נַח may be also deduced the Eng. water. But may not both the Greek υδωρ and Eng. water, be best derived from Heb. נַח to diffuse?

I. Water. Mat. viii. 32. xvii. 15, & al. freq. particularly of baptism, whether of St John's, Mat. iii. 11. Mark i. 8. John i. 26, 31, 33; or of Christ's, John iii. 5. Acts x. 47. Eph. v. 26. Heb. x. 22.

On Mark ix. 41, Harmer, Observations, vol. iii. p. 161, (whom see) remarks, that the giving to a person a cup of water, in the parched Eastern countries, is by no means such a trifling and despicable thing, as it may appear to us in these more cool and temperate climates; and that "the furnishing of travellers with water is at this day thought a matter of such consideration, that many of the Eastern people have been at considerable expence to procure passengers that refreshment."

II. The watery or serous part of the blood. John xix. 34. "I do not pretend to determine (says Doddridge) whether this was (as Dr Drake supposes, in his Anatomy, vol. i. p. 106.) the small quantity of water inclosed in the pericardium, in which the heart swims, or whether the cruor was now almost coagulated, and separated from the serum: Either way it was a certain proof of Christ's death; for he could not have survived such a wound had it been given him in perfect health."

So

So Galen, 'Οτι μὲν ἡ τῆς καρδίας τραῦμα ἐπιφέρει θάνατον ἐξ ἀνάγκης, ἐν τῇ τῶν οὐλομένων ἐστὶ, That a wound of the heart necessarily occasions death is one of those things which is agreed on all hands :” and Celsus, “ Servari non potest cui basis cerebri, cui cor, cui spinæ medulla percussa est. The life of that man cannot be saved, the basis of whose brain, whose heart, whose spinal marrow is wounded.” See more in Wetstein. Consult also Scheuchzer’s Phys. Sacr. on John xix. 34.

III. It denotes the enlivening, refreshing, and comforting influences of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14, (comp. ch. vi. 35.) or including also his miraculous gifts, John vii. 38. Comp. ver. 39, and see Rev. xxi. 6. xxii. 1, 17.

IV. Many waters denote many people or nations. See Rev. xvii. 1, 15.

Υἱός, α, ὁ, either immediately from Heb. נַח a vapour, or from יָשַׁם to rain, which Martinius derives from χύω to pour, the aspirate breathing being substituted for χ. Rain, a shower of rain. occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. Jam. v. 7, 18. Rev. xi. 6.

Υἱοθεσία, ας, ἡ, ὁ, υἱὸς θεοῦ the making or constituting of a son.

Adoption, the taking of a person, or the being taken, for a son. In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23, comp. Luke xx. 35, 36, and Macknight.

It is true that both the * Greeks and † Romans used sometimes to adopt the children of other persons : but the term υἱοθεσία in the N. T. is not taken from the custom of either of those people, but from the style of the O. T. as is manifest, I think, by comparing Rom. ix. 4, with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

ΥΙΟΣ, α, ὁ, from the Heb. בֶּן or infin. לֵבִי (see Gen. xviii. 18. Jer. xv. 18.) to be, be born, according to that of Gen. xvii. 16,

Kings of People בְּנֵי יִשְׂרָאֵל shall be, or be born, of her. From בֶּן or לֵבִי to be may also be deduced the Greek φουμαί to be born, and Latin fuo and fio to be, become.

I. A son, in relation to a human father or mother. Mat. xx. 20, 21, & al. freq.

II. Christ is styled the Son of God, in respect of his miraculous conception by the Holy Ghost, Luke i. 35; (comp. ver. 32. Mark xiii. 32, and Dan. iii. 25, and 28.) —and the Son of Man (which title, says Stockius, is given to Christ eighty-two times in the Sacred Scriptures), in respect of his being the seed originally promised to Eve, Gen. iii. 15, (who was herself partaker of that nature which is called אָדָם Man, Gen. i. 27. v. 2.); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his being conceived in the womb, Mat. i. 23. Luke i. 31, and in due time born of the Blessed Virgin, Luke ii. 6, 7; and also in reference to the prophecy of Daniel, ch. vii. 13, where the Messiah is described as one like a Son of Man, בֶּן אָדָם. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, Son of Man, primarily and properly denotes the human nature of Christ, (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. comp. Phil. ii. 6—11); but sometimes, by a κοινωνία ιδιωμάτων, or communication of properties, it signifies his divine nature. See John iii. 13. vi. 62.

In Mat. xxv. 13, the words ἐν ᾧ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται are not found in fourteen MSS, four of which ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by Griesbach in his edition, and by Campbell in his Translation.

III. 'Οἱ υἱοὶ τῶν Ἀνθρώπων, The Sons of Men, i. e. Men, a merely hebraical or hellenistical phrase, often occurring in the LXX for the Heb. בְּנֵי אָדָם but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28, comp. Mat. xii. 31.

IV. A remote descendant. Mat. i. 1, 20, xxii. 42, 45. Rom. ix. 27. Heb. vii. 5.

V. The offspring of a brute. Mat. xxi. 5, where υἱὸν ὑποζύγου may seem a mere hebraical expression for the foal of an ass, answering to the Heb. בֶּן אֶתְרוֹת in Zech. ix. 9.

* See Archbp. Potter’s Greek Antiquities, book iv. ch. 15.

† Kennet’s Roman Antiquities, pt. ii. book 5, ch. 12.

ix. 9. *Kypke*, however, cites *Plutarch* *Conviv.* p. 150, calling a mule ΟΝΟΥ 'ΥΙΟΣ.

VI. *An adopted son.* Heb. xi. 24.

VII. *A son in the Christian faith.* 1 Pet. v. 13. It is probable that *Mark* is so called by *St Peter*, as having been converted by him. Comp. Τεκνον V. So Acts iii. 25, *Sons of the Prophets* may be *Disciples of the Prophets*. Comp. Tobit. iv. 12. Mat. xii. 27. xxiii. 31, and Sense X.

VIII. Believers are called *Sons of God*, as being begotten again by his Word and Spirit, and resembling their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 6, 7. (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of Believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19, in Heb. and LXX. They are also styled *Sons of Light*, Luke xvi. 8, (comp. John xii. 36.); and *of the day*, 1 Thess. v. 5: as being born of God, who is *Light* (1 John i. 5.), having been called out of the darkness of a natural and sinful state into his marvellous light (1 Pet. ii. 9.), and being those upon whom the *True Light*, even Christ (John i. 9.) now shineth, 1 John ii. 8.

IX. *Sons of Abraham* are those who imitate the faith and works of *Abraham*. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.

X. *The Sons or Children of the Prophets and of the Covenant*, Acts iii. 25, are the objects of the prophecies and covenant, or the persons interested in them. So *Sons of the Kingdom*, Mat. viii. 12, are the peculiar subjects of it. Comp. LXX in Ezek. xxx. 5. *The Sons or Children of the Resurrection*, Luke xx. 36, are those who, by the resurrection of their bodies from the dead, are born again to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Isa. xxvi. 19. 1 Cor. xv. 51—55, and Παλιγγενεσία.

XI. *The Sons of this World* are persons of wordly tempers and dispositions, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בנות האדם, *Daughters of Men*, are opposed to the *Sons of God*. (Comp. Sense VIII.) Gen. vi. 2, 4.

Οἱ υἱοὶ τῆς ἀπειθείας, *The Sons or Children of disbelief and disobedience*, are such as reject the Gospel, when duly proposed to them, and refuse obedience to its precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character as *Locke* does, to the *unbelieving Gentiles*: Surely it equally belongs to the *unbelieving Jews*, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to ὕιοι τῆς ἀπειθείας, *Sons of disbelief*; thus בן חיל a son of virtue, 1 K. i. 52, means a virtuous man; and בן נעורות, a son of rebellious perversenesses, 1 Sam. xx. 30, one perversely rebellious; yet I would not assert that such phrases are mere hebraisms; for, as *Raphelius* has remarked, in a certain oracle recorded by *Herodotus*, lib. viii. cap. 77, an insolent or proud person is called ὕβριος ὕιον, a son of insolence*.

ὕιος διαβόλου, *A Son or Child of the Devil*, is one who is under the influence of the Devil, and resembles that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John. viii. 41, 44.

XII. Joined with words expressive of reward or punishment it signifies worthy of, or liable to. So Luke x. 6, a son of peace is a person who deserves peace or happiness; comp. Mat. x. 13. A son of perdition, John xvii. 12. 2 Thess. ii. 3; or—of hell, Mat. xxiii. 15, is one deserving of, or liable to, perdition or hell. These latter expressions are hebraisms. Comp. under Τεκνον IX.

On Mat. xxiii. 15, *Wetstein* cites a remarkable testimony from *Justin Martyr*, *Dialog. cum Tryph.* which I shall give more fully. It is in p. 350, edit. Paris, p. 399, edit. Thirlby. Οἱ δὲ ΠΡΟΣΗΛΥΤΟΙ ἢ μόνον ἢ πιστεύουσιν, ἀλλὰ ΔΙΠΛΟΤΕΡΟΝ ὕΜΩΝ βλασφημεῖσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τὰς εἰς ἐκεῖνον πιστευούσας καὶ φωνεῖν καὶ αἰκίζεν βυλόν-ται. But the *Proselytes* are not only unbelievers [in Christ], but blaspheme his name twice as much again as yourselves, and wish to kill and torment us who believe on him."

* But see *Jortin's Remarks on Eccles. Hist.* vol. ii. p. 113, 2d edit.

ΥΑΗ, υς, ή.

I. *The materia prima, the first or chaotic matter or atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the book of Wisdom, ch. xi. 17, where the almighty hand of God is said κλίσσα τον κοσμον ἐξ ΑΜΟΡΦΟΥ ΥΑΗΣ, to have made the world of *matter without form*. Thus likewise it was applied by some of the Greek philosophers, particularly by * *Pythagoras* and *Plato*, who appear plainly to have borrowed their ΥΑΗ from the חֲמָל, or *unformed mass* of *Moses*, Gen. i. 2, whence also must be ultimately deduced *Ovid's*

— Rudis indigestaque moles —

Non bene junctarum discordia semina rerum,

— Rude unformed mass —

And the discordant seeds of things ill-join'd.

Metam. lib. i. lin. 7, 9.

Dr *Dickinson*, in his *Physica Vetus & Vera*, p. 33, and 41—44, shews that the Greeks had the very term ΥΑΗ from the Orientals, and with great probability derives it from the Heb. חֲמָל *sand*, remarking particularly that the Arabic *Hiul* or *Hiule* is used as well for the *first matter* as for *sand*; that *Hermes* taught the *Egyptians* that all things were made ἐκ ἁμμου of *sand*; and that even the inspired *Solomon* mentions ראש עפרות, the *original dust*, or *primitive atoms* of the earth, Prov. viii. 26. Comp. Eccles. iii. 20. Isa. xl. 12.

II. *Matter, materials*, especially *wood*. occ. Jam. iii. 5. Comp. Eccles. xi. 32. So in the Greek writers it is particularly spoken of *wood*, considered as the *fuel of fire* (see *Wetstein*), and is thus applied by the LXX, in Isa. x. 17, as also in Eccles. xxviii. 10.

Υμεις, &c. Plur. of Συ, which see.

Υμεις, α, ον, from υμεις ye, you.

Your, yours, your own. Luke vi. 20. xvi. 12. John vii. 6, & al.

Υμνω ω, from υμνος.

I. Intransitively, *To sing or recite a hymn*. Vulg. hymno dicto, *having said or recited a or the hymn*. occ. Mat. xxvi. 30. Mark xiv. 26. See *Campbell* on Mat.

* See Bp. *Stillingfleet's* *Origines Sacrae*, book iii. chap. 2, sect. 2. *Gale's* *Court of the Gentiles*, vol. i. part 2, book ii. chap. 7, § 9, p. 171, 2, and book iii. ch. 9, § 6, p. 327, &c.

II. Transitively, governing an accusative, *To celebrate or praise with a hymn or hymns, to hymn*. occ. Acts xvi. 25. Heb. ii. 12.

Υμνος, υ, ο, from (υμαι perf. pass. if used, of) υδω to *celebrate, sing, celebrate with songs*, which is a plain derivative from the Heb. חִידָה, Hiph. of יָדָה, to *praise, confess*, to which the Greek V. υμνω twice answers in the LXX. Isa. xii. 5. xxv. 1. Comp. Neh. xii. 24.

A hymn, a song in honour of God. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the *hymns* sung to their Gods.

Υπαω, from υπο denoting *privately*, and αω to *go*.

I. *To go, go away, withdraw, or depart privately*. Mat. iv. 10. v. 24, 41, & al. freq. John xii. 11, "*forsook them*," *Campbell*, whom see. In Mat. iv. 10, very many MSS, four of which ancient, and several editions and versions, after υπαει have οπισω με, and these words are accordingly adopted by *Wetstein*, and received into the text by *Griesbach*.

II. *To go out of the world, to depart, die*. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. *Elsner* on Mat. observes that the Greek writers use απεχισθαι to *depart* in this view; and *Raphelius*, that the Heb. הָלַךְ to *go* has the same import. Ps. xxxix. 14. Josh. xxiii. 14, and that though he had not found υπαω thus applied in the Greek writers, yet that in *Xenophon* the similar verb οίχισθαι to *depart* denotes *dying*. Comp. also *Kypke* on Mat. So in Eng. we say, he is *gone* for he is *dead*, and express *dying* by *going off, deceasing, departing, &c.* Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14, and under Πορευω VI.

Υπακοη ης, ή, from υπηκουω, 2 aor. of υπακω.

Obedience. Rom. i. 5. v. 19, & al.

On Rom. xvi. 19, *Kypke* shews that the phrase αφικισθαι εις, or att. εις, is by the Greek writers joined with κλειος *celebrity*, and λοφος *report*, in the like sense of *reaching, c. coming to the knowledge of*.

Υπακω, from υπο under, and ακω to *hear*.

I. Governing a dative, *To hearken to, and obey*. "The word signifieth *with all humble submission to hearken*, and implieth both *reverence and obedience*. The verb

- αἰσῶ* noteth obedience, the preposition *ὑπο* reverence." Zanchius in Leigh's Crit. Sac. See Eph. vi. 1, 5. 1 Pet. iii. 6. Acts vi. 7. Mat. viii. 27. Rom. vi. 12, 16, 17.
- II. *To hearken or attend at a door in order to answer those who knock, and to enquire who they are, before it is opened.* occ. Acts xii. 13. *Raphelius*, in his Note on this passage, shews that *Demosthenes*, *Lucian* and *Xenophon* use the verb in this sense. See also *Wetstein* on Luke xiii. 25, and *Elsner* and *Kypke* on Acts.
- Ἰκανός, ὁ, ἡ, ὁ, ὑπο τοῦ ἀνδρὸς σου, being under a husband.
Being under or subject to a husband, married, a femme couverte. occ. Rom. vii. 2. The word is used in this sense not only by the LXX, Numb. v. 20. Prov. vi. 24, 29; but also by *Polybius*, *Plutarch*, *Diodorus Siculus* and *Athenæus*, cited by *Raphelius* and *Wetstein*. Comp. Ecclus. ix. 9. xli. 21.
- Ἰκανῶ, ὦ, from ὑπο expletive, and ἀνῶ to meet.
To meet. Mat. viii. 28, & al.
- Ἰκανήσις, ἰος, att. ἰως, ἡ, from ὑπανῶ.
A meeting. occ. John xii. 13, where observe that the N. governs the same case as its verb. Comp. under Τάρω V.
The LXX, *Vatic.* have the phrase ὑπανήσις, for the Heb. לִקְרָא for the meeting, or to meet, Jud. xi. 34.
- Ἰκαρῆς, ἰος, att. ἰως, ἡ, from ὑπαρῶ.
Substance, goods, whether earthly, occ. Acts ii. 45—or heavenly, occ. Heb. x. 34. *Polybius* uses the word in the worldly sense. See *Wetstein* on Heb.
- Ἰκαρῶ, from ὑπο expletive, and ἀρῶ to begin.
- I. *To begin, give a beginning or being to.* Thus sometimes used, with a genitive following, in the Greek writers.
- II. *To be, subsist.* See Luke vii. 25. viii. 41. xvi. 23. Acts xxi. 20. xxvii. 34. Phil. ii. 6.
- III. With a dative following, it denotes property or possession, as Acts iii. 6. Ἀρῶν καὶ χρυσίου οὐκ ὑπαρχει μοι, Vulg. Argentum & aurum non est mihi, literally, Gold and silver is not to me, i. e. I have no gold nor silver. Comp. Acts iv. 37. xxviii. 7. 2 Pet. i. 8, and under Εἰμι VII. Hence
- IV. Ἰκαρῶντα, τα, particip. pres. neut. plur. Things which any one has, goods, possessions. It is joined either with a da-

- tive, as Luke viii. 3. Acts iv. 32.—or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47, & al.
- Ἰκικῶ, from ὑπο under, and κικῶ to yield, submit.
To submit one's self, to obey with submissive respect. occ. Heb. xiii. 17. The Greek writers use it in the same sense.
- Ἰπενανῶς, ἰα, ἰον, from ὑπο expletive, and ἐνανῶς contrary.
- I. *Contrary, adverse.* occ. Col. ii. 14, where see *Alberti* and *Wolfius*.
- II. Ἰπενανῶσι, ὀι, *Adversaries, enemies.* occ. Heb. x. 27.
The word is used in both these senses by the Greek writers. See *Wetstein* on Col.
- Ἰπενεῖκω, from ὑπο under, and obsol. ἐνεῖκω to bring, bear.
To suffer, undergo, bear. An obsolete V. whence in the N. T. we have 1 aor. ὑπενεῖκα, 2 aor. infin. ὑπενεῖκειν. Comp. Ἰποφείω.
- ἸΠΕΡ. A Preposition. It seems an evident corruption of the Heb. עֲבֵר beyond, OVER.
- I. Governing a genitive,
1. *Over, above.* So in *Homer*, Il. ii. lin. 20. Στη δ' αὖτ' ἸΠΕΡ κεφαλῆς, It stood over or above his head." But I do not find it thus used in the N. T.
2. *For, instead of.* Philem. ver. 13. Rom. v. 6, 7, 8. "*Raphelius* (Not. ex Xen. in ver. 8.) has abundantly demonstrated, that ὑπὲρ ἡμῶν ἀποθανεῖ signifies he died in our room and stead: nor can I find that ἀποθανεῖν ὑπὲρ τίνος has ever any other signification than that of rescuing the life of another at the expence of our own, and the very next verse (i. e. ver. 7.) shews independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." *Doddridge*. Comp. John xi. 50. 2 Cor. v. 14. 1 Tim. ii. 6.
3. *In the room, or stead of,* denoting succession, 1 Cor. xv. 29, Βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, To be baptiz'd in the room or stead of the dead, i. e. to succeed into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. See *Doddridge*. To what he has observed, I add, in confirmation of this exposition, a passage cited by *Vigerus* De Idiotism. cap. ix. sect. 9.

sect. 9. reg. 1, from *Dionysius Halicarn.* lib. viii. Οἱ τὴν ἀρχὴν παραλαβόντες, ὕπερ τῶν ἀποθάνοντων ἐν τῇ πρὸς Ἀντιόχειας πολέμῳ στρατιῶν ἤξουν ἱστῆρας καὶ ἀσφαμέν. These, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antiochian war." This interpretation, which is that of *Ellis* and *Le Clerc*, and which they also support by the passage just cited from *Dionysius*, appears to me the best of all those mentioned by *Wolfius* on the text, whom see.

4. For, on the side or part of, q. d. over for defence. Mark ix. 40. Luke ix. 50. Rom. viii. 31. *Polybius* and *Arrian* apply it in this sense, as *Raphelius* and *Alberti* have shewn on Rom. viii. 31.

5. For, on behalf of. Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1.

6. For, on account or for the sake of, because of. Acts v. 41. ix. 16. Rom. xv. 9, & al. On 2 Cor. v. 20, *Kypke* shews that *Æschines* and *Demosthenes* use the phrase ΠΡΕΣΒΕΥΕΙΝ ὕπερ τινος, for being an ambassador for any one, or on his account.

7. For, denoting the final cause. John xi. 4. Comp. 2 Cor. i. 6.

8. Of, concerning. 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27, where *Raphelius* shews that *Polybius* applies the preposition in the same sense. So it is used 2 Thess. ii. 1, where see *Whitby*, *Wetstein*, *Macknight*, and *Bp. Newton's* Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. *Wetstein* on 2 Thess. cites *Virgil*, *Æn.* I. lin. 754, using the Latin super in the same sense, *Multa super Priamo rogatus, super Hectore multa.*

9. Of, denoting the motive, pro, propter. Phil. ii. 13, where see *Wolfius*.

II. Governing an accusative,

1. Above, in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. Above, beyond, more than. Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. So *Lucian*, *Philopseud.* tom. ii. p. 458. Δοιδομένηται περισσῶς καὶ ὕπερ τῶν ἀνδρῶν. They (women) rail abundantly, and more than men*." It is joined with comparative

* See *Vigerius* De Idiotism. cap. ix. sect. 9, reg. 3. and *Hoogeveen's* Note.

adjectives, Luke xvi. 8. Heb. iv. 12. *Virgil* applies the Latin preposition ante in the same manner, *Æn.* I. lin. 351,

—Seclere ante alios immanior omnes.

The use of ὕπερ after ἡτληθῆτε, 2 Cor. xii. 13, seems extraordinary. Two ancient MSS. read παρα, comp. Heb. i. 4. III. Used adverbially,

1. Above, more, exceedingly. Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under Περισσος I.

2. More, more eminently, i. e. a Minister of Christ. 2 Cor. xi. 23. So *Castalio*, *Magis ego*. See *Alberti*, *Wolfius*, and *Kypke*, the last of whom cites the Greek writers using the prepositions πρὸς and μᾶλλον in the like adverbial manner, but he produces no instance of ὕπερ being thus applied by them.

IV. In composition it denotes,

1. Over, above, as in ὑπερῶν to overlook, ὑπεραίω to lift up above.

2. Beyond, as in ὑπερακμος.

3. Above, more, more than, as in ὑπερπερισσῶς, ὑπερῖκαν.

4. For, on behalf of, as in ὑπερενίσχυνω to intercede for.

5. And most usually, it is intensive, or heightens the signification of the simple word.

ὑπεραίω, from ὕπερ above, or intensive, and αἶω to lift up.

I. To lift up above. Hence ὑπεραιεσθαι, mid. To lift up or exalt one's self, above, in a figurative sense, occ. 2 Thess. ii. 4.

II. ὑπεραιεσθαι, pass. or mid. To be lifted up or elevated very much or exceedingly in mind. occ. 2 Cor. xii. 7.

ὑπερακμος, α, ο, η, from ὕπερ beyond, and ακμη the acme or flower of age, particularly with respect to marriage, as it is applied by *Dionysius Halicarn.* and *Lucian* cited by *Wetstein* on 1 Cor. vii. 36, where comp. *Kypke*.

Beyond, or past the flower of one's age. occ. 1 Cor. vii. 36.

The V. παραμύσσει occurs in the same view *Ecclus.* xlii. 9, which passage throws great light on the text in 1 Cor. if, with four ancient Greek MSS, and the first Syriac version, we there read γαμύσσει. See *Bp. Pearce*.

ὑπερανῶ, An Adverb governing a genitive, from ὕπερ above, or intens. and ανῶ up, upwards.

1. Above

1. *Above.* occ. Heb. ix. 5.
2. *Far above.* occ. Eph. i. 21. iv. 10. *Lucian* uses the word in like manner, ΠΑΝΤΩΝ ΤΕΛΩΝ ὙΠΕΡΑΝΩ ΓΕΝΟΜΕΝΟΣ. *Demonax*, tom. i. p. 998.
- Ὑπεραυξανω, from ὑπερ intensive, and αυξανω to increase, grow.
To grow or increase exceedingly. occ. 2 Thess. i. 3.
- Ὑπερβαινω, from ὑπερ beyond, and βαινω to go.
- I. To go beyond. *Polybius*, cited by *Raphaelius*, uses the V. in its proper sense, ὙΠΕΡΒΗΝΑΙ ΤΗΣ ΤΗΣ ΑΣΙΑΣ ὄρους, to go beyond the bounds of Asia."
- II. To go beyond, transgress, i. e. the bounds of duty, or of lawful marriage. So *Jerome*, concessos fines prætergrediens nuptiarum. occ. 1 Thess. iv. 6. Thus in *Sophocles*, *Antigone*, lin. 491, we have
Νόμος ὙΠΕΡΒΑΙΝΟΤΕΣ ΤΗΣ ΠΡΟΚΡΙΜΕΝΗΣ.
Transgressing the establish'd laws.
- See other instances of the like kind in *Wetstein*, and comp. Παραβαινω.
- Ὑπερβαλλοῦτως, Adv. formed from the particip. ὑπερβαλλον of the V. ὑπερβαλλω. Exceedingly, above, or more than others. occ. 2 Cor. xi. 23.
- Ὑπερβαλλω, from ὑπερ above, and βαλλω to cast, put.
To exceed, excel. Hence particip. Ὑπερβαλλον, Exceeding, excelling, excellent. occ. 2 Cor. iii. 10, (where see *Wetstein*.) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in *Aristotle*, cited by *Wolfius* and *Wetstein*, it is repeatedly construed with a genitive case in the sense of exceeding, excelling.
- Ὑπερβολη, ης, ἡ, from ὑπερβολαι perf. mid. of ὑπερβαλλω.
Abundance, exuberance. occ. 2 Cor. xii. 7. Excellence, 2 Cor. iv. 7.
καθ' ὑπερβολην, Exceedingly, excessively. occ. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See *Raphaelius* and *Wetstein* on Rom. Also, Of the greatest excellence. occ. 1 Cor. xii. 31.
- καθ' ὑπερβολην εἰς ὑπερβολην. occ. 2 Cor. iv. 17. *Chrysostom* has the following beautiful remark on this passage: Τιθησι παραλληλα τα παροντα τοις μελλουσιν, το παρῳντα προς το αιωνιον, το ελαφρον προς το

βαρος, την θλιψιν προς την δοξαν· και υδὲ τετοις ἀρκείαι, ἀλλ' ἔτιραν τιθησι λεξιν, διπλασιαζων αυτην, και λεγων, ΚΑΘ' ὙΠΕΡΒΟΛΗΝ Εἰς ὙΠΕΡΒΟΛΗΝ, τελεσι, μεσθος ὙΠΕΡΒΟΛΙΚΩΣ ὙΠΕΡΒΟΛΙΚΟΝ. The Apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολην εἰς ὑπερβολην, that is, a greatness excessively, exceeding." See also *Doddridge's* Note, and *Blackwall's* Sacred Classics, vol. i. p. 330—2, concerning the sublime energy of this text. It is indeed itself καθ' ὑπερβολην εἰς ὑπερβολην!

Ὑπεριδω, from ὑπερ over, and ιδω to see, look.

To overlook, to seem as if one did not see, to wink at. occ. Acts xvii. 30, where Syriac version ܕܒܝܢ passed over or caused to be passed over; and *Wetstein*, whom see, "Condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ." Comp. Lev. xx. 4, in LXX and Heb.

Ὑπερεκείνα, q. d. ὑπερ εκείνα μέρη or χωρία, beyond those parts or countries.

With a genitive. Beyond. occ. 2 Cor. x. 16, where it has the article prefixed, εἰς τα ὑπερεκείνα ὑμῶν, in the countries beyond you. Comp. Επεκείνα.

Ὑπερεκτείνω from ὑπερ intens. and εκτείνω to extend.

To extend or stretch out excessively or beyond one's bounds. occ. 2 Cor. x. 14.

Ὑπερεκπερισσῶς. See under Περισσῶς I.

Ὑπερεκχυνω, from ὑπερ over, and εκχυνω to pour out.

To run over, overflow. occ. Luke vi. 38. So the LXX in Joel ii. 24, ὙΠΕΡΧΥΘΗΣΟΝΤΑΙ αἱ ληνοὶ οἶνος καὶ ἐλαίου, The vats shall overflow with wine and oil; where the V. answers to the Heb. ירִישׁוּ of the like import.

Ὑπερενίσχυνω, from ὑπερ for, and ενίσχυνω to meet, intercede, which see.

To intercede, make intercession for, occ. Rom. viii. 26.

Ὑπερεχω, from ὑπερ above, and εχω to have, be.

I. To be above, be higher, supreme. occ. Rom. xiii. 1. 1 Pet. ii. 13. So *Arrian*, *Epictet*. lib. i. cap. 30, cited by *Wetstein*,

Ὅτιαν

Ὅταν εἰσις πρὸς τινὰ τῶν ὙΠΕΡΕΧΟΝ-
ΤΩΝ, When you approach any man in
authority."

II. To be better, more excellent. occ. Phil.
ii. 3.

III. To exceed, excel. occ. Phil. iv 7. Hence
the particip. pres. neut. used as a sub-
stantive, Ὑπερέχον, το, Excellence. occ.
Phil. iii. 8.

Ὑπερηφανία, ας, ἡ, from ὑπερηφάνος.

Pride, arrogance, insolence. occ. Mark
vii. 22. Ἐστὶ δὲ ὙΠΕΡΗΦΑΝΙΑ κατὰ
φρονησὶς τις, πλὴν αὐτῆς, τῶν ἄλλων.
"Ὑπερηφανία is a contempt of all others
but one's self," says Theophrastus, Eth.
Char. xxiv. which see.

Ὑπερηφάνος, ος, ὁ, ἡ, from ὑπὲρ above, and
φαίνω to shew.

Proud, arrogant, insolent, one who sets
himself up to view, as it were, above
others, "superbus enim sese supra alios
effert, ostendit, & videri vult." Mintert.
occ. Luke i. 51. Rom. i. 30. 2 Tim.
iii. 2. Jam. iv. 6. 1 Pet. v. 5. Comp.

Ὑπερηφανία.

Ὑπερλίαν.

So three MSS read in one word, 2 Cor.
xii. 11, (see Wetstein) but most of the
MSS both there and in 2 Cor. xi. 5, read
ὑπὲρ λίαν in two words; see therefore
under Λιαν. On 2 Cor. xi. 12, Kypke
cites Plutarch several times using the
compound adverb ὑπερὺν exceedingly well.

Ὑπερνικᾶω ω, from ὑπὲρ above, more than,
exceedingly, and νικᾶω to conquer.

To more than conquer, to be more than con-
queror, or to conquer eminently. occ. Rom.
viii. 37. "Egregie vincimus, egregiam
reportamus victoriam hostili exercitu fun-
ditus deleto." Wetstein, who cites from
Leon. Tact. Νικᾶ καὶ μὴ ὙΠΕΡΝΙΚΑ
Conquer, but do not over-conquer, i. e.
do not push your victory too far."

Ὑπερόσχος, ος, ὁ, ἡ, καὶ το—ον, from ὑπὲρ
above, exceedingly, and ὄσχος a tumour,
swelling, and thence in the profane writ-
ters pride, pomp, and particulatly in
words, bombast, as Longinus, De Sublim.
uses Ὁσχος, sect. iii. & al.

Excessively, or over and above tumid,
swelling, or pompous, occ. 2 Pet. ii 18.
Jude ver. 16. Libanius in Wetstein ap-
plies this compound word to praises, and
Plutarch to speech.

The LXX use this adj. Exod. xviii. 22,

for Heb. גָּדוֹל great: ver. 26, for תַּשָּׁר
hard, and 2 Sam. xiii. 2. for נָחַץ was
difficult.

Ὑπεροχῆ, ης, ἡ, from ὑπερίχω to be above,
excel, which see.

I. High or imminent station, authority, occ.
1 Tim. ii. 2. So Josephus, Ant. lib.
ix. cap. 1. § 1. ΤΩΝ ΕΝ ὙΠΕΡΟΧῃ
ΕΙΝΑΙ δοκῶντων. See more in Wetstein on
Rom. xiii. 1, and comp. under Δοκῶ V.

II. Excellence. occ. 1 Cor. ii. 1.

Ὑπερπερισσεύω, from ὑπὲρ above, or ex-
ceedingly, and περισσεύω to abound.

I. To abound more, superabound, occ. Rom.
v. 20.

II. Ὑπερπερισσεύομαι, Mid. To abound ex-
ceedingly, to overflow. occ. 2 Cor. vii. 4.

Ὑπερπερισσώς, Adv. from ὑπὲρ above, ex-
ceedingly, and περισσώς abundantly.

Most exceedingly, superabundantly,
above measure. occ. Mark vii. 37.

Ὑπερπλεονάζω, from ὑπὲρ above, or exceed-
ingly, and πλεονάζω to abound, supera-
bound.

To abound or superabound exceedingly.
occ. 1 Tim. i. 14.

Ὑπερυψῶω, ω, from ὑπὲρ above, or exceed-
ingly, and ὑψῶω to exalt.

To exalt exceedingly or very highly. occ.
Phil. ii. 9.

Ὑπερφρονέω, ω, from ὑπὲρ above. and φρο-
νέω to think.

To think (of one's self) above what, or more
highly than, one ought, to arrogate too
much to one's self. occ. Rom. xii. 3. On
which text Raphelius shews that this is
the true sense of the word, and cites from
Herodotus. lib. i. πλεῖστον ὙΠΕΡΦΡΟ-
ΝΕΟΥΣΑΙ, Insolent from wealth." So
Josephus, Ant. lib. i. cap. 11. § 1.—
πλεῖστον καὶ μετρίως χρημάτων ὙΠΕΡΦΡΟ-
ΝΟΥΝΤΕΣ.

Ὑπερῶν, ος, το, Eustathius derives it from
ὑπὲρ above, and ῶν, in the language of
Lacedæmon, an upper chamber. But
* others think that ὑπερῶν is properly
an adjective neut. from masc. ὑπερώνος,
and observe that Lucian uses the expres-
sion ΟΙΚΗΜΑ ὙΠΕΡΩΝ +, and the
LXX Ezek. xlii. 5, Οἱ περὶ πατοῖ
οἱ ὙΠΕΡΩΟΙ, and they take ῶος for
a mere termination, as in πάλῳος from
πάλῃς, πάλῃος.

* See Wolfius on Acts i. 13.

† Asinus, tom. ii. p. 158, C. edit. Bened.

An

An upper room or chamber. occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these upper rooms were large, and capable of containing a considerable number of persons. And this is still the fashion of building in the Eastern countries*, where the upper rooms are also those which are principally inhabited†.

ὑπὶχω, from ὑπο under, and ἔχω to have, hold.

I. To put under, q. d. to have or hold under. Thus it is sometimes used in the profane writers.

II. To undergo, suffer. occ. Jude ver. 7, where Wetstein and Kypke cites the same phrase ὑΠΕΧΕΙΝ ΔΙΚΗΝ and ΔΙΚΑΣ, to suffer punishment, from the purest Greek writers.

ὑπακούω, α, ο, η, from ὑπακούω, 2 aor. of ὑπακούω to obey.

Obedient, submissively or humbly obedient. occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8.

ὑπηρεῖω, α, ο, η, from ὑπηρεῖω, which see.

Governing a dative, To serve, minister unto, assist. occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text Raphelius observes from Xenophon that ὑπηρεῖω denotes not only those offices of kindness that require action or labour (which is the usual import of διακονεῖω in the N. T.), but also those which consist in liberality, and supplying the wants of others, though one does not personally attend them. Blackwall, Sacred Classics, vol. ii. p. 1-84, remarks, from Bois, that Acts xiii. 36, might be better rendered, For David, after that, in his generation, or course of life he had served the will of God, fell asleep. To confirm which interpretation I add from Xenophon, Œconom. cited by Raphelius on Acts xx. 34, 'Ου αὖ ΤΗ ΓΝΩΜΗ πολλὰς χεῖρας ὑΠΗΡΕΤΕΙΝ ἐβόλῃσι, whose will many hands will subserve or obey;" and from Libanius in Wetstein, Μη τῇ ΤΩΝ ΘΕΩΝ ὑΠΗΡΕΤΕΙΣΘΑΙ ΒΟΥΛΗ. See more in Wetstein, on Acts xiii. 36.

ὑπηρεῖω, α, ο, η, from ὑπο under, and ἔεικας a tower, which from ἔεικω to row, and

* See Shaw's Travels, p. 207, 8, and Heb. and Eng. Lexicon, under חָבַר II.

† See Heb. and Eng. Lexicon under חָבַר IV.

this, by transposition, from the Heb. חָבַר to row hard, used Jon. i. 13.

Properly, according to its etymology, it should signify one who rows under (the command of) another. But I do not find that it is ever thus applied by the Greek writers, who always use it for subordinate assistant, servant, attendant, or officer in general; and thus only it is applied in the N. T. See Mat. v. 25. xxvi. 58. Luke iv. 20. John xviii. 36. Acts xiii. 5. xxvi. 16. 1 Cor. iv. 1. Wetstein on Mat. v. 25, among other passages, cites from Aristides, 'Ο δὲ [ΔΙΚΑΣΤΗΣ] ΠΑΡΑΔΙΔΩΣΙΝ αὐτὸς ὑΠΗΡΕΤΑΙΣ; and further to illustrate the force of this word the reader would do well to consult Plato's Euthyphro. § 16. edit. Forster.

In Luke iv. 20, τῷ ὑπηρεῖῳ is rather unfortunately rendered the minister. It there means the attendant or servant, part of whose business it was to take care of the sacred books, and deliver them to the reader. See Wolfius and Campbell.

ὑπνοσ, α, ο, η. The best of the † Greek derivations assigned of this word seems to be from ὑπνοσ to go under water, according to that of Virgil, Georg. iv. lin. 496,

— Conditque natantia lumina somnus,
Sleep hides the swimming eyes.

But perhaps ὑπνοσ may be better deduced from the Heb. נָסַח to hide, the aspirate or rough breathing being, as usual, substituted for the sibilant letter, which, however, appears again in the Latin somnus sleep, q. sompnus, or sopnus; see Ainsworth's Dictionary in Somnus.

I. Sleep, natural. occ. Mat. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9, twice.

II. Sleep, in a spiritual sense, i. e. a state of inactivity with respect to good works, and of security in sin. occ. Rom. xiii. 11.

ὑπο. A Preposition, whose general signification is under; so we may, with Martinus, Lexic. Philol. in Sub, not improbably deduce it from Heb. נָסַח to hide one's self, be hid, or, to come still nearer to the sound of the Greek word, from נָסַח to cover.

I. Governing a genitive, it denotes,

1. The efficient cause, By. See inter al.

† See Mintert and Pasor on the word, and Martinus Lexic. Philol. in Somnus.

Mat. i. 22. ii. 15, 16. Rom. xiii. 1. Comp. under Τὰττω III.

2. The instrumental cause or agent, *By*. Mat. ii. 17. iii. 3. Rev. vi. 8, & al. freq.

II. Governing a dative, *Under, in, also to, or according to*, as in *Herodian*, lib. v. cap. 6—Χορευόντες ὑπο τῶν αὐλοῦ καὶ κυρῶν παντοδαπῶν τῶν ὁργανῶν ἤχῳ, Dancing to flutes and pipes, and the sound of all kinds of instruments." But it is not construed with a dative in the N. T.

III. Governing an accusative,

1. *Under, underneath, beneath*, of situation. Mat. v. 15. viii. 8. John i. 48.

2. *Under*, of power, or authority. Mat. viii. 9. Luke vii. 8.

3. *Under*, denoting being liable or subject to. Jam. v. 12.

4. *About, at, in*, of time, sub. Acts v. 21, Ὑπο τοῦ ὀρθροῦ, About day-break, early in the morning. So in Latin, Sub lucis ortum, Livy, lib. xxvii. cap. 15. See Alberti on Acts xiii. 1.

IV. In composition it denotes,

1. *Under, or subject*, as in ὑποδιδῶ to bind under, ὑποδάσσω to subdue.

2. *Under, before the eyes*, oculis subjectum, as ὑποσχεσθαι, ὑποδεικνύμι.

3. Diminution or extenuation, as in ὑποπνέω to breathe gently or softly, ὑπονοεῖω to suspect.

4. Privacy, clam, clanculum, as in ὑπάσσω to go away privately.

5. In some words it seems almost expletive, as in ὑπαίσσω to meet, ὑπαρχω to begin.

ὑποβάλλω, from ὑπο privately, and βάλλω to put.

To suborn, "to procure privately, procure by secret collusion," (Johnson) as witnesses. occ. Acts vi. 11, where see Elsner and Wetstein.

ὑπογραμμος, ὁ, ὁ. from ὑπογράφω perf. pass. of ὑπογράφω to set a copy in writing to learners, thus used by Plato, cited by Scapula and Wetstein on 1 Pet. ii. 21: It is derived from ὑπο before, and γράφω to write.

I. Properly, *A copy*, such as writing-masters set before their scholars for their imitation. So Ammonius under ὑπαίσι, ΥΠΟΓΡΑΜΜΟΝ λέγουσιν αὐτῷ ΠΡΟΓΡΑΜΜΟΝ. Hence,

II. *An example, pattern*. occ. 1 Pet. ii. 21. So Polycarp, alluding to this passage of

St Peter, applies the word in his Epistle to the *Philippians*, § 8. "Let us therefore imitate his [Christ's] patience: And if we suffer for his name, let us glorify him; τὸν γὰρ ἡμῖν ΤΟΝ ΥΠΟΓΡΑΜΜΟΝ εἶχε δι' ἑαυτοῦ, for this example he has given us by himself." WAKE. See *Wolffius* on 1 Pet. *Clement* also uses the word in the same sense, 1st Epistle to *Corinthians*, § 33.

ὑποδύμι, ατῆς, το, from ὑποδιδύμι perf. pass. of ὑποδεικνύμι.

I. *An example or pattern shewn or exhibited* for imitation in acting, occ. John xiii. 15; or in suffering, occ. Jam. v. 10. This word is used in the same sense by *Polybius* cited by *Wetstein*.

II. *A typical exhibition or representation*. occ. Heb. viii. 5. ix. 23.

III. *An example of disobedience or punishment*, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see *Raphelius*, *Wetstein*, and *Kypke*.

ὑποδεικνύμι, or obsol. ὑποδύκα, from ὑπο under, or before the eyes, and δύναι to shew.

I. *To shew plainly, set before the eyes*, as it were. occ. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35.

II. *To shew, teach, instruct plainly*. occ. Mat. iii. 7. Luke iii. 7. On the former of which texts *Raphelius* has abundantly proved, from *Polybius*, that this is the import of the verb. See also *Wetstein*.

ὑποδεχομαι, from ὑπο under, and δέχομαι to receive.

To receive hospitably and kindly, q. d. to receive under one's roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by *Homer*, Il. ix. lin. 476, and *Odysseus*, xvi. lin. 70, where we have the expression ὑποδεξεσθαι οἴκῳ, to receive into one's house." So *Lucian*, Ὅδε ὑποδεξάμενος με, καὶ ξενίας παρ' αὐτοῦ, But he receiving and entertaining me at his house." *Deor. Dial.* tom. i. p. 178. E. edit. *Bened.*

ὑποδύω, from ὑπο under, underneath, and δύναι to bind.

To bind under, as sandals or soles under the feet. Hence ὑποδύομαι, mid. and pass. To shoe one's self, be shod. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15, where *Wetstein* cites *Thucydides* likewise using

ὑποδιδυμενοι for *being shod*." See also *Scapula*.

ὑποδημα, ατος, το, from ὑποδιδω.

A sandal or sole bound under, and so fastened to, the foot. Luke xv. 22. John i. 27. Acts vii. 33. xiii. 25, & al. Comp. Σανδαλιον. On Mat. iii. 11, *Kypke* remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and carrying the sandals of their masters was the office of the meanest slaves; and he cites from *Plutarch*, Sympos. lib. vii. qu. 8. p. 712, Ε. τοις τα ὑΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΥΣΙ παιδαριοις. See also *Wetstein*.

ὑποδικος, υ, ο, η, from ὑπο under, and δικη judgment, condemnation, punishment.

Joined with a dative, *Guilty before, subject or liable to punishment from, obnoxious*. occ. Rom. iii. 19, where *Archbp. Tillotson* renders υποδικος τῷ Θεῷ liable to the divine justice (see *Doddridge*); and *Wetstein* cites from *Demosthenes*, Εαν δε τις τῶν τι παραβαινη, ὑΠΟΔΙΚΟΣ εἴη τῷ παθόντι. And if any one transgresses any of these things, let him be liable to a prosecution from the sufferer." See also *Scapula*.

ὑποδρεμω, from ὑπο under, and obsol. δρεμω to run.

To run under, followed by an accusative. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. ὑποδραμοντες. occ. Acts xxvii. 16.

ὑποζυγιος, υ, ο, η, και το—ον, from ὑπο under, and ζυγος a yoke.

Under, or subject to, the yoke, subjugis, subjugalis. ὑποζυγιον, το, used as a substantive (ζωον being understood), An animal subject to the yoke, particularly an ass, which the ancients frequently employed in this manner; see Isa. xxi. 7. xxx. 24. xxxii. 20. Deut. xxii. 10, and *Bochart*, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16.

The LXX often use ὑποζυγιον for the Heb. חמור an he-ass.

ὑποζωννυμι, from ὑπο under, and ζωννυμι to gird.

To undergird, as a ship, to prevent its bulging or splitting. occ. Acts xxvii. 17. *Polybius* has the expression ΝΑΥΣ ΥΠΟΖΩΝΝΥΕΙΝ; and *Plato* mentions τα ὑΠΟΖΩΜΑΤΑ τῶν τριηρών, the undergirds of galleys." See more in *Raphelius*

and *Wetstein*, and comp. *Horace*, lib. iv. ode 14, lin. 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. *Pearce*, whom see.

ὑποκατω, An Adverb, from ὑπο under, and κατω beneath. It is joined with a genitive, Underneath, under. Mark vi. 11. vii. 28. Luke viii. 16. John i. 51, & al.

ὑποκρινομαι, Pass. and Mid. from ὑπο under, and κρινομαι to be judged, thought.

I. It seems properly to denote, To represent another person by acting, as the ancient players did, under a mask, to personate, q. d. to be thought somebody different from one's self by being under a mask. Thus *Scapula* cites from *Demosthenes*, Περὶ Παράπρ. Ἀντίστον δὲ Σοφοκλῆς πολυλακίς Ἀριστοδημος ὑΠΟΚΕΚΡΙΤΑΙ, Aristodemus often acted or personated the Antigone of Sophocles; and from *Herodian*, Ἐκαστος τε, ὁ βυλβίλει, σχημα ὑΠΟΚΡΙΝΕΤΑΙ, Every one acts what part or character he pleases." So in *Epictetus*, Enchirid. cap. 23, (which see) we have πτωχον ὑΠΟΚΡΙΝΑΣΘΑΙ, to act a poor man, &c. ὑΠΟΚΡΙΝΑΣΘΑΙ προσωπον, to act a part or character. Hence

II. To pretend, counterfeit, feign. Thus often used in the best Greek writers. occ. Luke xx. 20.

ὑποκρισις, ιος, att. εως, η, from ὑποκρινομαι, which see.

A false or feigned pretence, an acting, as it were, under a mask, hypocrisy. Mat. xxiii. 28. Luke xii. 1. Gal. ii. 13, & al. 1 Tim. iv. 2, Εν ὑποκρισει ψευδοῦσαν, Through or by the hypocrisy or false pretences of liars, as these words should, no doubt, be rendered. See *Jos. Mede's Works*, fol. p. 675, &c. and Bp. *Newton's Dissertations on the Prophecies*, vol. ii. p. 461, &c.

In Jam. v. 12, for the more common reading, εις ὑποκρισιν, the *Alexandrian* and two latter MSS have ὑπο κρισιν, which reading is confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted, into the text, as the true one, by *Griesbach*. So our Eng. Translation, into condemnation, *Martin's French* sous la condamnation.

ὑποκριτης, υ, ο, from ὑποκρινομαι, which see.

I. Properly, A stage-player, who acts under a mask (as the ancient ones did), personating

nating a character different from his own. In this sense it is frequently used in the profane writers (as by *Epictetus*, *Enchirid. cap. 23.* ὙΠΟΚΡΙΤΗΣ δραματοῦ. The actor of a drama or play,) but not, strictly speaking, in the N. T.

II. A hypocrite, a counterfeit, a dissembler, a man who assumes, and speaks or acts under, a feigned character. *Mat. vi. 2, 5, 16. xxii. 18, & al. freq.* See *Campbell's Prelim. Dissertat. p. 93*, and his *Note on Mat. xxiv. 51*, on which text comp. *Luke xii. 46.*

III. A conjecturer, guesser, diviner. In this sense, as best agreeing with the contexts, the excellent *Raphelius* explains the word, *Mat. xvi. 3. Luke xii. 56*, and shews that *Homer* and *Herodotus* use the V. ὑποκρίσθαι for interpreting dreams and portents; and that in *Lucian* ὙΠΟΚΡΙΤΗΣ ονειρων means in like manner an expounder of dreams. But in *Mat. ὑποκρίσαι* is not found in ten Greek MSS, three of which ancient, nor noticed in the *Vulg.* and several old versions, and is by *Griesbach* marked as a word probably to be omitted. *Wetstein* however retains ὑποκρίσαι in the sense of hypocrites, "because they had asked a sign deceitfully, πειραζοῖς." See *Marsh's Note 21, vol. i. p. 452*, of his *Translation of Michaelis's* *Introduct. to the N. T.*

ὑπολαμβάνω, from ὑπο under, and λαμβάνω to take, receive.

I. To receive, q. d. to take under. occ. *Acts i. 9*, where see *Kypke*.

II. To answer, excipio (see *Virgil, Æn. ix. lin. 258.*), to take up, as it were, occ. *Luke x. 30*, where *Raphelius* and *Wetstein* shew that the purest Greek writers use the same phrase ὑΠΟΛΑΒΩΝ ΕΙΠΕ.

III. To suppose, apprehend, think, to take it, as we say. occ. *Luke vii. 43. Acts ii. 15. Thucydides* and *Demosthenes*, cited by *Wetstein*, apply the V. in this sense.

ὑπολείπω, from ὑπο either expletive, or implying somewhat of privacy, and λείπω to leave.

To leave, relinquo, reliquum facio. ὑπολείπομαι, pass, To be left, remain. occ. *Rom. xi. 3.*

ὑπολήβω, from ὑπο under, and obsol. λήβω to take, receive.

To take under, receive, answer, suppose.

An obsolete V. whence in the N. T. we have 2 aor. ὑπελάβον, particip. ὑπολάβων. See under ὑπολαμβάνω.

ὑποληνιον, ὄ, το.

The lake, or large cavity under the winevat, so called as being ὑπο τον ληνον under the wine-press. occ. *Mark xii. 1.*

ὑπολιμπανω, from ὑπο expletive, and λιμπανω to leave, which from λείπω the same, as λαμβάνω from λήβω.

To leave. occ. *1 Pet. ii. 21.*

ὑπομένω, from ὑπο under, or privately, and μένω to remain.

I. To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions, or provocations, in faith and patience. See *Mat. x. 22. xxiv. 13. Rom. xii. 12. 1 Cor. xiii. 7. 2 Tim. ii. 10, 12. Heb. xii. 2, & al.*

II. To remain privately, stay behind. occ. *Luke ii. 43. Acts xvii. 14.*

ὑπομνησκω, from ὑπο under, and μνησκω to remind.

I. To put in mind, bring to remembrance, remind, suggest. It governs an accusative of the person, and sometimes also of the thing. occ. *John xiv. 26. 2 Tim. ii. 14. Tit. iii. 1. 2 Pet. i. 12. Jude ver. 5.*

II. To remember. occ. *3 John ver. 10.* See in 2 aor. pass. occ. *Luke xxii. 61.* But in both these texts the V. may be understood in the former sense, and then ὑπεμνησθη in *Luke* will mean, "was reminded."

ὑπομνάω, ω, from ὑπο under, and obsol. μνάω to cause to remember. See under *Μναιομαι*.

To remind, suggest. An obsolete V. whence in the N. T. we have 1 fut. ὑπομνησω, 1 aor. infin. ὑπομνησαι, 1 aor. pass. ὑπεμνησθην. See under ὑπομνησκω.

ὑπομνησις, ιος, att. ιως, ἡ, from ὑπομνάω or υπομνησκω, which see.

I. Remembrance, recollection. occ. *2 Tim. i. 5, ὑπομνησιν λαμβάνων, Calling to remembrance, remembering, recollecting.* The modern Greek version renders it by αναθυμμεμένος taking or having in mind.

II. A reminding, putting in remembrance, commonefactio. occ. *2 Pet. i. 13, iii. 1.*

ὑπομονη, ης, ἡ, from ὑπομμενα perf. mid. of ὑπομενω to sustain, which see.

I. A patient sustaining or enduring of adversities, afflictions, and persecutions, patience

tience under a load of such sufferings. See Rom. v. 3. 2 Cor. i. 6. vi. 4. Ὑπομονήν τε Χριστῆ, 2 Thess. iii. 5. "We render it *the patient waiting for Christ*; but it may rather signify *Christian patience*, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed." Doddridge. Comp. Jam. v. 11. Rev. i. 9.

II. *Patient continuance, perseverance.* Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15, and Campbell there.

Ὑπονοῶ, ω, from ὑπο denoting *diminution*, and νοῶ to *think*.

To suppose, suspect, think. So the Etymologist observes that "the preposition ὑπο imports the want of perfect knowledge; ὑπονοῶν therefore signifies *not perfectly to know* what is proposed;" and thus the word is used likewise in the Greek writers. See Wetstein on Acts xiii. 25. occ. Acts xiii. 25. xxv. 18. xxvii. 27.

Ὑπονοῖα, ας, ἡ, from ὑπονοῶ to suspect.

A suspicion, surmise. occ. 1 Tim. vi. 4.

Ὑποπλέω, ω, 1 fut. — πλέω, from ὑπο under, and πλέω to sail.

Followed by an accusative, To sail under or near. occ. Acts xxvii. 4, 7.

Ὑποπνέω, ω, 1 fut. — πνέω, from ὑπο denoting diminution, and πνέω to breathe, blow. To breathe or blow gently or softly, as the wind. occ. Acts xxvii. 13.

Ὑποποδῖον, υ, το, from ὑπο under, and ποδᾶ accus. of πῦς, the feet.

Somewhat put under the foot, a footstool.

Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. In the LXX this word always answers to the Heb. כַּנִּיף a footstool.

Ὑποσάσις, ιος, att. εως, ἡ, from ὑφίσταμαι to be placed or stand under, which from ὑπο under, and ἵστημι to place, or pass. ἵσταμαι to be placed, stand.

I. In general, Somewhat put under; hence used for a basis, or foundation. Thus Mintert cites from Diodorus Siculus, ὙΠΟΣΤΑΣΙΣ τε ταφῆς, the foundation of a sepulchral monument."

II. Substance. occ. Heb. i. 3. So Vulg. Substantiæ, which word Jerome did not scruple to retain from the ancient Italic version, at a time when the Arian and Sabellian Controversies were fresh in the minds of men*. And to illustrate Heb.

i. 3, comp. Col. i. 15, where Εἰκὼν Image, answers to Χαρακτὴρ in Hebrews, and τὸ Θεὸν τὸ ἀοράτῳ of the invisible God to τῆς Ὑποστάσεως Αὐτοῦ of His Substance. The word Ὑποστάσις, as Campbell observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered *person*;" and I add, that in two texts of that translation, namely Job xxii. 20. Ps. cxxxviii. or cxxxix. 15, it is used in the sense of Substance. See Ps. xxxviii, or xxxix. 5, or 6, καὶ ὙΠΟΣΤΑΣΙΣ μου ὥστε μὴ εἶναι ἐνώπιόν σου. Comp. under Χαρακτὴρ II.

III. Applied to the mind, Firm confidence, confidence, constancy. occ. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. Raphælius on Heb. xi. 1, and Wetstein on 2 Cor. ix. 4, shew that Polybius, Diodorus Siculus, and Josephus apply the word in this sense. But comp. Kypke on 2 Cor. ix. 4.

IV. Confidence, confident or assured expectation. occ. Heb. xi. 1. This word in the LXX answers to the Heb. חִלְיוֹת patient expectation, Ps. xxxix. 8; and to תַּקְוָה earnest expectation, Ruth i. 12. Ezek. xix. 5.

Ὑποστέλλω, from ὑπο denoting privacy, diminution, or under, and στέλλω to send, repress, and in the mid. voice, to withdraw.

I. Act. and Mid. Intransitively, To withdraw, draw back. occ. Gal. ii. 12. Heb. x. 38, where Kypke shews that the verb is used by the Greek writers, both for fearing, and for withdrawing, or hiding one's self through fear.

II. Mid. To decline, shun. occ. Acts xx. 27.

III. Mid. Transitively, To keep back, suppress, in speaking or relating, dissimulate. occ. Acts xx. 20, where Wetstein shews that Demosthenes, Isocrates and other Greek writers, apply the word in the same manner. To the instances he and Elsner have produced, may be added from Josephus, De Bel. lib. i. cap. 26, § 2. ΜΗΔΕΝ ὙΠΟΣΤΕΛΛΟΜΕΝΟΣ, suppressing, or concealing nothing." See also Kypke.

Ὑποσάλη, ης, ἡ, Perf. Mid. of ὑποστέλλω.

A withdrawing, a drawing back. occ. Heb. x. 39, where the expression Ἡμεῖς δε οὐκ ἐσμεν ὑποσάλης is elliptical, τινος namely, or ὑποσάλης, or rather ἀνδρες, being understood, Βοσ, under Ἀνδρῶν, produces a similar

* See Campbell's Prelim. Dissertat. p. 508, &c.

a similar ellipsis from *Heliodorus*. Μη γινε THE ΟΡΓΗΣ ὀλος (ανηρ, namely), Be not quite a man of anger." So in Ps. cix. 4, we have πλῆπι for πλῆπι ψν a man of prayer." Comp. Ps. cxx. 7. See also *Wolffius*. But *Kypke*, to avoid the *Hebraism*, thinks it better to supply εἰ before ὑποβολῆς, and εἰ before πιστεύς; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7.

ὑποστρέφω, from ὑπο expletive, and στρέφω to turn, return.

To return. Mark xiv. 40. Luke i. 56, & al. freq.

ὑποστρώνω, from ὑπο under, and στρώνω to strow.

To strow under, substerno. occ. Luke xix. 36.

ὑποτάσσει, ης, ή, from ὑποτάσσεια perf. mid. of ὑποτάσσω.

Subjection, submission, occ. 2 Cor. ix. 13. Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

ὑποτάσσει, or —τίω, from ὑπο under, and τάσσει or —τίω to set in order.

To set or place under, to subject, subdue.

1 Cor. xv. 27. Eph. i. 22. Phil. iii. 21.

Heb. ii. 5, 8. ὑποτάσσεσθαι, pass. or mid. with a dative following, To be subject or in subjection to.

"The word, says *Leigh* on Rom. xiii. 1, signifieth an orderly subjection;" and *Wetstein* on Luke ii. 51,

shews that the Greek writers sometimes apply it to a voluntary submission. Luke ii. 51. x. 17. Rom. viii. 7, 20, & al. freq.

In Rom. xiii. 5, four ancient MSS omit ἀνασκη, and for ὑποτάσσεσθαι have ὑποτάσσεισθαι. See *Wetstein* and *Greisbach*.

On 1 Cor. xvi. 16, *Kypke* remarks, that the particle καὶ before ὑμῖς shews that the phrases εἰ αὐτὸν εἰς διακονίαν τάττειν,

and εἰ αὐτὸν ὑποτάσσειν, are nearly equivalent, and consequently that ὑποτάσσεισθαι must not be understood in a strict sense,

but only as implying an obsequious readiness to perform all offices of love—τοῖς τοῖς, i. e. to those saints mentioned ver. 15.

ὑποτίθημι, from ὑπο under, or before, and τίθημι to put.

I. In general, To put under. occ. Rom. xvi. 4, Ἐαυτὸν τραχήλου ὑποτίθησαν, they have put their own necks under, the sword

namely (so *Diodorus Sic.* in *Wetstein*, ΤΙΘΕΝΤΟΣ ἘΑΥΤΟΝ ὑΠΟ ΤΟΝ ΣΙ-

ΔΗΡΟΝ), that is, they have exposed themselves to the most imminent danger of their lives.

II. ὑποτίθημι, Mid. To exhort, persuade, advise. (Comp. ὑποδιδυμι.) occ. 1 Tim. iv. 6. On which text *Raphelius* shews that this is the sense of the word in the best both of the Ionic and Attic writers. See also *Wetstein*.

ὑποτίχω. See under ὑποδιδυμι.

ὑποτύπωσις, ιος, att. εως, ή, from ὑποτύπω to draw a sketch or first draught, as painters do when they begin a picture, informo, delineo (so *Aristotle* in *Scapula* and *Wetstein*), from ὑπο denoting extenuation, and τύπω to form, fashion, and this from τύπος a form, pattern, &c. which see.

I. A delineation, sketch, concise representation or form. occ. 2 Tim. i. 13. That this is the sense of the word *Wetstein* on 1 Tim. i. 16, has abundantly proved from the use of the Greek writers, who likewise apply the V. ὑποτύπων, the adjective ὑποτυπώικος, and the adverb ὑποτυπώικως, in the same view. See also *Wolffius*.

II. A pattern, example. occ. 1 Tim. i. 16. So *Hesychius* explains πρὸς ὑποτύπων by πρὸς σημεῖον for a sign; and *Æcumenius* by πρὸς ὑποδείγμα, πρὸς ἀποδείξιν, πρὸς παρακλήσιν, for an example, for a specimen, for a comfort."

ὑποφέρω, from ὑπο under, and φέρω to bear. To suffer (which from the Latin suffero, derived in like manner from sub under, and fero to bear), to undergo, sustain, endure, bear. occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See *Wetstein* on 1 Cor.

ὑποχωρέω, ω, from ὑπο privately, and χωρέω to go. To withdraw, retire. occ. Luke v. 16. ix. 10.

ὑπωπιάζω, from ὑπωπίον that part of the face which is under the eyes, afterwards used for what we call a black eye, that is, a livid tumour under the eye, occasioned by a blow. ὑπωπίον is a plain derivative from ὑπο under, and ὠψ, gen. ὠπος, the eye.

I. Properly, To strike an antagonist under the eye, as the boxers in the Grecian games did, and so to give him a black eye, sugillo. Hence

Z. z

II. Applied

II. Applied figuratively to *buffeting*, and as it were, *mortifying* the body by various self-denials. occ. 1 Cor. ix. 27.

III. *To dun or weary by continual importunities*, obtundo. occ. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.

For further satisfaction the reader may consult *Suicer Thesaur.* on the word, *Wetstein* and *Kypke* on Luke, and *Wolffius* on 1 Cor.

Υς υος, ἡ from συς the same, substituting the aspirate breathing for the sibilant letter, which latter word is often used in * *Homer*, and is by *Eustathius* and the *Etymologist* derived from συνεσθαι or συνεσθαι to be impetuous (ὀρμητικῶς εἶναι), *rush with violence* as it is well known these animals are apt to do. (See Mat. vii. 6.) But if any one should rather incline to derive συς immediately from the Heb. סוס to move swiftly, I should not oppose him.

A hog, a boar, or sow, sus. Our Eng. sow, plur. swine (q. sowen, sokine for cowen), seems, by the way, nearly related to the Greek συς. occ. 2 Pet. ii. 22. See *Borchart*, vol. ii. 705.

ΥΣΣΩΠΟΣ, α, ὁ, from the Heb. זון the same, to which this word constantly answers in the LXX.

Hyssop, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29, with Mat. xxvii. 48, and Mark xv. 36, that if ὑσσωπῶ (in which all the MSS agree, see *Mill*, *Wetstein*, and *Griesbach*); be the true reading in John, that word must be considered as synonymous with the καλαμῶ or stalk of the other Evangelists; and accordingly *Salmasius*, cited by *Wolffius* (whom see), proves that there was a species of *hyssop* whose stalk was sometimes *two feet long*, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also *Scheuchzer's Physica Sacra* on Mat. xxvii. 48.

Υστερον, ω, from ὑστερος.

I. In general, *To come or fall short*.

II. *To fall short, fail of attaining*, occ. Heb. iv. 1. xii. 15. See *Wolffius* and *Wetstein* on Heb. iv.

* See especially II. xii. lin. 145—150, where the *impetuous fury* of this animal is described.

III. With a genitive of the person, *To fall short of, be inferior to, be behind*, in this sense. occ. 2 Cor. xii. 11. xi. 5, where see *Kypke*.

Υστερομαι, σμαι, pass. with a genitive of the thing, *To fall short of, fail of attaining*. occ. Rom. iii. 23. Comp. under Δοξα V.

IV. Υστερομαι, σμαι, pass. *To be inferior to, or worse*, i. e. than others in the sight of God. Comp. Περιστερον VI. occ. 1 Cor. viii. 8.

V. *To fall short, fail, be exhausted or wanting*, occ. John ii. 3. Mark x. 21. Mat. xix. 20.

Τι ἐτι ὑστερῶ; In or as to what am I yet wanting or deficient? for τι seems to be governed not of the V. ὑστερῶ, which requires a genitive (see *Wetstein* on Mat.), but of the preposition καὶα understood. Also, with a genitive, *To want, stand in need of*. occ. Luke xxii. 35. Comp. 1 Cor. xii. 24. Υστερομαι, σμαι, *To be in want or need, to suffer want*. occ. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

This V. in the LXX several times answers to the Heb. דחסר to abate, be wanting, want, from which also it is ultimately derived; see under Υστερος.

Υστερημα, αλος, το, from ὑστερημαι perf. pass. of ὑστερῶ.

I. *What is wanting, deficiency, defect*. occ. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10.

II. *Want, penury*. occ. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

This word in the LXX generally answers to the Heb. דחסר or דחסר defect, want.

Υστερησις, ιος, att. ιως, ἡ, from ὑστερῶ.

Want, penury, poverty. occ. Mark xii. 44. Phil. iv. 11.

ΥΣΤΕΡΟΣ, α, ὁ, ἡ, καὶ το—ον, from the Heb. דחסר to abate, diminish, be wanting. *Falling short* in general; but in the N. T. it is applied only to time, *Latter, posterior*, q. d. *falling short* in antiquity. occ. 1 Tim. iv. 1, ἐν ὑστεροῖς καιροῖς, in the latter times, i. e. in the times of the *Messiah*. See *Whitby*, and comp. under Εσχάτος I. Υστερον, neut. used adverbially. *After, afterwards, at length, last of all*. See Mat. iv. 2. xxi. 29, 37. xxii. 27.

Υφαντος, η, ον, from ὑφανω to weave, which from ὑφω the same, and this may be derived

derived either from the Heb. *חבב* *to be thick, to condense*, as the threads in *weaving*, or from *הע* *to move quickly to and fro*, as the weaver his shuttle, according to that of Job vii. 6. From either of the above Heb. roots may likewise be derived the Eng. *weave*, *web*, *wouf*, *west*, and their northern relatives *.

Woven. occ. John xix. 23.

Ψηλος, η, ον, from *ὑψος* *height*.

I. *High*, in a natural sense. Mat. iv. 8, & al. Comp. Heb. i. 3. *Μετὰ βραχίωνος ὑψηλῶς*, *With a high arm*. occ. Acts xiii. 17. This is an *hellenistical* phrase. The LXX very often use *βραχίων ὑψηλός* for the Heb. *חזק ידיו*, *a stretched-out arm*, Exod. vi. 6. Deut. iv. 34, & al. freq.

II. *High, lofty, exalted*, in a figurative sense. occ. Rom. xii. 16. In *Lucian's* *Hermotim*. tom. i. p. 534. the expression, *ΥΨΗΛΑ γὰρ ἡδὲ ΦΡΟΝΕΙΣ*, *You now mind high things*, is applied to one who was desirous of attaining the heights of philosophy.

III. *Highly esteemed*. occ. Luke xvi. 15.

Ψηλοτέρως, α, ον. Comparat. of *ὑψηλός*.

Higher, more high, elevated or exalted above. occ. Heb. vii. 26.

Ψηλοφρονέω, ω, from *ὑψηλός* *high*, and *φρονέω* *to think*.

To be high-minded, proud, arrogant, occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16, under *Ψηλός* II.

Ψισος, η, ον. Superlat. from adverb *ὑψι* *on high, aloft*, or from the noun *ὑψος*.

Highest, or most high, summus, supremus. It seems to be spoken of *heaven*, Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38; *Εν τοῖς ὑψιστοῖς*, *In the highest heavens*, as that expression is applied by the LXX from the Heb. *במרום* Job xvi. 19. Ps. cxlviii. 1. *Ψισος* is also used as a title of the *true God*, either joined with *Θεός*, Mark v. 7. Luke viii. 28;—or by itself, Luke i. 35, 76. vi. 35, & al. In this latter view it often

in the LXX answers to the Heb. *עליון* or Chald. *אלין* *the High One*, or *Most High*. See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their *Jupiter*, as *Pindar*, Nem. i. lin. 90, *Δίος Ὑψίστου*; Nem. xi. lin. 2, *Ζητος Ὑψίστου*.

Ψός, εος, ως, το, perhaps from the Heb. *הע* *to be tired*, or *spent with fatigue*; whence as a N. fem. plur. *העפות* *the high tops* of mountains (LXX *ὑψη*), whose ascent *tires* the traveller. (Comp. Heb. and Eng. Lexicon under *הע*).

I. *Height*. occ. Rev. xxi. 16. Comp. Eph. iii. 18.

II. It denotes *the highest or holy heavens*, where God is peculiarly present. occ. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp.

Ουρανός II.

III. *Height, exaltation, dignity*, in a spiritual sense. occ. Jam. i. 9. Comp. ch. ii. 5. Rom. viii. 17, &c.

Ψωω, ω, from *ὑψος*.

I. *To lift up, set or place on high, elevate, exalt*. John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23, and see *Campbell* on John iii. 14.

II. *To raise up, elevate, exalt to a more happy and glorious condition*. Luke i. 52. Acts xiii. 17. 2 Cor. xi. 7. Jam. iv. 10. 1 Pet. v. 6. Comp. Acts ii. 33. v. 31; and on Acts xiii. 17, see *Wolfius* and *Kypke*.

III. *Ψαν ἑαυτον*, *To lift up or exalt one's self*, i. e. *with pride and self-conceit*. Mat. xxiii. 12. Luke xiv. 11. xviii. 14.

Ψωμα, ατος, το, from *ὑψωμαι* perf. pass. of *ὑψω*.

I. *Height*, i. e. of honour or prosperity. occ. Rom. viii. 39.

II. *Elevation, height, a high thing*, in a spiritual sense, occ. 2 Cor. x. 5, where see *Macknight*. Comp. 1 Cor. i. 19, 20. &c. iii. 19, 20.

* See *Lye's Junius Etymol. Anglican.* in *WOOF* and *WEBB*.

† So *Philo Byblius* and *Sanchoniathon*, explains *ΕΛΙΟΤΝ* by *Ὑψίστος*, *Eusebius*, *Præp. Evang.* lib. i. cap. 10, p. 36. A.

Φ.

Φ A I

Φ, *Phi*. The twenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. Its more modern form Φ bears a manifest resemblance to the Heb. פ or פּ; but its * ancient one Ϝ appears to come still nearer to פ. In Greek derivatives from the Hebrew, Φ frequently corresponds to פ, as in many of the following words.

Φαῖος, ϣ, ό, from φαῖω to eat.

Gluttonous, a glutton, an excessive or intemperate eater. occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ, from βᾶφος a piece of bread, food, or immediately from Heb. or Chald. כּל food, meat.

I. *To eat.* See Mat. vi. 25. xxvi. 17, 26. John vi. 31. 1 Cor. xi. 21. Heb. xiii. 10. In Mark xiv. 22, φαῖς is wanting in twelve MSS, six of which ancient, in both the Syriac and in other old versions, and is by *Griesbach* rejected from the text. It seems a spurious addition from Mat. xxvi. 26.

On 1 Cor. xv. 32, comp. Wisd. ii. 1—9, and see *Elsner* and *Wetstein*. Many of the Odes of *Anacreon* and of *Horace* afford excellent and striking comments on the *Epicurean* maxim in 1 Cor. xv. 32.

II. *To eat, spiritually, to feed on by faith,* and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53, &c.

III. *To eat, corrode.* Jam. v. 3, where φαῖ-ται is the 3d pers. 2 fut. mid. for φαῖ-σαι; so φαῖσαι. Luke xvii. 8, the 2d person of the same tense for φαῖς thou shalt eat, and φαῖονται, Rev. xvii. 16, 3d pers. plur. for φαῖσονται.

Φαιλονης, or Φαιλωνης, ϣ, ό, according to some MSS and editions cited by *Wetstein* on 2 Tim. iv. 13. But see Φελονης.

* See *Montfaucon's Palæograph. Græc.* p. 142.

Φ A N

ΦΑΙΝΩ. *Mintert* says it seems to come from the Heb. פנה to turn the face: But it may be rather derived from φαω to shine (as βαινω from βᾶω) or immediately from the Heb. נפץ to irradiate, shine, preserving the nasal sound of the נ.

I. *To shine, as light or a luminous body.* 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8.

II. Φαίνομαι, Pass. *To appear, be conspicuous, shine.* Mat. xxiv. 27. Comp. Phil. ii. 15.

III. Pass. *To appear, be seen.* Mat. i. 20. ii. 13, 19. On Mat. ii. 7, *Wetstein* remarks that not only the fixed stars, but also Halos, Perihelia, and Comets, are by *Aristotle* called *Phænomena*. Comp. Acts xxvii. 20, and *Wetstein* on Heb. xi. 3; on which last text comp. 2 Mac. vii. 28, *Vatic.* and *Alexandr.* In Jam. iv. 14, observe the beautiful *Paronomasia*, Φαινόμενη—αφανιζόμενη.

IV. Pass. *To appear, seem.* Mat. vi. 5, 16. xxiii. 28.

V. *To seem, appear, be thought.* Mark xiv. 64, where *Wetstein* shews that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11.

VI. Φαίνομαι, Mid. *To appear in judgment.* 1 Pet. iv. 18.

Φανερός, α, ον, from φαίνομαι to appear.

I. *Apparent, manifest, plain.* Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10.

II. *Apparent, manifest, known.* Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. Φανερὸν ποιεῖν, *To make known.* Mat. xii. 16. Mark iii. 12.

III. *Apparent, public, open.* So ἐν τῷ φανερῷ, *In public, openly.* Mat. vi. 4, 6, 18.

IV. *Public, publicly famous or eminent.* Mark vi. 14.

V. *Apparent, seeming.* Thus ἐν τῷ ἀνεμφανέει means *In appearance or outward shew.* Rom. ii. 28, twice.

Φανερῶς, ω, from φανερός.

I. *To make manifest, shew forth, shew.* John

John ii. 11. vii. 4. ix. 3. xxi. 1, 14.
Mark iv. 22. xvi. 12, 14. Comp. Rom.
i. 19. iii. 21. Col. iii. 4. 1 Tim. i. 16.

II. *To make manifest or known.* Rom.
xvi. 26. 1 Cor. iv. 5. Comp. 1 John
iii. 2.

Φανερώς, Adv. from Φανερός.

I. *Apparently, manifestly, plainly.* occ. Acts
x. 3.

II. *Apparently, openly,* occ. Mark i. 45.
John vii. 10.

Φανερώσις, ιος, att. εως ή, from Φανερώω.

*A manifestation, a making, or a being
made, manifest.* occ. 1 Cor. xii. 7. 2 Cor.
iv. 2.

Φανός, ος, ό, from Φαινω to shine.

The old Grammarians (whom see in
Wetstein on John) inform us that this
word anciently signified *a torch*, or *flam-
beau*, and in more modern times, a kind
of *lantern*, or *instrument to hold a light*.
So *Hesychius*, Αττικοί λυχνεχόν εκάλαν,
ό ήμεις νυν Φανόν, The Attics called that
λυχνεχος, q. d. *a light-holder*, which we
now call *φανός*." occ. John xviii. 3, where
λαμπάδων seems to denote *torches*, and
Φανών *lanterns*. *Harmer*, Observations,
vol. ii. p. 431, 2. says, "Whether it
precisely means *lanterns*, as our Trans-
lators render the word, I do not certainly
know. If it doth, I conclude, without
much hesitation, that it signifies such
linen lanterns as Dr *Pococke* gives an
account of— [and which he describes as
large lanthorns made like a pocket paper-
lantern*, the bottom and top being of
copper tinned over, and instead of paper,
made with linen, which is extended by
hoops of wire, so that when it is put to-
gether it serves as a candlestick, &c.—
and they have a contrivance to hang it
up abroad by means of three staves]; and
if so, the Evangelist perhaps means that
they came with such *lanterns* as people
were wont to make use of when abroad
in the night; but lest the weakness of
the light should give an opportunity to
Jesus to escape, many of them had *torches*,

* *Niebuhr* gives a similar description of a tra-
velling lantern, which he had in Egypt. "Notre
lanterne étoit faite de toile, et pouvoit se plier
comme les petites lanternes de papier, que font
les enfants en Europe; mais la notre étoit
beaucoup plus grande, et le couvercle aussi bien
que le fond étoit de toile." *Voyage en Arabie*,
tom. i. p. 171.

or such *large and bright burning lamps*
as were made use of on nuptial solemn-
ties, the more effectually to secure him.
Such was the treachery of *Judas*, and the
zeal of his attendants!"

Φανίζω, from παφανίαι 3 pers. perf. pass.
of Φαινω.

To cause or make to appear. Φανίζομαι,
pass. *To appear.* Hence particip. neut.
Φανιζόμενον, το, *That which appears or
appeared, the appearance, sight:* occ.
Heb. xii. 21.

Φανίασις, ας, ή, from Φανίζω.

Show, pomp, pompous show, parade. occ.
Acts xxv. 23, where *Raphelius* cites *Poly-
bius* often using the word in the same view,
to whom *Wetstein* adds others of the Greek
writers. It is a striking remark of this
latter commentator, that King *Agrippa*
and his sister *Berenice* made this *pompous
show* in the very city where their father
had so dreadfully perished for his *pride*.
Comp. Acts xii. 19, 21—23.

Φανίασμα, ατος, το, from παφανίσαι perf.
pass. of Φανίζω.

An apparition, a spectre, a phantom. occ.
Mat. xiv. 26. Mark vi. 49. So *Plato*
applies the word, Phædon. § 30. Ωφθη
αττα ψυχων σκιαιδη ΦΑΝΤΑΣΜΑΤΑ,
Some shadowy apparitions of souls have
been seen."

ΦΑΡΑΓΞ, α[γος, ή, from Heb. פרק or פרק
to break. See Heb. and Eng. Lexicon in
בקע XIII.

*A breach in the earth, a precipice, a deep
and broken valley,* occ. Luke iii. 5.

ΦΑΡΙΣΑΙΟΣ, ος, ό.

A Pharisee. The *Pharisaical* was, in the
time of our Saviour, the principal and
most numerous of the Jewish sects. It's
leaders had their appellation from the
Heb. פרוש, either in the sense of *expound-
ing*, as setting up for eminent expounders
of the law, or rather from the same V.
as denoting *to separate*: "Whence, says
Mintert, Φαρισαίος is the same as αφο-
ρισμένος *separated*, comp. Rom. i. 1,
and under Αφορίζω III. for they *sepa-
rated* themselves from the common con-
versation of men, 1. to the study of the
law, to which they applied continually;
2. in holiness of life and ceremonial pu-
rity they were *separated* from the vulgar,"
(the עַם הָאָרֶץ, *people of the earth*, as
they contemptuously called them :) "For
they

they thought themselves much more holy than the common people." See Luke xviii. 11, 12. "3. their garments, for they wore peculiar ones, to distinguish themselves from the vulgar."

In 1 Mac. ii. 42, among the persons who joined *Mattathias* against *Antiochus Epiphanes* about 167 years before Christ, are named the *Asideans* (MS. *Alexand.* Ασιδεων, edit. *Complut. & Ald.* Ασιδαιων) who are there described as εκουσιαζομενοι τῷ νόμῳ, *voluntarily devoted to the law*: "For, after the settling of the Jewish church again in *Judea*, on their return from the *Babylonish* captivity, says, *Prideaux*, there were two sorts of men among the members of it: The one, who contented themselves with that only which was written in the law of *Moses*, and these were called *Zadikim* [צדיקים] *the righteous*; and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they *voluntarily devoted* themselves to: and these, being reckoned in a degree of *holiness* above the others, were called *Chasidim* [חסידים] *the pious*: From the former of them were derived the sects of the—*Sadducees* and *Karaites*, and from the latter the *Pharisees* and the *Essenes*." *Connect.* 1st edit. 8vo. vol. ii. p. 181, 2. an. 167. The *Asideans* are mentioned also 1 Mac. ii. 42. (*Alexandr.*) vii. 13. 2 Mac. xiv. 6. The principal tenets of the *Pharisees* were as follows:

1. In opposition to the *Sadducees*, they maintained the existence of Angels and Spirits, and the doctrine of the Resurrection. (See Acts xxiii. 8.) According * to *Josephus*, indeed, one should suppose that the *resurrection* they taught was a kind of *Pythagorean transmigration of souls* from one body to another, and that too limited to the souls of the righteous. But it is certain that the *resurrection of*

* He says. De Bel. lib. ii. cap. 8. § 14, that the Pharisees taught ψυχην δε πασαν μιν αφαρτον μιλα-
ζαισιν δε εις ιτιρον σωμα την των αθανων μονην, την
δε των φαυλων αιδιον τιμωρια πολαζισθαι, that all souls
were immortal, but that those of the good only
passed into another body, but those of the wicked
were tormented with everlasting punishment." *Comp. Ant. lib. xviii. cap. 1. § 3, and De Bel.*
lib. iii. cap. 7, § 5. p. 1145, edit. Hudson.

the same body was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35) † and St Luke says absolutely that the *Pharisees confess the resurrection*, Acts xxiii. 8. *Comp.* ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that *Josephus*, in the above instance, as in some others ‡, was guilty of prevarication and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated the resurrection of the body, when plainly preached to them by the Disciples of Christ, with the utmost contempt and scurrility §.

As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the Gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant *Rotheram*, in his *Essay on Faith*, Note, p. 72, 73, has shewn that even John ix. 2, may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." *Comp. ver. 34, and see Ezek. xviii. and Bp Pearce's Note on John ix. 2.*

2. With regard to the *Pharisaical doctrine* concerning *Fate* and *Free-will*, *Josephus* says ||, "The *Pharisees* imputed all things to *Fate*;" but adds, that "they did not hereby deprive the human will of its

† *Comp. John xi. 24, and see Bp Lowth on Isa.* xxvi. 19, and *Leland's Advantage and Necessity*, &c. Part III. chap. viii. p. 388, 8vo. It may be proper also to notice the additional clause which the LXX Translation annexes to the end of the book of Job, after the words *So Job died, being old and full of days*; namely, Γεγραπται δε αυτον παλιν αναστησθαι μεθ' ων ανιστησιν ο Κυριος. But it is written, that he shall rise again with those whom the Lord raiseth up. Whence it appears that the Translator, whoever he was, understood Job xix. 25, &c. or some other passage of this book, as teaching the doctrine of the resurrection. See *Peters on Job*, sect. vii. p. 226, 1st edit.

‡ See *Bp Pearce's Miracles of Jesus vindicated*, part iv. p. 72, 12mo. and the learned *Spearman's Letters on LXX*, p. 57, &c.

§ See *Whitby on 1 Cor. xv. 35, Leland's Advantage*, &c. Vol. II. Part III. ch. viii. p. 387, 8vo.

|| Πρασσεισθαι τη Ειμαρμενη ΤΑ ΠΑΝΤΑ αξιοθυμῶς, ουδε του ανθρωπιου το βουλομενον της ια' αυτοις δεμας αφαιρουνηται. *Ant. lib. xviii. cap. 1. § 3.*

freedom." Our learned Bp. * *Bull*, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *Heavens*, i. e. to that chain of *natural causes* of which the *Heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect, says *Prudeau*, was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*." See Mark vii. 3—5. Mat. xv. 1—6, and comp. under Παράδοσις.

4. As Mons. † *Bayle* observes that the *Stoics* might be called the *Pharisees* of Paganism, so *Josephus*, on the other hand, in his *Life*, § 2, had said, that the *Pharisaical* sect "greatly resembles that of the Greek *Stoics*, παραπλησιος εστι τη παρ' Ἑλλησι Στωικῇ λειομένη." And for a fuller account of the *Pharisees* I refer to *Josephus*, Ant. lib. xiii. cap. 10. § 5, 6, and lib. xviii. cap. 1. § 3. *Life*, § 2, and De Bel. lib. ii. cap. 8. § 14, to *Prudeau's* Connect. pt. ii. book 5, towards the end, p. 340, 1st edit. 8vo; to the Universal History, vol. x. p. 469, &c. 8vo; and to *Lardner's* Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also *Wetstein* on Mat. iii. 7.

5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from *Campbell*, Prelim. Dissertat. p. 429. Among the Jews "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the *Pharisees*; yet *Josephus* never styles the common people *Pharisees*, but only followers and admirers of the *Pharisees*. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our

Lord, Mat. xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the *Pharisees*; for the *Pharisaical* was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

Φαρμακία; ας, ή; from φαρμακον a drug, which, in the Greek writers, is used both for a salutary or medicinal drug, and for a poisonous one. In the former sense the old Grammarians, according to *Eustathius*, say it is so called as φερον ακος, bringing relief or ease; in the latter, as φερον ακος, bringing grief or pain.

Sorcery, witchcraft, pharmaceutic enchantment, magical incantation with drugs, whether animal, vegetable, or mineral. occ. Gal. v. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would in all these passages, rather interpret the word by poisoning, which it sometimes signifies in the Greek writers: But since in the LXX this N. and it's relatives (see *Trommii* Concord.) always answer to some Heb. word, which denotes some kind of their magical or conjuring tricks, and since it is too notorious to be insisted on, that such infernal practices have always prevailed, and do still prevail, in idolatrous countries, I prefer the other sense of incantation. See *Doddridge* and *Macknight* on Gal.

Herodotus applies the V. φαρμακεια in the like view, lib. vii. cap. 114, where, after telling us that when *Xerxes*, in his invasion of Greece, came to the River *Strymon*, the *Magi* sacrificed white horses to it, he adds, ΦΑΡΜΑΚΕΥΣΑΝΤΕΣ δε ταυτα εις τον ποταμον και αλλα πολλα προς τελοις—and having used these enchantments and many others to the River—"

Φαρμακευς, εος, ο from φαρμακον, which see under Φαρμακία

* See by all means his *Harmonia Apostol.* Dissert. Poster. cap. 15, § 13—20, and Comp. *Stanhope* on the Epistle for 4th Sunday after Easter † Dictionary, article EPICURUS.

An inchanter with drugs, a sorcerer. occ. Rev. xxi. 8; where observe, that the *Alexandrian* and sixteen later MSS, with several printed editions, have *Φαρμακοις*, which reading is embraced by *Wetstein*, and by *Griesbach* received into the text. *Φαρμακος*, υ, ο, the same as *Φαρμακευς*. occ. Rev. xxii. 15.

In the LXX this word answers to *מכשף* and *קשף*, both of which denote some kind of *magician* or *conjurer*. See *Heb.* and *Eng. Lexicon*.

Φασις, ιος, att. *εως*, η, from *φαίνω* to shew, inform.

Information, delatio, accusatio, (Scapula), for it is properly a law term, signifying, according to *Pollux*, *πατασι οι μηνυσεις των λανθανόντων αδικημάτων*, any declaration of unknown crimes." occ. Acts xxi. 31. See more in *Wetstein* and *Scapula*.

Φασκω, from *φαω* the same.

To say, assert, affirm. occ. Acts xxiv. 9. xxv. 19. Rom. i. 22. Rev. ii. 2. *Wetstein* on Rom. i. 22, shews that *ΦΑΣΚΟΝΤΕΣ φιλοσοφειν*, *ΦΑΣΚΟΝΤΕΣ ειναι ΦΙΛΟΣΟΦΟΥΣ*, and the like, are phrases used by the best Greek writers, particularly by *Xenophon* and *Lucian*. Comp. *Kypke*.

Φάλη, ης, η, q. *Φάλη* from *φαγειν* to eat.

A manger, or crib, at which cattle are fed, occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text, it may be rendered a stall, as the word is also sometimes used in the Greek writers. *Wetstein* on Luke ii. 7, observes that the Fathers, with general consent, affirm that Christ was born in a stable formed not by art, but by nature. In proof of this he cites *Justin Martyr*, *Origen*, *Eusebius*, *Jerome*, and *Socrates* the historian. *Justin*, for instance, who flourished before the middle of the second century, in his Dialogue with *Trypho*, (p. 303, 4. edit. *Colon.*) says, *Επειδη Ιωση εκ ειχεν εν τη κωμη εκεινη πα καταλυσαι, εν σπηλαιω τινι συνεγυς της κωμης κατελυσε, και τοτε αυτων οντων εκει ετετοκει η Μαρια τον Χριστον, και εν φαλη αυτον εθεθεικε*. When *Joseph* found no room to lodge in that village [of *Bethlehem* namely] he lodged in a certain cave near the village, and then, while they were there, *Mary* brought forth the Christ, and laid him in a manger." And in the succeeding century

Origen cont. *Cels.* affirms, *Δεικνυται το εν Βηθλεεμ σπηλαιον ενθα εγεννηθη, και η εν τω σπηλαιω φαλη, εν η εσπαρσανωθη*. "There is shown at *Bethlehem* the cave in which he was born, and in the cave the manger where he was wrapped in swaddling clothes." And the same places are shewn to this day. Thus a * *Swedish* traveller, who was at *Bethlehem* so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shewn, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the cave where these two places are shewn, viz. on the left-hand the place where the infant was born, and on the right where he was laid in the manger." See also *Harmer's* Observations, vol. iii. p. 107, and an excellent Note of *Campbell's* on Luke ii. 7.

ΦΑΥΛΟΣ, η, ον.

I. *Vile, refuse*. Thus sometimes used in the profane writers.

II. *Evil, wicked*. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So *Demosthenes*, cited by *Wetstein*, *ΦΑΥΛΑ ΠΡΑΤΤΟΝΤΕΣ*. This word *Φαυλος* may be derived from the Heb. *פלס* to roll, and so cover oneself, in dust or ashes, which was practised in token of humiliation and grief, not only by the more eastern nations (see inter al. Job xlii. 6.) but also by the Greeks and Trojans, as appears from *Homer*, Il. xviii. lin. 26. Il. xxii. lin. 414. Il. xxiv. lin. 640. Comp. *Virgil*, *Æn.* x. lin. 844, and *Ovid* *Metam.* lib. viii. lin. 528. From the Heb. *פלס* may also be derived the Gothic *fuls*, Saxon *ful*, Eng. *foul*, Dutch, *vuyl*, and perhaps the Latin *vilis*, whence English *vile*. See *Junius* *Etymol.* Anglican. in FOUL.

ΦΑΩ.

I. To speak, say, from the Heb. *פה* the mouth. An obsolete V. which is here inserted on account of it's derivatives.

II. To shine, from Heb. *פא* to irradiate, shine. But though used by *Homer* in this sense, it occurs not in the N. T.

Φεγος, εος, ες, το from *φεγω* to shine, which from the Heb. *פא* to irradiate,

† *Hasselquist*, *Voyages and Travels in the Levant*, pag. 144.

shine,

shine, preserving the nasal sound of the *y*.

A shining, splendour, light. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33.

ΦΕΙΔΟΜΑΙ, Deponent, q. d. φεύω τὰ δέναι, to avoid giving, say the Lexicons. But may it not be better derived from Heb. פָּרַד to separate, deliver, or פָּרַד to deliver?

I. Governing a genitive, To spare, treat with tenderness. occ. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12, in LXX. and see Wetstein.) 1 Cor. vii. 28. 2 Cor. i. 23.

II. To spare, as implying forgiveness, either with a genitive following. occ. Rom. xi. 21. 2 Pet. ii. 4, 5; or absolutely, occ. 2 Cor. xiii. 2.

III. To forbear, abstain. occ. 2 Cor. xii. 6.

Φειδομενως, Adv. from φειδομενος particip. pres. of φειδομαι to spare.

Sparingly, parsimoniously, not plentifully. occ. 2 Cor. ix. 6, twice.

Φειλονης, *φ*, *δ*.

Hesychius explains φαιλονης by ειλπηταιον μεμβρανιον, η γλωσσοκομον, a parchment volume, or a kind of portmanteau; Suidas by ειλπητον, τομαριον μεμβρανιον, η γλωσσοκομον, η χιτωνιον, a parchment roll, or a portmanteau, or a waistcoat. The Etymologist expounds φειλονης by the same words. Chrysostom on 1 Tim. iv. 13. says, Φαιλονην ενλαβει το ιματιον λεγει. Τινες δε φασι το γλωσσοκομον ενθα τα βιβλιακει. He here calls his cloak φαιλονην, but some say he means a portmanteau or case where his books were put." Thus also Theophylact, copying from Chrysostom, as usual, and Œcumenius interpret it ενδυμα a garment: And this, indeed, seems the most probable sense of the word; because the Apostle, in the same sentence, distinctly mentions both his books and parchments. Φειλονης is not a corruption of the Latin penula; for Hesychius remarks, that Φελλωνης or φελλωνης is a Cretan word, signifying a waistcoat, or under-garment; and it must, I think, be ultimately deduced from the Heb. פָּרַד to sever, separate, our bodies, namely, from the surrounding air; whence also the Greek φελλος the bark of a tree, for a like reason, occ. 2 Tim. iv. 13. See Wolfius, and Suicer Thesaur. on the word.

ΦΕΡΩ, from the Heb. פָּרַד to bear fruit.

I. To bear fruit, as plants or trees. Mark

iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16.

II. To bear, bring. Mat. xiv. 18. Mark ii. 3. Luke v. 18. xxiii. 26, & al. Comp. Mat. xiv. 11.

III. To bear, sustain, support, uphold, or perhaps, To govern, regulate, moderari. Heb. i. 3. See Whitby and Wolfius.

IV. To bear, be able to bear or endure. Heb. xii. 20.

V. To bear, sustain, endure. Heb. xiii. 13.

VI. To bear with. Rom. ix. 22.

VII. To bring, cause to come. Mat. xvii. 17. Mark i. 32. vii. 32.

VIII. To bring, as an accusation. John xviii. 29. Acts xxv. 7.

IX. To lead, in a certain direction. occ. Acts xii. 10, where Raphaelus shews not only that a way is said φερειν to lead, in Herodotus and Xenophon, but that Polybius and Arrian apply this term, as St. Luke does to a gate. See other instances in Kypke.

X. Φερομαι, Pass. To be carried, brought, rush. Acts ii. 2, where Kypke cites from Diogenes Laert. the similar expression, δια τῆς ΠΝΕΥΜΑΤΟΣ πολλῆς ΦΕΡΟΜΕΝΟΥ, by a great rushing wind. Comp. 2 Pet. i. 17, 18.

XI. To be carried or driven, as persons in a storm, by the wind, not knowing whither they are going. Acts xxvii. 15, 17. Raphaelus on ver. 15, produces several passages where Herodotus applies the V. in the same manner.

XII. To be borne, borne away, or actuated, by the Holy Spirit. 2 Pet. i. 21, where see Wetstein.

XIII. To be carried, proceed, hasten. Heb. vi. 1, where Kypke shews that αφιναι, in the sense of omitting, is applied to λογον a discourse, or to the subject of a discourse, by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus; and from Lycurgus the orator he cites Ηξει δ' ισως ΕΠ' εκεινον τον λογον ΦΕΡΟΜΕΝΟΣ, But perhaps he will hasten to that subject."

XIV. To be produced, proved, or made apparent, in a forensic sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, and Macknight, whom see, and comp. Sense VIII. above. But since at ver. 15, the death of Christ is said to have happened to the end that those who are called may receive the declaration.

claration or promise (see 1 John i. 5.) of the eternal inheritance, Kypke would rather translate φηγεσθαι, ver. 16, by *be declared, announced*, namely to the appointed heirs; and he shews that Euripides several times, Philo, Josephus, and Dionysius Halicarn. use φηγεῖν for bringing news, announcing.

ΦΕΥΓΩ, from the Heb. פָּנָה or פָּנָה to fail.

I. To flee, to run or move hastily from danger, or through fear. Mat. ii. 13. xxiv. 16. xxvi. 56. Mark xvi. 8, and al. freq. Comp. Mat. iii. 7.

II. To escape danger or punishment. Heb. xi. 34. xii. 25.

III. With απο following, To flee, run away from, as it were, Jam. iv. 7.

IV. With απο or an accusative following, To flee from sin, that is, to avoid it earnestly and solicitously. 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

Φημι, ης, τ, from φάω or φημι to speak. A report, rumour, fame. occ. Mat. ix. 26. Luke iv. 14.

Φημι, either from the obsolete V. φάω, which see, or immediately from the Chald. פִּי the mouth.

I. To say. Mat. iv. 7. Luke vii. 40, & al. freq.

II. To say, affirm. Rom. iii. 8.

ΦΘΑΝΩ, or ΦΘΑΩ, 1 fut. φθασω, 1 aor. εφθασα, perhaps from the Heb. פָּתָא suddenly, in an instant; for, says Beza, as cited by Leigh, it seems to denote somewhat sudden and unexpected.

I. Intransitively, To come, come suddenly, or sooner than expected. occ. Mat. xii. 28. Luke xi. 20. 1 Thess. ii. 16. Comp. Homer, Il. ix. lin. 502.

II. Transitively, To prevent, anticipate, be before. occ. 1 Thess. iv. 15.

III. Construed with ες, To come, attain to. occ. Rom. ix. 31. Phil. iii. 16.

IV. Construed with αχρι, To come to or as far as. occ. 2 Cor. x. 14.

Φθαερός, η, ον, from εφθαλει 3 pers. perf. pass. of φθειρω to corrupt. Corruptible, perishable. Rom. i. 23. 1 Cor. ix. 25, & al.

ΦΘΕΓΓΟΜΑΙ, perhaps from the Heb. or Chaldee פָּתָא a word, sentence, command.

To speak, or sound aloud, utter. occ. Acts iv. 18. 2 Pet. ii. 16, 18, where Kypke remarks that φθιγγεσθαι is more than

λαλεῖν, namely, sonare, crepare, jactare, which he confirms from the Greek writers.

Φθειρω, from φθιω to corrupt, destroy, which see under φθινω.

In general, To corrupt, destroy.

I. To destroy, punish with destruction. occ. 1 Cor. iii. 17.

II. To spoil, destroy, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. occ. 1 Cor. iii. 17, where see Macknight.

III. To corrupt, spoil, vitiate, in a moral or spiritual sense. 1 Cor. xv. 33. Eph. iv. 22. On 1 Cor. iii. 17, Wetstein cites from Diodorus Exc. Της δυσάλεος αὐτῆς ΦΘΑΡΕΙΣΗΣ, His daughter being debauched: and shews that the Roman writers use the V. corrumpo to corrupt in the same view.

Φθειρομαι, Mid. To corrupt one's self. Jude ver. 10.

IV. To corrupt, i. e. to seduce to a bad party or to corrupt opinions. occ. 2 Cor. vii. 2. xi. 3. So Chrysostom explains εφθειραμεν on the former text by ηπαλησαμεν we have deceived; and Raphelius shews that Polybius applies the V. to political seduction, as Xenophon does the compound διαφθερειν to moral, Memor. Socrat. lib. i. cap. 1. § 1.

Φθινοπωρινός, η, ον.

Whose fruit withers or decays. occ. Jude ver. 12. It is derived from φθινοπωρον the decline of autumn, drawing towards winter, "senescens autumnus, & in hyemem vergens," Scapula: "At which time the trees are stript of their leaves and fruit, and for a time wither, producing nothing. But, according to Phavorinus, φθινοπωρον is νοσος φθινεσα επωρας, a distemper (in trees) which withers their fruit; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." Mintert. See also Wolfus and Wetstein. Φθινοπωρον, in either of the above views, is a plain derivative from φθινω to decay, fail, wither, and επωρας fruit, properly autumnal, which see.

Φθινω,

Φθίω, from φθεω to corrupt, destroy, which may be from the Heb. פת to part, dispart, or from פתח to loose, loosen.

To be corrupted, destroy, decay, wither. This V. is inserted on account of its derivatives.

Φθοῖγος, α, ὁ, from εφθοῖγα perf. mid. (if used) of φθεῖγομαι to speak, utter a sound. A voice, sound. occ. Rom. x. 18. 1 Cor. xiv. 7, where *Raphelius* shews from *Arrian*, *Epictet*. lib. iii. cap. 6, that φθοῖγος, as distinguished from φωνή, denotes a musical sound. See also *Wetstein*.

Φθονέω, ω, from φθονος.

To envy. occ. Gal. v. 26.

Φθονος, α, ὁ.

I. Envy, "pain felt and malignity conceived at the sight of excellence or happiness." *Johnson*. Rom. i. 29. Gal. v. 21. Tit. iii. 3.

II. Malice, malignity. Mat. xxvii. 18. Mark xv. 10. Jam. iv. 5, where see *Macknight*.

Φθονος may be derived from the V. φθίω, to decay, wither, pine away, according to that of *Solomon*, Prov. xiv. 30, *Envy is the rottenness of the bones*. Comp. Ps. cxii. 10. Eccus. xxx. 24. So *Horace*, lib. i. epist. 2. lin. 57.

Invidus alterius macrescit rebus opimis,
The envious at another's welfare pines.

Some, however, may be rather inclined to deduce φθονος from the Heb. פתח an asp, a very venomous kind of serpent, on account of the malignity of this species of animals. (Comp. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. Wisd. ii. 24.) *Ovid's* Description of *Envy*, *Metamorph.* lib. ii. lin. 768, &c. will afford a good illustration of either derivation:

————— *Videt intus edentem*
Viperias carnes, vitiorum alimenta suorum,
Invidiam: visaque oculos avertit. At illa
Surgit humo pigra: semesarumque reliquit
Corpora serpentum, passuque incedit inert.
Utque Deam vidit formaque armisque decoram;
Ingemuit: vultumque ima ad suspiria duxit.
Pallor in ore sedet, macies in corpore toto:
Nusquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua est suffusa veneno.
Risus abest, nisi quem visi movere dolores:
Non fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo
Successus hominum: carpitque & carpitur una,
Suppliciumque suum est.—————

A pois'nous morsel in her teeth she chew'd,
And gorg'd the flesh of vipers for her food;

Minerva loathing turn'd away her eye;
The hideous monster, rising heavily,
Came stalking forwards with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the Goddess gay and bright,
She fetch'd a groan at such a cheerful sight.
Livid and meagre were her looks, her eye
*In foul * distorted glances turn'd awry:*
A hoard of gall her inward parts possess,
Andspread a greenness o'er her canker'd breast:
Her teeth were brown with rust; and from
her tongue,
In dangling drops, the stringy poison hung.
She never smiles but when the wretched weep,
Nor lulls her malice with a moment's sleep:
Restless in spite! While watchful to destroy,
She pines and sickens at another's joy:
Foe to herself, distressing and distress,
She bears her own tormentor in her breast.

ADDISON.

Φθορα, ας, ἡ, from εφθορα perf. mid. of φθεῖρω.

I. A being destroyed. occ. 2 Pet. ii. 12.

II. Corruption in a natural sense. occ. 1 Cor. xv. 42. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also the abstract being put for the concrete, *What is corruptible or subject to corruption*. occ. 1 Cor. xv. 50.

III. Corruption, in a moral or spiritual sense. occ. 2 Pet. i. 4. (comp. Eph. iv. 22,) ii. 12, 19. On ver. 12, comp. Jude ver. 10.

Φιζλη, ης, ἡ. The Greek Lexicons derive it from πειν to drink, or πειν ἄλις drinking enough, q. Πιζλη; but it may be from the Heb. כפא a bowl, dropping the פ.

A bowl or bason, Rev. v. 8. xv. 7, & al. freq. The learned *Daubuz* on Rev. v. 8. has abundantly proved that the word signifies not a vessel with a narrow mouth, such as we commonly call a phial or vial, but one with a wide mouth. In this sense he shews it is used by the best Greek writers, as in other instances, so especially by *Herodotus*, who relates, lib. iii. cap. 130, that *Democedes*, the Greek physician, was presented, by each of *Darius's* concubines, with a ΦΙΑΛΗ τε χρυσου συν θηκη, a golden bowl with a cover (as such vessels often have) heaped up with money. The LXX likewise generally use it for the Heb. קמא a bason, or bowl. See also *Wetstein* on Rev. v. 8, and *Dammi Nov. Lexic. Græc.* col. 2053.

Φιλα[α]θος, α, ὁ, from φιλος a friend, and α[α]θος good.

* Comp. under Οφθαλμος III.

A friend

A friend or lover of good men, or of goodness. occ. Tit. i. 8. It occurs also Wisd. vii. 22. See *Suicer Thesaur.*

Φιλὰδελφία, ας, ἡ, from φιλαδελφός.

Brotherly love, love to Christians as brethren. Rom. xii. 10, & al.

Φιλὰδελφος, υ, ὁ, from φίλος *a friend, loving,* and ἀδελφος, *a brother.*

Full of brotherly love to all Christians, loving fellow-Christians as brethren. Comp. Ἀδελφος VI. occ. 1 Pet. iii. 8.

Φιλανδρός, υ, ἡ, from φίλος *loving,* and ἀνὴρ, *a husband.*

Loving one's husband. occ. Tit. ii. 4. *Plutarch* and others of the Greek writers cited by *Wetstein*, use the word in the same sense.

Φιλανθρωπία, ας, ἡ, from φιланθρωπος. See next word.

Love of man, philanthropy, whether divine. occ. Tit. iii. 4; —or human, *humanity.* occ. Acts xxviii. 2.

Φιλανθρωπώς, Adv. from φιланθρωπος *loving man or mankind, humane,* which from φίλος *loving,* and ἀνθρωπος *man.*

Humanely, with humanity or benevolence. occ. Acts xxvii. 3. *Raphelius* cites the same phrase, φιλανθρωπώς τινι χρᾶσθαι, *to treat one with humanity,* from *Polybius.*

Φιλὰργυρία, ας, ἡ, from φιλαργύρος.

Love of money, covetousness. occ. 1 Tim. vi. 10, where *Wetstein* cites many of the Greek writers expressing the same sentiment. See also *Suicer Thesaur.*

Φιλὰργυρος, υ, ὁ, ἡ, from φίλος *loving* and ἀργύρος *silver money.*

Loving money, fond of money, covetous. occ. Luke xvi. 14. 2 Tim. iii. 2.

Φιλαυτός, υ, ὁ, from φίλος *loving* and αὐτός *himself.*

Loving one's own self, i. e. either only, or more than one ought. So *Theophylact* explains φιλαυτοί by οἱ ἐαυτοὺς μόνον φιλαυτοί, *They who love themselves only;* but *Aristotle*, cited by *Wetstein*, Το δε φιλαυτον ειναι—εκ εσι—το φιλειν ἐαυτον, ἀλλὰ το μαλλον η δει φιλειν. *To be a φιλαυτός is not merely to love one's self, but to love one's self more than one ought.* The word seems to imply both *self-conceit* and *selfishness*, but especially the latter. occ. 2 Tim. iii. 2.

ΦΙΛΕΩ, ω, perhaps from the Heb. פָּרַד to separate, distinguish.

I. *To love, q. d. to regard with peculiar and distinguishing affection.* See Mat. x. 37. John v. 20. xi. 3. xv. 19. xx. 2. xii. 25. where *Kypke* shews that the phrase φιλεῖν τὴν ψυχὴν is pure Greek, by citing from *Euripides*, *Heraclid.* lin. 456, 'Οὐ ΦΙΛΕΙΝ δει τὴν ἐμὴν ΨΥΧΗΝ ἴω. *I must not love my life (i. e. too much, nimis amare, Kypke), let it perish;* and from his *Alcest.* lin. 703. Νομίζε δ' εἰ σὺ τὴν σαυτῆς ΦΙΛΕΙΣ ΨΥΧΗΝ, ΦΙΛΕΙΝ ἀπάντας. But reflect that if you love your own life, so do all." See more in *Kypke* and *Wetstein.*

II. *To love, like, affect.* Mat. xxiii. 6. Luke xx. 46. Mat. vi. 5? but in this last cited text it may be construed *to be wont, used, or accustomed.* soleo. as the V. often signifies in the best Greek writers when construed with an infinitive, and as *amo to love* is used in Latin. See *Wetstein.*

III. *To kiss, in token of love or friendship* Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See *Wetstein* on Mat.

Φίλης, ἡ. See under φίλος.

Φιληδονός, υ, ὁ, ἡ from φίλος *loving* and ἡδονή *pleasure.*

Loving pleasure, a lover of pleasure. occ. 2 Tim. iii. 4; where *Wetstein* cites from *Demophilus* the Pythagorean, ΦΙΛΗΔΟΝΟΝ καὶ ΦΙΛΟΘΕΟΝ τὸν αὐτὸν ἀδυνατῶν εἶναι, *It is impossible for the same person to be a lover of pleasure and a lover of God.* I add from *Lucian* a paronomasia similar to that of the Apostle, Οἱ ΦΙΛΟΝΕΟΙ μαλλον ἢ ΦΙΛΟΣΟΦΟΙ, *Lovers of young men, rather than Lovers of wisdom.* *Amores*, tom. i. p. 1042.

Φίλημα, αῖος, τό, from φιλεῖν *to kiss.*

A kiss, a token of love and friendship. Luke vii. 45. xxii. 48. 1 Pet. v. 14, & al. See *Macknight* on Rom. xvi. 16.

Φιλία, ας, ἡ, from φίλος *a friend.*

Friendship, love. occ. Jam. iv. 4. Comp. 1 John ii. 15, 16.

Φιλοθεός, υ, ὁ, from φίλος *loving*, and Θεός *God.*

Loving God, a lover of God. occ. 2 Tim. iii. 4.

Φιλονεικία, from φιλονεικος.

A contention, dispute, literally, according to it's derivation, a love of contention. occ. Luke xxii. 24. It is applied by the best Greek writers in the same sense as in the N. T. See *Wetstein.*

Φιλονεικός,

Φιλονεικος, α, ο, η, from φιλος loving, and νεικος a contention, dispute, war, which seems a plain derivative from Heb. חָיַךְ to smile.

Fond of contention or disputing, contentious, disputatious. occ. 1 Cor. xi. 16.

Φιλοξενια, ας, η, from φιλοξενος.

Kindness to strangers, hospitality. occ. Rom. xii. 13. Heb. xiii. 2.

Φιλοξενος, α, ο, η, from φιλος loving, a friend, and ξενος a stranger.

Loving strangers a friend or kind to strangers, hospitable, in this sense. occ. 1 Tim. iii. 2. (where see Macknight,) Tit. i. 8. 1 Pet. iv. 9.

Φιλοπρωτευω, from φιλοπρωτος affecting the pre-eminence, domineering, a word used by the Greek writers (see Wetstein), and compounded of φιλος loving, and πρωτος the first, chief.

With a genitive, To love to be first or chief of, to love to have, or to affect, the pre-eminence over. occ. 3 John ver. 9.

Φιλος, η, ον, from φιλειω to love, or immediately from the Heb. אָהַב. See under Φιλειω.

Loving or beloved with a peculiar and distinguishing regard. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, Φιλος α, ο, η, A friend. See Mat. xi. 19. Luke xi. 5, 6. xiv. 10. John iii. 29. xv. 14. Jam. ii. 23. On John xix. 12, observe that the friend of Cæsar, was a title of honour frequently conferred on the Roman governors, as well as on the allies of Rome. See Wetstein and Kypke.

Φιλη, ης, η, A female friend. occ. Luke xv. 9.

Φιλοσοφια, ας, η, from Φιλοσοφος, which see. Philosophy, the doctrine or tenets of the Heathen or Gentile Philosophers. occ. Col. ii. 8, where see Whitby and Macknight.

Φιλοσοφος, α, ο, η, q. Φιλος σοφιας, * a friend of wisdom.

A Philosopher, Those who professed the study of wisdom were, among the ancient Greeks, called Σοφοι, or Wisemen; but Pythagoras introduced the more modest

* “(Hanc sapientiam scilicet) qui expetunt, Philosophi nominantur: nec quidquam aliud est philosophia, si interpretari velis, quam studium sapientie.” Cicero, De Offic. lib. ii. cap. 2.

name of Φιλοσοφος, i. e. a lover of wisdom, and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. lib. v. cap. 3, and by Diogenes Laertius (in his Proeme to the Lives of the Philosophers, § 12), who adds that Pythagoras would not allow any mortal man to be truly wise, but God only. occ. Acts xvii. 18.

Φιλοσοφος, α, ο, η, from φιλος loving, and σοφια natural or tender affection, which see under Ασοφος.

I. Properly, Loving with that σοφια or tender affection which is natural between parents and children. Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. lib. vii. cap. 10. § 5, says of David, φυσικῶς γὰρ ὡν ΦΙΛΟΣΤΟΡΓΟΣ, being naturally affectionate to his children.”

II. Loving with tender affection, resembling that between near relations, affectionate. occ. Rom. xii. 10.

Φιλοδεκνος, α, ο, η, from φιλος loving, and τεκνειν a child.

Loving one's children. occ. Tit. ii. 4.

Φιλοδοξομαι, εμαι, from φιλοδοξος loving, or fond of, honour, ambitious, which from φιλος loving, and τιμη honour.

To be ambitious, to make it one's ambition, to esteem it an honour, to be extremely desirous, “magno studio conor quidpiam efficere, contendo, æmulator, certo,” Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. Kypke on Rom.

Φιλοφρονως, Adv. from φιλοφρων.

Friendly, in a kind or hospitable manner. occ. Acts xxviii. 7. The Greek writers often apply the word in the same sense, particularly to the entertainment of strangers. See Wetstein and Kypke.

Φιλοφρων, ονος, ο, η, q. ο το φιλον οτ τα φιλαφρονων, one who thinks or intends what is friendly.

Friendly-minded, friendly, benign, occ. 1 Pet. iii. 8, where Griesbach on the authority of fourteen or fifteen MSS, two of which ancient, and of several old versions, for φιλοφρονες reads ταπεινοφρονες.

Φιμων, ω, from φιμος a muzzle for a beast's mouth, which may be derived either from the Chald. מִן the mouth, or from the Heb. or Arabic מִן to restrain, hinder, stifle,

stifle, particularly (in Arab.) *the voice*. See *Castell's Lexic. Heptaglott.* in $\square\pi\sigma$.

I. *To muzzle*, as an ox. occ. 1 Cor. ix. 9. 1 Tim. v. 18. See *Wolffius* on 1 Cor. and *Heb. and Eng. Lexicon* under $\square\pi\sigma$ I.

II. *To stop the mouth*, i.e. *reduce to silence*, occ. Mat. xxii. 34. 1 Pet. ii. 15. $\Phi\mu\sigma\sigma\mu\alpha\iota$, $\mu\alpha\iota$, pass. *To be reduced to silence, to be silent, speechless.* occ. Mat. xxii. 12. So *Wetstein* cites from *Lucian*, 'Οι δὲ $\sigma\chi\theta\epsilon\sigma\iota$ ΕΠΕΦΙΜΩΝΤΟ, *His enemies were struck dumb*," De Mort. Peregrin. tom. ii. p. 766. I add that *Josephus* uses the verb in the same sense, De Bel. Præm. § 5. and lib. i. cap. xxii. § 3, and cap. xxxi. § 2, and lib. v. cap. 1. § 5. Comp. also *Kypke* on Mat. and 1 Pet.

III. It is applied to Christ's commanding an evil Spirit *not to speak* by the organs of a Demoniac, occ. Mark i. 25. Luke iv. 35; and—the raging sea *to be still*, occ. Mark iv. 39.

$\Phi\lambda\sigma\iota\zeta\omega$, from $\phi\lambda\sigma\zeta$, $\phi\lambda\sigma\varsigma$.

To set in a flame, set on fire, occ. Jam. iii. 6, twice.

$\Phi\lambda\sigma\zeta$, $\phi\lambda\sigma\varsigma$, η , from $\pi\epsilon\phi\lambda\sigma\alpha$ perf. mid. of $\phi\lambda\iota\omega$ *to burn, shine*, as fire, which may not improbably be derived from the Heb. $\pi\eta\sigma$ *to cleave, cut, or break in pieces*, comp. under $\Pi\upsilon\epsilon$; or rather, since $\phi\lambda\iota\omega$ seems to be properly a neut. V. (see *Homer*, Il. xxi. lin. 13. *Pindar*, Olymp. ii. lin. 131.) from $\eta\eta\sigma$ *to divide*, as the flame itself does in burning.

A bright burning fire or flame. Luke xvi. 24. Acts vii. 30, & al. On Rev. i. 14, we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the Heathen Poets describe their Deities as appearing with *radiant eyes*. Thus *Hesiod*, of *Apollo*, Scut. Hercul. lin. 72,

$\Pi\tau\rho\delta' \Omega\sigma\phi\theta\alpha\lambda\mu\omega\eta\alpha\pi\iota\lambda\alpha\mu\pi\iota\tau\alpha$ ——
His eyes shot fire——

So *Homer*, of *Minerva*, Il. i. lin. 200*,

——— $\Delta\epsilon\iota\eta\eta\delta\iota\sigma\varsigma\phi\alpha\alpha\eta\theta\epsilon\eta$.
Her eyes shone dreadful——

* See *Pope's Note*, and *Dammi Lexic.* col. 1810, in $\phi\sigma\sigma\varsigma$: And for the application of η to *Minerva's own eyes*, comp. lin. 104,

——— $\phi\sigma\sigma\iota\delta\iota\sigma\varsigma\phi\alpha\alpha\eta\theta\epsilon\eta$.
———His eyes resembled fire.

Comp. Il. xxi. lin. 415.—of *Venus*, Il. iii. lin. 397,

——— $\phi\sigma\sigma\iota\delta\iota\sigma\varsigma\phi\alpha\alpha\eta\theta\epsilon\eta$ ——
Her sparkling eyes——

And *Virgil*, of *Iris*, Æn. v. lin. 647, S,

——— $\phi\sigma\sigma\iota\delta\iota\sigma\varsigma\phi\alpha\alpha\eta\theta\epsilon\eta$,
Ardentesque notate oculos——

——— $\phi\sigma\sigma\iota\delta\iota\sigma\varsigma\phi\alpha\alpha\eta\theta\epsilon\eta$,
Her radiant eyes——

Comp. *Suetonius*, in August. cap. 79. and see more in *Elsner* and *Wetstein*.

$\Phi\lambda\upsilon\alpha\epsilon\omega$, ω , from $\phi\lambda\upsilon\alpha\epsilon\varsigma$.

With an accusative of the person, *To prate, to chatter, to talk in an idle trifling manner against any one.* *Raphelius* (whom see) cites from *Herodotus* the Ionic V. $\phi\lambda\upsilon\eta\epsilon\omega$ in the sense of *talking idly or falsely*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in St John. *Wolffius* says it is thus construed in imitation of other verbs of *speaking*, as $\kappa\alpha\kappa\omega\varsigma\lambda\epsilon\gamma\epsilon\iota\tau\iota\eta\alpha$ *TINA*, *to speak evil of any one.* occ. 3 John ver. 10.

$\Phi\lambda\upsilon\alpha\epsilon\varsigma$, ς , δ , η , from $\phi\lambda\upsilon\omega$ *to boil, bubble*, as with heat. So *Homer*, Il. xxi. lin. 361,

$\Lambda\upsilon\alpha\delta' \epsilon\phi\alpha\tau\epsilon\kappa\alpha\lambda\alpha\rho\iota\upsilon\theta\epsilon\alpha$.
The bubbling waters yield a hissing sound.

POPE.

And perhaps the verb $\phi\lambda\upsilon\omega$ is itself formed from the sound, as *bullio* in Latin, and *bubble* in English.

A prater, a tattler, an idle or trifling talker, one who boils over, as it were, with impertinent talk, occ. 1 Tim. v. 13; where see *Raphelius* and *Wetstein*, and *Suicer Thesaur*.

$\Phi\phi\epsilon\epsilon\varsigma$, α , $\sigma\eta$, from $\phi\phi\epsilon\varsigma$.

Dreadful, terrible, horrid. occ. Heb. x. 27, 31. xii. 21.

$\Phi\phi\epsilon\omega$, ω , from $\phi\phi\epsilon\varsigma$.

I. *To put to flight*, in fugam verito. Thus used in *Homer*, Il. xvii. lin. 596,

——— $\epsilon\phi\phi\epsilon\eta\delta' \Lambda\chi\alpha\iota\epsilon\varsigma$,
He put the Greeks to flight.

II. *To terrify, affright.* Thus applied by *Thucydides*. See *Scapula*.

III. In the N. T. $\Phi\phi\epsilon\iota\sigma\mu\alpha\iota$, $\mu\alpha\iota$, *To be terrified, affrighted, afraid*, whether intransitively, Mat. xiv. 27, 30, & al. or transitively, with an accusative, *To be afraid*

afraid of, to fear, Mat. xiv. 5. xxi. 26, 46. Luke xii. 5. Heb. xi. 23, 27; or joined with an infinitive, Mat. i. 20. ii. 22, & al. On Mat. x. 28, Luke xii. 4, 5, we may observe how similar is the sentiment in the *Treatise on the Maccabees*, ascribed to *Josephus*, § 13, Μη φοβηθῶμεν τον δοκυνία αποκλειναι το σωμα, Μεσας γαρ ψυχης κινδυνος εν αιωνιω Βασανισμῳ κειμενος τοις παραβαινῃσι την εντολην της Θεου. Let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God." Had not this writer read one or both the Evangelists? See what soon after follows, cited under Κολπος I.

IV. Transitively, with an accusative, *To fear, reverence*. See Mark vi. 20. Luke i. 50. Acts x. 2. Eph. v. 33.

Φοβήσον, & το, from φοβέω to terrify, affright.

A dreadful or terrible sight or appearance. occ. Luke xxi. 11, where see *Wetstein*. These *fearful or dreadful sights* are particularly related by *Josephus*, De Bel. lib. vi. cap. 5. § 3. Comp. *Tacitus*, Hist. lib. v. cap. 13. See also Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 246, &c. 8vo. and *Lardner's* Collection of Testimonies, vol. i. p. 104, &c.

Φόβος, & ὁ, from φοβέω perf. mid. of φοβέομαι to flee, or run away from (*Homer*, Il. v. lin. 223, 232, & al.), which perhaps from the Heb. נבט to take shelter, the notion being somewhat varied, and the aspirate נ changed into the aspirate פ, as in the Greek φωλιος (which see) from Heb. הן.

I. *A fleeing or running away through fear*. Thus often used in *Homer*, as Il. xi. lin. 402. Il. xvii. lin. 597, & al. See *Dammi Lexic.* col. 2525.

II. *Fear, terror, affright*. Mat. xiv. 26. xxviii. 4. Heb. ii. 15, and al. freq. Comp. 1 John iv. 18.

III. It denotes the object of fear or terror, 2 Cor. v. 11. Rom. xiii. 3, where *Kypke* shews that *Menander* and *Euripides* have likewise used it for what is to be feared, formidable, the abstract for the concrete.

IV. *Fear, reverential fear, reverence*, Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17, ii. 18. iii. 2.

Φοινῖξ, ἵκος, ὁ.

1. *A palm-tree*. occ. John xii. 13. It seems to have been so called from Φοινίκη *Phœnicia*, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of *Judea*, which abounded with them, as both * *Pliny* and † *Tacitus* remark. The appellation of the country may, I think, be best deduced from that of it's inhabitants, Φοινίκες, which, I apprehend with the learned *Bochart*, vol. i. 346, &c. is from the Heb. בני ענף, *Sons of Anak*, softened after the Grecian manner. בני ענף seems to be the title which the *Phœnicians* themselves affected: For what can be more probable than that they who were of the cursed race of ‡ *Canaan* should be desirous (especially after the victories of *Joshua*) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the *Canaanites* which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2, and *Bochart* as above.

II. *A branch of the palm-tree, a palm-branch*, occ. Rev. vii. 9. where *Wetstein* cites from *Pollux*, Τῶν μεγάλων φοινίκων καὶ ὁ κλάδος ἰμάνυμωσ φοινῖξ καλεῖται, *The branch of the palm-tree is called by the same name φοινῖξ.*"

"The palm-tree is in Heb. called תמר from its straight, upright growth, for which it seems more remarkable than any other tree, and which sometimes rises to more than a hundred feet. Thus *Xenophon*, who was well acquainted with the eastern countries (*Cyropæd.* lib. vii. p. 403, edit. *Hutchinson*, 8vo.) mentions φοινῖξ *palm-trees*, & μίον ἢ πλεθρῖαιος not less than a plethron (about 100 feet) in length;" adding, Εἰσι γὰρ μεῖζονες ἢ τοσαῖτοι το μήκος πεφυκότες, for some of them grow even to a greater height." And in the same place he immediately subjoins, καὶ γὰρ ὅτι πλεονεχέοντες οἱ φοινῖκες

* "Judea verò incluta est vel magis palmis." Nat. Hist. lib. xiii. cap. 4.

† Speaking of *Judea*, "Exuberant fruges nostrum admorem; præterque eas, Balsamum & Palmæ." Hist. lib. v. cap. 6. Comp. *Shaw's Travels* p. 343.

‡ See *Bochart*, vol. i. 300, 301.

ὑπο βαρὺς, ἀνω κυρτύναι, ὥσπερ οἱ ὄνοι
 οἱ πανθηλίοι, for indeed *palm-trees* being
 pressed by a great weight *bend upwards*
like asses of burden." From which passage
 probably arose that great, though com-
 mon, mistake, that the *palm-tree*, when
growing, will support a considerable
 weight hung upon it, and bend the con-
 trary way, as if resisting its pressure. But
Xenophon is there speaking of *palm-trees*
 when *felled* and used as *timber*; and
 * *Strabo*,† *Plutarch* and ‡ *Aulus Gellius*
 mention the same fact, not of the *palm-*
tree, when *growing*, but of its Δοκον,
 Ξυλον or *Lignum*, i. e. of its *beams* or
wood ||. However the *straight* and *lofty*
growth of this tree, its *longevity* and
great fecundity, the *permanency* and *per-*
petual flourishing of its leaves §, and their
 form resembling the *solar rays*, make
 it a very proper emblem of the *natural*,
 and thence of the *divine light*. Hence
 in the Holy Place or Sanctuary of the
 Temple (the emblem of Christ's body)
palm-trees were engraved on the walls
 and doors between the *coupled cherubs*.
 See 1 Kings vi. 29, 32, 35. Ezek. xli.
 18, 19, 20, 25, 26. Hence at the Feast of
 Tabernacles, branches of *palm-trees* were
 to be used among others in making their
 booths. Comp. Lev. xxiii. 40. Neh.
 viii. 15. And hence, perhaps, the pro-
 phetess *Deborah* particularly chose to
 dwell under a *palm-tree*, Jud. iv. 5."

"The branches of this tree were also used
 as emblems of *victory* both by Believers
 and Idolaters. The reason given by *Plu-*
tarch and *Aulus Gellius*, why they were
 so among the latter, is the nature of the
 wood, which so powerfully *resists incum-*
bent pressure: But, doubtless, Believers,
 by bearing *palm-branches* after a *victory*,
 or in *triumph*, meant to acknowledge the
Divine Author of their *support* and *suc-*
cess, and to carry on their thoughts to the
Divine Light, the *Great Conqueror of sin*
and death (see 1 Mac. xiii. 51. 2 Mac.
 x. 7.) And probably the Idolaters also

originally used *palms* on such occasions,
 not without respect to *Apollo*, or *the Sun*,
 to whom they were consecrated ¶."

After what has been said, there can be
 little difficulty in understanding the im-
 port of the *palm-branches* mentioned in
 the N. T. The multitudes carrying them
 before Christ, John xii. 13, was expressing
 by *things* and *actions* what they do in
 words at ver. 14, *Hosanna!* i. e. *Save us!*
Blessed is the King of Israel (the Messiah)
that cometh in the name of the Lord: The
 Saints in Rev. vii. 9, bearing them in
 their hands was in like manner ascribing
Salvation to their God, who sat on the
 throne, and to the Lamb, as at ver. 10.
 and a celebrating spiritually of the Feast
 of *Tabernacles*, as predicted Zech. xiv.
 16. See *Vitrunga* on Rev.

Φονεύς, εὖς, ὁ, from φονος murder.

A murderer, Mat. xxii. 7. Acts vii. 52.
 & al.

Φονεῖν from φονεύς.

To murder, kill a man unjustly. Mat. v.
 21, & al.

Φονεύς, ε, ὁ, from πεφονεῖ perf. mid. of φεῖν
 to murder, which from φάω the same, or
 immediately from the Heb. פה or פי the
 mouth or edge, of a sword namely, a
 phrase frequently occurring in the O. T.
Murder, particularly *slaughter*, *slaying* or
killing by the sword. So *Hesychius* Φο-
 νος ὁ διὰ ἀφαιρῆς θανάτος Mat. xv. 19.
 Heb. xi. 37, where observe that the LXX
 use the same phrase, ἐν φονῇ μαχαίρας,
 for the Heb. לפי חרב, with the edge of
 the sword, Exod. xvii. 13. Num. xxi. 24.
 Deut. xiii. 15. xx. 13.

Φορέω, ω, from πεφορέα perf. mid. of φεῖν
 to bear.

I. To bear, carry. occ. 1 Cor. xv. 49, twice.

II. To bear, wear. occ. Mat. xi. 8. John
 xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4,
 and under Μαχαίρα II.

ΦΟΡΟΝ, ε, το, Latin.

A word formed from the Latin forum,
 which is a derivative from fero to carry,
 or from the Greek πεφορέα perf. mid. of
 φεῖν to bear, bring. Forum in Latin pro-
 perly signifies a market-place, whither
 things are carried to be sold, but with a
 proper name often denotes a market-town
 or burgh, as Forum Julii, Forum Claudii,

¶ See more in Heb. and Eng. Lexicon under
 מרחץ II. V. and the authors there cited.

Forum

* Lib. xv. p. 1063, edit. Amstel.

† Sympos. lib. probl. 4 ad. fin.

‡ Noct. Att. lib. iii. cap. 6.

|| See Note in *Hutchinson's Xenophon Cyropæd.*
 as above, and *Suicer Thesaur.* under Φοινίξ II.

§ See *Plutarch*, Sympos. lib. viii. probl. 4, to-
 wards the middle.

Forum Appii, or Appii Forum, in Greek Αππιου Φορον, which occurs Acts xxviii. 15. This town was situated on the high road from Rome to Capua and Brundisium. See Horace, lib. i. sat. 5. It probably had its name from the famous Appius Claudius, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or Appian Way. See Livy, lib. ix. cap. 29, and comp. under Ταξιδενα.

Φορος, α, ο, from περιφορα perf. mid. of φερω to bring.

Tribute brought into the Princes exchequer. occ. Luke xx. 22, xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from τελος custom, it seems to denote a tax levied on persons and estates. See Kypke.

Φορτιζω, from φορτιον.

To load, lade, burden, occ. Mat. xi. 28. Luke xi. 46.

Φορτιον, α, το, from φορτος the same.

A burden, load. Though φορτιον has the diminutive termination, yet, as Duport has observed, the Attic writers use it absolutely for a burden. Thus Theophrastus, Ethic. Char. cap. 11, describing Indecency of manners, says, a man of this character is apt τω ακολουθω επιθειναι μωζον ΦΟΡΤΙΟΝ η δυναται φερειν, to lay upon the slave who attends him on the road, a greater burden than he can carry." Comp. under Βιβλιον I.

I. The burden or lading of a ship. occ. Acts xxvii. 10, according to the reading of many MSS, and some editions, approved by Wetstein and Griesbach.

II. Figuratively, The burden of Christ's commandments. occ. Mat. xi. 30.

III. The burden of ceremonial observances rigorously exacted, and increased by human traditions. occ. Mat. xxiii. 4. Luke xi. 46, twice.

IV. Sin, and the punishment of it. occ. Gal. vi. 5.

Φορτος, α, ο, q. φερτος, from φερω to bear, carry; whence also Eng. freight.

A burden, properly of a ship, the goods or merchandize it carries or is laden with; thus like wise used in Herodotus, see Raphaelius. occ. Acts xxvii. 10. But comp. Φορτιον I.

ΦΡΑΓΕΛΛΙΟΝ, α, το. Latin.

A scourge, a whip. occ. John ii. 15. The word is formed from the Latin flagellum

the same, by changing l into g: And flagellum is derived from flagrum a whip, which from flagro to burn, on account of the burning pain it occasions; whence Horace uses loris urere, literally to burn with whips, for whipping severely, lib. i. epist. 16. lin. 47. The verb flagro is a plain derivative from the Greek φλεω, 2 fut. φλαω to burn, which see under Φλοξ.

ΦΡΑΓΕΛΛΟΝ, α, from the Latin flagello the same. Comp. under Φρασελλιον.

To scourge with whips. occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under Μαστιω.

Φραμος, α, ο, from περιφραμαι perf. pass. of φρατω.

I. A fence, hedge. occ. Mat. xxi. 33. Mark xii. 1. Luke xiv. 23. Thus also used by Plutarch in Wetstein. Comp. LXX in Isa. v. 2.

II. A partition. occ. Eph. ii. 14, where μεσοτοιχον τε φραμυ is equivalent to μεσοτοιχον διαφρασσον.

ΦΡΑΖΩ, from the Heb. פָּרַשׁ to unfold, expound, explain.

To declare, expound, explain. occ. Mat. xiii. 36. xv. 15.

ΦΡΑΤΤΩ, from the Heb. פָּדַד to divide, dispart, part.

I. To fence, inclose with a fence or fortification. Thus sometimes used in the Greek writers.

II. To stop, as the mouth from speaking. occ. Rom. iii. 19, (so Wetstein shews that the Greek writers use the phrase ΤΟ ΣΤΟΜΑ ΕΜΦΡΑΤΤΕΙΝ):—from biting, occ. Heb. xi. 33, where Wetstein cites from Antoninus ΕΦΡΑΤΤΕ ΤΟ ΣΤΟΜΑ ΤΟΥ ΛΕΟΝΤΟΣ.

III. To stop, restrain, as boasting. occ. 2 Cor. xi. 10.

ΦΡΕΑΡ, ατος, τα, q. from φερω to send forth, says Mintert, which it is obvious to derive from Heb. פָּרַע to free, set free: But the learned Bochart, vol. i. 347, and Daubuz on Rev. ix. 1, derive φρεαρ from the Heb. פָּאָר the same, to which it generally answers in the LXX.

A pit, or well. occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2, thrice.

To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At

about one third of an hour from *Naplosa*, [anciently *Sichem* or *Sychar*] we came to *Jacob's Well*, famous not only upon account of its author, but much more for that memorable conference which our blessed Saviour here had with the woman of *Samaria*, John iv. If it should be questioned whether this be the very Well that it is pretended for or no, seeing it may be suspected to stand too remote from *Sychar* for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus *Maundrell*. Does not however what the woman herself says, ver. 15, intimate that she had a good way to come to the well? At ver. 11, the woman observes, that *the well is deep*; and *Maundrell* tells us, that "the Well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then removing a broad flat stone, you discover the mouth of the Well itself. It is dug in a firm rock, and contains about three yards in diameter, and *thirty-five in depth*, five of which we found full of water."

Φρεναπαλαω, ω, from φρεν, *the mind*, and απαλαω *to deceive*.

To deceive, impose upon the mind or understanding. occ. Gal. vi. 3.

Φρεναπαλῆς, υ, ο, from φρεναπαλαω.

A deceiver, impostor. occ. Tit. i. 10.

ΦΡΗΝ, φρενος, η.

I. Φρενες, ων, αι. This word seems properly to denote the *præcordia*, or *membranes about the heart*, including the *pericardium* and *diaphragm*. Thus *Homer*, Il. i. lin. 103,

Μῆνός δ' αὖ μιν φρενέσσι μιμνῆσθαι.

Πιμπλάντ'.

Black choler fill'd his breast that boil'd with ire.
POPE.

And Il. x. lin. 10, in fear the Φρενες are said to *tremble*,

Τρομασσὶ δὲ οἱ φρενέσσι.

They seem to be so called from the Heb. פָּרַח *to free, set free, disengage*, because they are of so loose a structure as not to

impede the motion of the heart, lungs, and arteries. And because the Φρενες are much affected by the various motions of the mind, hence the word is used by the Greek poets for

II. *The mind itself*; whence

III. Φρενες in the Greek prose-writers often denotes *Prudence, understanding*, and is thus applied twice in 1 Cor. xiv. 20, where *Wetstein* cites a Greek proverb, Διαφέρει δὲ τὰ νηπιὺ καὶ ἡλικίαν ἔχει ὁ ἐν ταῖς φρεσὶ νηπιαζὼν, *A child in understanding differs nothing from a child in age.*" Comp. under Καρδία I.

ΦΡΙΤΤΩ, or —ΣΣΩ.

I. Properly, according to *Eustathius*, *To stand an end*, as the hair, or *to have the hair stand an end, to bristle*. Thus the hair itself is sometimes said φρεσσεῖν, and sometimes men or other animals, φρεσσεῖν ταῖς θρηξίν. See *Scapula* and *Wetstein* on Jam. ii. 19. In this view the word may not improbably be derived from the Heb. פָּרַח *to part, dispart*, from פָּרַם *to divide, part*, or else from פָּרַח *to burst or break forth*. *Shakespeare's* description of *violent horror* will illustrate either of these derivations:

I could a tale unfold, whose lightest word
Would—make—

Thy knotted and combined locks to part,
And each partic'lar hair to stand an end,
Like quills upon the fretful porcupine.

HAMLET.

Comp. Heb. and Eng. Lexicon in פָּרַח.

II. *To have one's hair stand an end, to shudder through fear or horror*, horreo. occ. Jam. ii. 19, where see *Wolfius*.

The LXX use this word for the Heb. פָּרַח *to be afraid, astonished*, Jer. ii. 12. and apply it in its proper sense, Job iv. 15, where ΕΦΡΙΞΑΝ δὲ μὲ ΤΡΙΧΕΣ καὶ σαρκαί, *My hair stood an end, and my flesh (shivered)* answers to the Heb. חָמַר שַׁעַר בָּשָׁר, *The hair of my flesh stood an end*; that is, as *Homer* expresses it, Il. xxiv. lin. 359,

Ορθαὶ δὲ τριχὲς ἴσαν ἐν μίλῳ.

Φρονεω, ω, φ. φρενω, ω, from φρεν, plur. Φρενες, *the mind*, including both *the understanding* and *the affections* or *will*.

"It is, says *Leigh*, a general word comprehending the actions and operations both

both of the *understanding* and *will*: It is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*."

I. Transitively, with an accusative, *To mind, relish, affect, set the affections on*. See Rom. viii. 5. xii. 16. Phil. iii. 19. Col. iii. 2. Mat. xvi. 23; where *Raphelius* shews that the phrase *φρονεῖν τὰ τινος*, in the Greek classics, means *to be of the same sentiments or party with any one, to favour him, to be on his side*; and explains St Matthew's expression in this sense. See also *Wetstein* and *Kypke* on the place. Intransitively, *To be affected*. 1 Cor. xiii. 11; "I had the *wishes, the tastes, the enjoyments*, of a child." *Powell's Disc.* xvi. p. 258.

II. *To think, be of opinion*, Acts xxviii. 22. Rom. xii. 3. 1 Cor. iv. 6, "that you may learn—not to entertain too high an opinion of yourselves (or others) above what is (here) written." *Doddridge*, whom see, as also *Elsner* and *Wolfius*.

III. *To be of a mind, or opinion*, as to doctrine, referring to the *understanding*. Gal. v. 10. Phil. iii. 15. *To αὐτο φρονεῖν, To be of the same mind or opinion*. Phil. iii. 16. ii. 2, where *Kypke* remarks, that the phrases *το αὐτο φρονεῖν*, and *το ἐν φρονεῖν*, may of themselves signify the same thing; but that here the very order of the Discourse shews that the former denotes *consent in doctrine*, the latter, *in life, and in mutual offices of Christian love*; in which last sense, *Το αὐτο εἰς ἀλλήλους, or ἐν ἀλλήλοις, φρονεῖν* is used. Rom. xii. 16. xv. 5. *Herodotus*, lib. i. cap. 59, applies the Ionic *τὸν το φρονεῖν* to *political consent*. See more instances from the Greek writers in *Raphelius* on Rom. xv. 5, and in *Kypke* on Phil. ii. 2. In the passive, *τὸ φρονεῖσθαι ἐν ὑμῖν, Let this mind be in you*. Phil. ii. 5, where however observe that the *Alexandrian* and five other ancient MSS read *φρονεῖτε*, which reading the *Syriac* and *Vulgate* translators have also followed. See *Wetstein* and *Griesbach*.

IV. Followed by the preposition *ὑπὲρ* and a genitive, *To mind, be careful or solicitous for, or on account of*. Phil. iv. 10. So Phil. i. 7, where *Wolfius* remarks that *φρονεῖν* denotes *a peculiar regard or attention* to a person.

V. Transitively, with an accusative, *To heed, mind, regard*. Rom. xiv. 6.

φρονημα, αἰος, το, from φρονημα perf. pass. of φρονεω.

A minding. It comprehends the act both of the *understanding* and of the *will*. occ. Rom. viii. 6, 7. In which passage I know not how *φρονημα σαρκος* can be better rendered into English than as it is in our translation, *The carnal mind, or to be carnally minded*. (See *Suicer Thesaur.* under *Σαρκ* III. 6.) So *φρονημα πνευμαλιος*, ver. 7, *To be spiritually minded*: But Rom. viii. 27, *φρονημα Πνευμαλιος* means *the mind and inclination of the Holy Spirit himself, influencing our spirits*.

The above cited are all the passages of the N. T. where *φρονημα* occurs.

φρονησις, ιος, att. σως, η, from φρονεω.

Wisdom, prudence. occ. Luke i. 17. Eph. i. 8.

φρονιμος, υ, ο, η, from φρονεω.

Wise, prudent, provident. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. xxv. 2. Rom. xi. 25.

On Mat. x. 16, *Wetstein* says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw one's self from the danger like a *serpent*, and to elude it by using various arts, is the part of a *prudent* man. See Acts xiv. 19. 20. xxiii. 6. xxv. 11. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

φρονιμως, Adv. from φρονιμος.

Wisely, prudently, providently. occ. Luke xvi. 8.

φρονιμιωτερος, α, ον. Comparat. of φρονιμος.

More wise, prudent, or provident. occ. Luke xvi. 8.

φρονιζω.

To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This V. is derived from *φρονις, ιδος, η*, which signifies, 1. *Thought*, according to that of *Euripides* in *Hippol.* "Αὐ δὲ διάνοιαι πῶς ΦΡΟΝΤΙΔΕΣ σοφώτεραι, Second thoughts are best," as we say. So *φρονις* is a plain derivative from *φρονεω* to think. 2. *Care, solicitude*. In which latter sense also it is often used in the profane writers. See *Scapula*.

Φεγγεω, ω, from φεγγος a sentinel, a guard, which from προ before, and ρος a keeper, which from ὁραω to see, look.

I. Properly, To guard, keep with a military guard. occ. 2 Cor. xi. 32. So Herodian in Wetstein, ΦΡΟΥΡΟΥΜΕΝΗ—Ἡ ΠΟΛΙΣ.

II. Figuratively, Φεγγεομαι, εμαι, To be kept, guarded, under the law, namely from sin. occ. Gal. iii. 23, where Chrysostom says it imports την εκ των εντολων τε νομω γενομενην ασφαλειαν, the safety which accrued to them from the precepts of the law," i. e. as he further explains it, through fear of offending. See the passage in Wolfius, and comp. under Συλλεω IV. and Kypke on Gal.

III. To keep, guard, preserve, spiritually. occ. Phil. iv. 7. 1 Pet. i. 5, where see Macknight.

ΦΡΥΑΣΣΩ, or —ΤΤΩ, either from the Heb. פרא to break, burst forth, or formed by an onomatopœia from the sound.

I. Properly, To make a noise, as high-spirited horses, snorting, neighing, and exulting, fremo, ferocio. Thus sometimes used in the profane writers, as by Callimachus, Hymn. in Lav. Palladis, lin. 2, 3,

—Ταν ἱππων ἀρτι ΦΡΥΑΣΣΟΜΕΝΑΝ
Ταν ἱππων ἰσακυσσα.

E'en now I heard the sacred coursers neigh.

Plutarch in Lycurg. tom. i. p. 53. D. Ἴπποι ΦΡΥΑΤΤΟΜΕΝΟΙ προς τας ἀσιν, Horses neighing or snorting for the race." Comp. Job xxxix. 20, 25, and see more in Wetstein and Kypke on Acts, both of whom shew that the Greek writers apply it not only to horses, but to men who are noisy, insolent, over-bearing, according to the following sense.

II. To be tumultuous, noisy, fierce, insolent, to rage. occ. Acts iv. 25. Comp. Ps. ii. 1, in LXX and Heb. in 3 Mac. ii. 2, Ptolemy Philopator is described as θρασυ και σθενει ΠΕΦΡΥΑΓΜΕΝΟΥ, raging with insolence and power."

Φρυσανον, ε, το, from φρυω to burn, which may be from the Heb. פרא to break in pieces, rend; so πυρ fire, from פרא to break, rive, shatter.

A stick proper for burning, a faggot-stick. occ. Acts xxviii. 3, where Wetstein cites from Xenophon ΦΡΥΓΑΝΑ συλλεγειν ως επι πυρι.

Φυγη, ης, η, from πεφυγα perf. mid. of φευγω to flee.

A fleeing, or flight. occ. Mat. xxiv. 20. Mark xiii. 18,

Φυλακη, ης, η, from πεφυλαχα perf. act. of φυλασσω to keep.

A keeping, guarding, or watching, Luke ii. 8; where Raphelius cites Xenophon several times applying the phrase φυλακας φυλασσειν to soldiers keeping watch; and Kypke quotes from Plutarch, Apothegm. p. 198. Α. Τας δε ΝΥΚΤΕΡΙΝΑΣ ΦΥΛΑΚΑΣ εκειλευε ΦΥΛΑΣΣΕΙΝ---But he ordered them (the soldiers) to keep the nightly watch." See more in Wetstein and Kypke.

The LXX frequently use φυλακην or φυλακας φυλασσειν for the Heb. תשמר, as denoting the Levites keeping their watch or charge.

II. A guard, a number of sentinels, or men upon guard. Acts xii. 10.

III. A prison, a place of custody. Mat. xiv. 3, 10, & al. freq. Hence spoken of the infernal prison, 1 Pet. iii. 19, where the Syriac version בישא in Hades or Hell, in inferis. See Wetstein, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that Arrian in like manner uses the phrase ΕΙΣ ΦΥΛΑΚΗΝ ΒΑΛΛΕΙΝ for casting into prison. Epictet. lib. iii. cap. 26. p. 366. edit. Cantab.

IV. A hold, a dwelling or lurking-place. Rev. xviii. 2.

V. A cage of birds. Rev. xviii. 2.

VI. As a division of time, A watch. It seems pretty evident from Judg. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that whatever the more modern Jews might do, the ancient ones distinguished the night into three watches (see Minter's Lexicon); but it is certain from Mat. xiv. 25. Mark vi. 48, that in our Saviour's time, the Jews divided it, agreeably to the * Roman method, into four. In the LXX φυλακη signifies a watch of the night, answering to the Heb. תרמא, Exod. xiv. 24, Judg. vii. 19. Ps. xc. 4, or lxxxix. 5. Lam. ii. 19.

Φυλακιζω, from φυλακη a prison,

To imprison, cast into prison. occ. Acts xxii. 19.

* See the passages cited by Wetstein on Mat. xiv. 25.

Φυλακτήρια, ὧν, τὰ, from φυλάσσω,

Phylacteries. occ. Mat. xxiii. 5. These were *bits* or *slips of parchment* on which the Jews, according to Deut. vi. 8. xi. 18, wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. *Josephus*, Ant. lib. iv. cap. 8. § 13. *Justin Martyr* plainly understood the command Deut. vi. 8, literally; for in his Dialogue with *Trypho*, he tells him that God by Moses φυλακτήριον ἐν ὑμέσιν λεπτοῖς γράμμασιν χαρακτῆρων τινῶν, ἃ πάντως ἄβυσσος νομίζειν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment." p. 230, edit. *Thirlby*; p. 205, edit. *Colson*. The grecizing Jews seem to have called these *bits of parchment* Φυλακτήρια originally, because they reminded them to *keep* the law; and *Kypke* remarks that *Plutarch*, Quæst. Rom. p. 288, mentions the * *Bulla*, which was suspended from the necks of the more noble Roman boys, as perhaps πρὸς εὐλαξίαν—ΦΥΛΑΚΤΗΡΙΟΝ--καὶ τροπὸν τινὰ τῆς ἀκολασίας χαλινός, a *preservative* of good order, and, as it were, a *bridle* on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *Phylacteries* as *amulets* or *charms*, which would *keep* or *preserve* them from evil; in which sense the word Φυλακτήριον is sometimes used in the Greek writers. See *Wetstein* and *Kypke* on Mat. There is a remarkable passage in the *Rabbinical Targum* on Cant. viii. 3, (written about † 500 years after Christ) which may both serve to illustrate what our Lord says, Mat. xxiii. 5, and to shew what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: "The congregation of *Israel* hath said, I am chosen above all people, because I bind the *Phylacteries* (יְהִי פֶתַח) on my left hand and on my head, and the *scroll* is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, that the evil Spirits may not have power to hurt me."

* See *Kennet's Roman Antiquities*, p. 309, 310.

† See *Walton's Prolegom.* in *Bibl.* XII. 15.

Φυλαξ, ἀκός, ὁ, from φυλάσσω to *keep*.

A *keeper*, *guard*, *sentinel*. occ. Acts v. 23. xii. 6, 19.

ΦΥΛΑΣΣΩ, or —ΤΤΩ, perhaps from the Heb. שָׁלַח to *deliver* or *be delivered* from danger, to *escape*.

I. To *keep*, *preserve* from danger or harm. John xii. 25. xvii. 12. 2 Thess. iii. 3. 2 Tim. i. 12. 2 Pet. ii. 5. Jude ver. 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14.

II. To *keep*, *guard*, *watch*. See Luke ii. 8, (comp. under Φυλακή I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16.

III. Φυλάσσειν ἀπο, To *keep* or *preserve* from. 2 Thess. iii. 3. *Xenophon* uses the same phrase. See *Wetstein*. Comp. 1 John v. 21. Luke xii. 15.

IV. To *keep*, *observe*, a commandment, law, decree, &c. Mat. xix. 20. Luke xi. 28. Acts vii. 53. xvi. 4. Rom. ii. 26. 1 Tim. v. 21. In this last sense it is very frequently applied in the LXX for the Heb. שָׁמַר to *keep*, and in the same view the best Greek writers, cited by *Elsner*, *Wetstein* and *Kypke* on Mat. say, ΝΟΜΟΥΣ and ΕΝΤΟΛΑΣ ΦΥΛΑΤΤΕΙΝ.

V. Φυλάττομαι, Mid. To *keep one's self*, *beware*. 2 Pet. iii. 17, where *Wetstein* cites from *Xenophon* the similar phrase ΦΥΛΑΤΤΟΥ 'ΟΠΩΣ ΜΗ—*Beware lest*—” Also transitively, with an accusative, Φυλάττομαι τι or τινά. To *beware of any thing* or *any one*, to *keep* or *preserve one's self* from. Acts xxi. 25. 2 Tim. iv. 15, where *Wetstein* shews that *Xenophon* applies it in the same manner with an accusative of the person or thing.

ΦΥΛΗ, ης, ἡ, either from φυῶ to *beget*, according to the Greek Lexicographers, or rather from the Heb. הִפְלִיחַ to *separate*, *divide*. “That הִפְלִיחַ, or הִפְלִיחַ, say the authors of the ‡ *Universal History*, might, in the earliest times, signify a *division*, and that this was equivalent to a *detached colony*, or *body of men*, that separated themselves from the rest of mankind, cannot well be denied. Hence the Greek word Φυλή, Tribus, a *separate* or *distinct body of men*; and hence, if we mistake not, the Tuscan word *Ful*, a *tribe*, *city*, or *community*,” and hence, too, I add, the French *Foule*, a *multitude*, and perhaps Saxon *Folc*, and Eng. *Folk*; whence are

‡ Vol. xvi. p. 9. 1st edit. 8vo. Note C.

denominated the counties of *Suf-folk* and *Nor-folk*, i. e. southern and northern folk. *A tribe, a division, or distinct part of a People.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7. xiv. 6. It is remarkable that not only the *Israelites* and * *Ishmaelites* (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into *twelve tribes*, but that so likewise were the ancient † *Etruscans*, and even our ‡ *Saxon* ancestors, while in *Germany*, were divided into *twelve* governments or provinces, each of which had a chief or head accountable to the General Assembly of the Nation; but in time of war they chose a General to command their armies, who was invested with almost sovereign power. The traces of this form of government long subsisted in *England*, where the *Saxons* divided their conquests into *seven* kingdoms; hence called the *Heptarchy*.

Φυλλον, γ, το.

A leaf of a tree. Mat. xxi. 19. xxiv. 32, & al. The Lexicons in general derive it from φύω to produce, yield, which V. is several times in *Homer* applied to a tree's producing leaves, as Il. i. lin. 234, 5. (comp. Mat. xxiv. 32. Mark xiii. 28.) But φυλλον may perhaps be as well derived from the Heb. לָפַד to fall, dropping the נ, as usual. The falling of the leaves in autumn is frequently and beautifully remarked and applied by the Poets, as by *Homer*, Il. vi. lin. 146, &c. where see *Rope's* and *Clarke's* Notes, and comp. Ecclus. xiv. 18.

Φυραμα, ατος, το, from πεφυραμαι perf. pass. of φυραω to break, dissolve, macerate, knead, which either from φυραω nearly the same, or immediately from the Heb. פָּרַק to break.

I. *A mass of clay macerated, kneaded, and so prepared for use by the potter.* occ. Rom. ix. 21. So *Scapula* cites from *Plutarch* πηλον φυρασαι to knead clay.

II. *A mass or lump of dough macerated and*

kneaded. occ. 1 Cor. v. 6. (Comp. ver. 7.) Gal. v. 9. Rom. xi. 16.

The above cited are all the passages of the N. T. where the word occurs.

Φυσικος, η, ον, from φυσικη nature.

I. *Natural, agreeable to the constitution of God in nature.* occ. Rom. i. 26; 27. See *Wetstein*.

II. *Natural, led or governed by natural or mere animal instinct.* occ. 2 Pet. ii. 12.

Φυσικως, Adv. from φυσικος.

Natural, by natural instinct. occ. Jude ver. 10. Comp. 2 Pet. ii. 12.

Φυσισω, ω, from φυσαιω to breathe, blow, blow up. See under Εμφυσαιω.

To inflate, blow or puff up. In the N. T. it is spoken only figuratively of pride or self-conceit. occ. 1 Cor. iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. Col. ii. 18.

On 1 Cor. iv. 6, see *Elsner* and *Wetstein*, and comp. under 'Ινα.

Φυσις, ιος, att. εως, η, from φυω or φνομαι to be born; as the Latin natura, whence Eng. nature, from nascor, natus, to be born.

I. *Nature, natural birth.* occ. Rom. ii. 27. Gal. ii. 15.

II. *Natural disposition enhanced or aggravated by acquired habit.* occ. Eph. ii. 3. where see *Doddridge's* Note.

III. § *An infused disposition, which is become, as it were, natural.* Comp. Εμφυσις. occ. 2 Pet. i. 4, where see *Wetstein* and *Kypke*. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage, Rom. ii. 14, 15, *When Gentiles* (εθνη, not τὰ εθνη) *who have not the law*, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) *do*, φυσει, from a kind of natural disposition or inclination, *the things of the law*, i. e. the || great

§ *Xenophon* uses it for an improved disposition or a temper altered for the better, Memor. lib. ii. cap. 3. § 14, where *Socrates* is persuading *Charecrates* to appease his brother *Charephon*, who was at variance with him: Εἰ μὲν ἂν ἰδοίης Χαίρηφον ἡσιμονικώτερος εἶναι σὺ πρὸς τὴν Φύσιν ταύτην, ἐκείνου ἂν ἐπιρωμένην πειθεῖν πρότερον ἰσχυρίην τῷ σε φίλον πείπειν. If, says he, I had thought that *Charephon* might have been brought to such a temper more easily than you, I would have tried to persuade him to have first courted your friendship."

|| *Elsner* shews that τὰ τε νόμιμα signifies the duties inculcated by the law." *Doddridge*. See also *Wolffius*. *Worsley*, "the duties, or precepts, of the law."

duties

* See Bp. *Newton's* Dissertations on the Prophecies, vol. i. p. 39, 40.

† *Universal History*, vol. xvi. p. 37, 38, 8vo.

‡ See *Rapin's* History of England, translated by *Tindal*, vol. i. book I. pag. 27, 46. fol. edit. and *Dissertation on the Government of the Anglo-Saxons*, in the same vol. pag. 148, and Note 4.

duties of true religion, (comp. ver. 26, 27.) *these, having not the law, are a law unto themselves; who shew the * matter of the law written upon their hearts.* This passage relates, I think, not to the unconverted, but to converted Gentiles; 1st, Because *the being a law unto themselves, and having the law written on their hearts,* is the description given by the Prophet Jeremiah, and by St Paul, of the Christian state. See Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3. 2dly, Because the verbs ποιῶν—εἰσι—ἐνδείκνυσθαι are in the present tense, and so relate to the present, not the past, condition of the Gentiles; of which the Apostle had given such a very different and dreadful description, ch. i. 24, &c. 3dly, Because *the Gentiles who have not the law, and yet do the things of the law,* evidently denote the same sort of persons as those who are called, ver. 26, *the Uncircumcision, which keepeth the righteousness or precepts of the law;* and of whom the Apostle asks, ver. 26, *Shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, IF IT FULFIL THE LAW* (ΤΟΝ ΝΟΜΟΝ ΤΕΛΟΥΣΑ), *judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* Now let any one compare this passage with what the same Apostle says, on occasion of the judaizing teachers, Phil. iii. 2, 3, *Beware of dogs, beware of evil workers, beware of the Concision: For WE are the Circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the Gentiles mentioned Rom. ii. 14, and whose uncircumcision is counted for circumcision, ver. 26, are the very same sort of persons as those of whom the Apostle says, Phil. iii. 3, WE are the Circumcision;*

* Comp. under *Ephes* IV.

that is, he will conclude them to be *Believers or Christians.*

But to return to the sense here assigned to Φύσει, Rom. ii. 14, I remark that *Ignatius* uses it in the same view, when he thus addresses the *Ephesian Church*, § 1. “Αποδείξαμενος ἐν Θεῷ το πολυα[απ]ήλον σε ονομα, ὁ κει[η]σθε ΦΥΣΕΙ δικαία, κατὰ πνεῦν καὶ ἀσ[α]πην ἐν Ἰησοῦ Χριστῷ τῷ Σωτῆρι ἡμῶν—Having heard of your name, much beloved in God, which ye have attained by your righteous disposition (*bonâ indole sive naturâ per Spiritum Sanctum infusâ*, *Smith*), according to the faith and love which is in Jesus Christ our Saviour.” So the same blessed Martyr tells the *Trallians*, § 1. “I know that you have a mind blameless and constant through patience, κατὰ χρῆσιν, ἀλλὰ κατὰ ΦΥΣΙΝ, not by use or exercise, but by an infused disposition.” So *Smith* on the place, “This blameless mind is not acquired by use and exercise, but by divine grace and an infused habit (*habitu innato*), which the Christian doctrine and institution hath implanted (*indidit et insevit*) in it.”

IV. Nature, essence, essential constitution, and properties. occ. Gal. iv. 8.

V. Nature, the constitution and order of God in the natural world, or the course and process of nature agreeable to that constitution. occ. Rom. i. 26. xi. 21, 24, thrice. 1 Cor. xi. 14. On Rom. i. 26, *Wetstein* shews that the Greek writers apply the phrase ΠΑΡΑ ΦΥΣΙΝ in like manner to *unnatural lusts*, opposing it to ΚΑΤΑ ΦΥΣΙΝ, as the Apostle does to Φυσικῇν.

VI. A kind or species of animals. occ. Jam. iii. 7, twice. So *Josephus*, Ant. lib. i, cap. 1. § 1. speaks of animals, πλεονάζοντων τὴν ΦΥΣΙΝ, multiplying their kind or species;” and De Bel. lib. vii. cap. 5. § 5, describing *Vespasian's* and *Titus's* triumph, says, Ζῶων τε πολλὰς ΦΥΣΕΙΣ παρέσθλο. Many species of animals were led along.” See also *Wetstein* on the place, who cites from *Lucretius*, lib. i. lin. 16, the correspondent Latin phrase, *Omnis Natura Animantium*, (comp. lin. 195.) and shews that ἀνθρωπινῇ φύσει is used for human nature or mankind by the Greek writers.

Φυσίωσις, 105, att. εἰς, ἡ, from Φύσις.

A swelling, of pride or ambition. occ. 2 Cor. xii. 20.

Φύλα, ας, ἡ, from φυτεύω.

A plantation, or plant. occ. Mat. xv. 13, where it denotes figuratively a religious doctrine; and Kypke, whom see, cites several of the Greek writers comparing in like manner doctrinal precepts to seeds and plants. Comp. Mat. xiii. 4, &c.

Φυτεύω, from φυτοῖς a plant, which from φύω to spring, spring up.

I. To plant, "to put into the ground in order to grow, to set." Johnson. Mat. xxi. 33. Luke xiii. 6. xvii. 28. Comp. Luke xvii. 6.

II. To plant figuratively, to establish, authorize, teachers or their doctrines. occ. Mat. xv. 13.

III. To plant the Gospel, i. e. to be first in preaching it in any place. occ. 1 Cor. iii. 6, 7, 8. comp. ver. 10. and chap. iv. 15.

ΦΥΩ, Perhaps from the Heb. בוא to come, come forth, whence as a N. הוּבא produce.

I. To produce, yield, bear, particularly as a tree doth leaves or twigs. Comp. under Φύλλον.

II. Intransitively, To spring up, shoot, or sprout. occ. Heb. xii. 15. So Φυομαι, pass. To spring up. occ. Luke viii. 6, 8.

Φωλεος, ος, ὁ.

A hole, a burrow. The Lexicons derive it from φως light, and ελεω to destroy, as being devoid of light: But it may perhaps be better deduced from the Heb. חלל a hollow, a ditch, the aspirate ח being changed into the aspirate φ, as in φεθομαι from חבט. (See under Φόβος.) From Heb. חלל we have also the Eng. hol, hollow. occ. Mat. viii. 20. Luke ix. 58.

Φωνέω, ω, from φωνή the voice.

I. Intransitively, To utter a voice, to call or cry out. Luke viii. 8. xvi. 24. xxiii. 46. Acts xvi. 28.

II. To crow, as a cock. Mat. xxvi. 34, 74. & al. See Wetstein.

III. Transitively, with an accusative, To call, call for. Mat. xx. 32. Mark iii. 3. ix. 35. xv. 35, & al. Comp. John xii. 17.

IV. To call to, speak to with a loud voice. (see Raphelius) or simply to speak to, as the verb is often used in Homer, as Il. i. lin. 201. occ. John ii. 9.

V. To call, invite. Luke xiv. 12.

VI. To call, name, denominate. John xiii. 13.

Φωνή, ης ἡ, from the obsol. φάω, φω, to speak.

I. An articulate sound or voice. Mat. iii. 3. xxvii. 46. Acts xii. 14, & al. freq. Comp. Mat. iii. 17. Mark i. 11. Rev. i. 12, where it imports the person uttering the voice.

On Mark xv. 37, Kypke shews that the Greek writers use the phrase ἀφίεναι φωνήν for uttering both an articulate, and an inarticulate sound, and understands the text of this latter.

On Acts xiii. 27, Wolfius cites Polybius applying the word to somewhat written; and Kypke observes that in Demosthenes and Arrian it means a speech, and quotes from Themistius, τας Θεοδοσιου ΦΩΝΑΣ, τας προφητων ὑμιν, ΑΝΑΓΝΩΣΘΕΙΣΑΣ, the discourses of Theodosius, which were lately read to you."

II. Voice, manner of discoursing. Gal. iv. 20.

III. Language. 1 Cor. xiv. 10, 11. On which place Raphelius shews that Polybius and Arrian use the word in the same sense.

IV. An inarticulate sound, a sound, noise. Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6, Της φωνης ταύτης seems to refer to the sound mentioned ver. 2. See Wetstein and Wolfius, Comp. Rev. iv. 5, and Vitringa there.

Φως, φῶς, το, contracted from φαος, εος, το, a word often used in Homer for light, and derived from φάω II. which see.

I. Light, in a physical sense. See Mat. xvii. 2. 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23.

II. A fire, which gives light. Mark xiv. 54. Luke xxii. 56. Dr Hammond thinks this use of the word an Hebraism taken from the similar application of the Heb. אור, which, though it generally signifies light, yet is supposed to be used for fire. See Isa. xxxi. 9. xlv. 16. xlvii. 14. Ezek. v. 2. But Pfochenius in Pole Synops. on Mark cites τοσονδε ΦΩΣ, in the sense of so great a fire, from Euripides Rhes. ver. 81, and Raphelius from Xenophon Cyropæd. lib. vii. 'Οι δὲ ἐπὶ τὰς φυλάκας ταχθέντες ἐπιστήπυσιν αὐτοῖς πίνεσι πρὸς ΦΩΣ πολυ. Those who were ordered against the guards fell on them as they were drinking at a great fire." p. 408, edit. Hutchinson, 8vo.

III. A light, a torch, or the like. occ. Acts xvi. 29. So Wetstein cites from Plutarch, ΦΩΣ ΗΓΗΣΕΝ.

IV. Φῶς,

IV. Φωτα, τα, *The material lights of heaven*, as the sun, moon, and stars. Thus (with the learned *Bos*, Exercitat. Philolog. Bp. Bull. Harm. Apostol. Dissertat. Poster. cap. xv. § 20, p. 501. edit. Grabe, Stanhope on Epist. for the fourth Sunday after Easter, and *Doddridge* on the place) I apprehend it is to be understood Jam. i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use φωτα for the Heb. אור, Ps cxxxvi. 7. Comp. Jer. iv. 23.

V. Figuratively, *A manifest or open state of things, openness*. Mat. x. 27. Luke xii. 3.

VI. God is said, 1 Tim. vi. 16. to dwell in the *inaccessible Light*. This alludes to that *glorious and terrible Fire* in which the Lord descended on Mount *Sinai*, and which both the Priests and People were *forbidden to approach* under pain of death, Exod. xix. 18—24. Comp. ver. 12, 13. It seems also to contain a further reference to the *Glory and Splendour* which shone in the Holy of Holies, where *Jehovah* appeared in the cloud above the mercy seat, and which *none* but the High-Priest, and he only once a year, might *approach unto*. See Lev. xvi. 2. Ezek. i. 22, 26—28.

VII. *Spiritual light and instruction*, both by *doctrine* and *example*, Mat. v. 16. John v. 35; or *men*, considered as giving such *light*, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ the *true Light, the Sun or Light*. Heb. שמש, of *Righteousness* who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination* and *Knowledge*, but of *spiritual life, health, and joy* to the souls of men. See John i. 4, 5, 7, 8, 9. iii. 19, 20, 21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5.

IX. It denotes *a state of spiritual light and knowledge, of holiness, joy, and happiness*, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8, 9, 10. Comp. Mat. iv. 16, and see *Elsner* and *Wetstein* on that text. Also, *The persons in such a state*. Eph. v. 8. (Comp. Σαφες II. IV.)

Τα ὅπλα τοῦ φωτός, *the armour of the light*. occ. Rom. xiii. 12. This *Doddridge* well explains of “those Christian graces which, like *burnished and beautiful armour*, would be at once an ornament and a defence, and which would *reflect the bright beams* that were so gloriously rising upon them.” Comp. 1 Thess. v. 5, 6, 8. For the expressions Τετρα and Ὑπο φωτός, see under Τετρα VI. and Ὑπο VIII.

X. It signifies *the guiding or directing principle* (το ἡγεμονικόν, as the *Stoics* speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωστής, ητος, ο, from φως.

A light, i. e. a luminary, or instrument of light. Thus it is used by the LXX, Gen. i. 14, 16, for the Heb. מארה. Comp. Wisd. xiii. 2. Ecclus. xliii. 7.

Applied spiritually to Christians, occ. Phil. ii. 15, (comp. φως VIII.);—to Christ God-Man, the *luminary* of the New Jerusalem. occ. Rev. xxi. 11. Comp. ver. 23, and ch. xxii. 5.

Φωσφορος, ε, ο, from φως *light*, and φορεω perf. mid. of φερω *to bring*.

I. *The day or morning-star*. By this name the *Greeks* called the planet *Venus*, while passing from its lower to its upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers in the light* or day. (Comp. under Ἑσπια, and see *Keil's Astronomy*, lect. xv.) The *Romans* borrowed this name from the *Greeks*. Thus *Martial*,

Phosphore, redde diem.

O Phosphorus, restore the day.

II. It seems to denote spiritually that *clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness*. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19. εως is not used *exclusively*. Comp. under Ἐως I.

Φωτεινος, η, ον, from φως, φωτός, *light*.

I. *Lightsome, luminous, splendid, bright*. occ. Mat. xvii. 5.

II. *Luminous, enlightened*, in a spiritual sense. occ. Mat. vi. 22. Luke xi. 34, 36. twice.

Φωτισω,

X.

X A I

X A Λ

X, *Chi*. The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *Chi* in order to have its name chime with that of the preceding *Phi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek *K*, to which letter it is in sound likewise the correspondent aspirate.

ΧΑΙΡΩ, from Heb. כר *a young sheep, or lamb*, and, as a V. in the reduplicate form, כרכר, *to skip, or frisk*, like a lamb, as *for joy*, &c. See 2 Sam. vi. 14, and comp. Σκίλλω.

I. *To leap for joy*, as the heart. occ. John xvi. 22. This seems the ancient and proper sense of the word; and thus *Homer* applies it, Il. xxiii. lin. 647. Odyss. iv. lin. 260. Odyss. xx. lin. 90. Comp. LXX in Hab. i. 15. Zech. x. 7.

II. *To rejoice, be glad*. Mat. v. 12. xviii. 13. & al. freq. The 2d aor. pass. *χαρήν* is very frequently, and the 2d fut. pass. *χαρησόμεαι* sometimes, used in this sense. See Mat. ii. 10. Mark xiv. 11. Luke i. 14. John xvi. 20.

III. The Imperative *Χαίρε*, and plur. *Χαίρετε*, are applied as terms of *salutation*, or of *wishing happiness* to another, *Hail* (from the Saxon *hal* or *hæl health*) *salve*, ave. Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will," (*Macknight*) St John forbids to be given to heretical teachers, 2 Ep. ver. 10, 11.

IV. *Χαίρετε* is also applied as a form of *salutation*, *Farewell*, *adieu*. 2 Cor. xiii. 11. On which passage *Raphelius* observes that *Xenophon*, *Cyropæd.* lib. viii. puts the same word into the mouth of *Cyrus*

when *dying* and taking his final leave of his friends, edit. *Hutchinson*, 8vo. p. 509.

V. The infin. *Χαίρειν* is used as a form of *salutation* at the beginning of letters, like the Latin *Salutem*, *Health*, *happiness*, *greeting*, some verb expressive of *wishing*, *sending*, &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in *Xenophon*, *Cyropæd.* lib. iv. p. 228, edit. *Hutchinson*, 8vo. a letter begins thus: Κυρος Κυαζαρει ΧΑΙΡΕΙΝ, *Cyrus to Cyaxares Greeting*." See more in *Wetstein* on Acts xv. 23, and in *Alberti* on Jam. i. 1.

ΧΑΛΑΖΑ, *αε, η*.

Hail. It may be derived either from *χαλαζω* *to loose, let loose*, or from the Heb. *והלל* *to shine, glisten*; whence also the Eng. *glass*, *gloss*, *glossy*, *glister*. occ. Rev. viii. 7. xi. 19. xvi. 21.

ΧΑΛΑΖΩ, and **ΧΑΛΑΩ**, *ω*, from the Heb. *והלך* *to loose, let loose, let down*; whence Latin *laxo*, *laxus*, and Eng. *lax*, *relax*, &c.

I. *To loose, let loose, relax*.

II. *To let loose, let down*, as a bed through the flat roof of a house, occ. Mark ii. 4. —a net from a boat, occ. Luke v. 4, 5. —a boat from a ship, occ. Acts xxvii. 30, (where comp. under *Σκαφη*). —a person by a wall, occ. Acts ix. 25. 2 Cor. xi. 33. —the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, occ. Acts xxvii. 17. See *Grotius* and *Wolffius* on the place.

Χαλεπός, *η, ον*, from *χαλεπῶ* *to overthrow, throw down, hurt*, which from the Heb. or Arab. *הלץ* *to urge, force*; whence, as a N. fem. plur. *כליפוח*, *some instruments for breaking or demolishing*, as *axes*, *hammers*, &c. See *Heb.* and *Eng. Lexicon* in *הלץ*.

I, *Violent*,

I. *Violent, fierce.* occ. Mat. viii. 28. *Aristotle* applies the same word to *wild boars*, and *Xenophon* to *dogs*. See *Wetstein*.

II. *Grievous, afflictive.* occ. 2 Tim. iii. 1. So *Cicero*, cited by *Wetstein*, *Ingravissimis temporibus civitatis*.

Χαλιναῖω[σ]ω, ω, from χαλινος a *bridle*, and αἰω to *lead, direct, govern*.

I. To *direct or restrain by a bridle*, as a man doth a horse.

II. *Figuratively, To bridle, restrain, govern*, occ. Jam. i. 26. (Comp. Ps. xxxix. 1.) Jam. iii. 2. The Greek writers also apply this V. in a figurative sense to the appetites and thoughts; and *Aristophanes* uses the phrase ΑΧΑΛΙΝΟΝ στομα, an *unbridled mouth*; so *Euripides*, ΑΧΑΛΙΝΩΝ στομάτων. See *Wetstein* and *Kypke* on Jam. i. 26.

Χαλινός, ς, ό, from נָחַץ to *restrain*; whence also καλώς a *cable-rope*.

A *bridle*. occ. Jam. iii. 3, where see *Wolffius* and *Wetstein*.) Rev. xiv. 20.

Χαλκεός ςς; εη, η; εον, εν; from χαλκος. Made of *copper* or *native brass*. occ. Rev. ix. 20.

Χαλκευς, εος, ό, from χαλκος. A *copper-smith* or *brasier*. occ. 2 Tim. iv. 14.

Χαλκηδών, ονος, ό.

The name of a gem, a *chalcidony*. *Arcthas*, who has written an account of *Bithynia*, says, that it was so called from *Chalcedon*, a city of that country opposite to *Byzantium*; and that it was in colour like a *carbuncle*. Thus *Salmasius*; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called a *chalcidony*. occ. Rev. xxi. 19, where see *Wolffius*.

Χαλκίον, ς, το, from χαλκος.

A *brazen vessel*. occ. Mark vii. 4.

Χαλκολίβανον, ς, το.

Some kind of *fine copper* or *brass*; for it seems evident from a comparison of Rev. i. 15, with Dan. x. 6, that this is, in general, the meaning of the word. occ. Rev. i. 15. ii. 18. In both which texts the Vulg. renders it by *aurichalco*. *Bochart*, vol. iii. 881, 2, has shewn that the term *aurichalco* was used by the *Romans* for two kinds of metals, which must not be confounded with each other; the one was native, the other fictitious; the one in value almost equal to gold, the other

far inferior to it. As to the more valuable of these two, though it is mentioned by *Hesiod*, Scut. Herc. lin. 122, under the name ορειχαλκον and by *Virgil*, Æn. xii. lin. 87, under that of *orichalco*, yet it has been disputed, from the days of *Aristotle*, whether such a metal ever really existed or not. *Pliny*, however, who was contemporary with the Apostles, is express that * there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the χαλκολίβανον in the Revelation denotes the worse sort of *aurichalco* (comp. the Vulgate version of Ecclus. xlvii. 20, where it answers to the Greek κασσίτερον tin), † which was made of copper and *Cadmian earth*, and therefore very nearly resembled our *brass*; for ‡ "a mass of copper, fused with an equal quantity of *calamine*, or *lapis calaminaris* (which is a sort of *cadmia* or fossil-earth purified in the fire) will thereby be considerably augmented in quantity, and become by this operation *yellow copper* or *brass*." *Bochart* accordingly observes that the French in his time called *brass archal*, by a corruption of the Latin *aurichalco*, and they still use the phrase *Fil d' archal* for *brass-wire*. As to the derivation of χαλκολίβανον, it seems *Vox Hybrida*, i. e. a word made (probably by the eastern artificers,) out of two different languages; and we may, with *Bochart*, derive it from the Greek χαλκος *copper*, and oriental לבן *white*. See also *Daubuz* and *Scheuchzer* Phys. Sacr. on Rev. i. 15.

ΧΑΛΚΟΣ, ς, ό.

I. *Copper*, or *native brass*, a well known species of *metal*, probably so called from the Heb. פָּלַח to *make smooth*, particularly as *metals* (see Isa. xli. 7.), on account of the *fine even polish* of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. *Homer*, in Il. ix. lin. 365, gives to χαλκόν the epithet of ερυθρόν *red*.

* *Nec reperitur longo jam tempore efficta tellure.* Nat. Hist. lib. xxxiv. cap. 2.

† "Cadmia terra, quæ in æs conjicitur ut fiat aurichalco." *Festus*.

‡ *Nature Displayed*, vol. iii. p. 289, English edit. 12mo.

II. *Copper-*

II. Copper, or brass-money, occ. Mat. x. 9.

III. Money in general. (Comp. *Ἀρσενιον* III.)
occ. Mark vi. 8. xii. 41. So the Latin
Æs brass is used for money in general.

XAMAL, Adv. from *γῆ* or *γῆα*, say the
Lexicons: But may it not be better de-
rived from the Heb. *עמד* to stand?

On or to the ground, on which things
stand. occ. John ix. 6. xviii. 6.

Χαρά, ας, ῆ, from *χαίρω*.

I. Joy in general, of whatever kind. See
Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb.
xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke
xv. 7, 10. Mat. xxv. 21, 23.

II. The cause or matter of joy or rejoicing.
Luke ii. 10. Phil. iv. 1. 1 Thess. ii.
19, 20.

Χαρασμα, αλον, το, from *ἐχαρασμαι* perf.
pass. of *χαραττω* or *χαρασσω* to engrave,
impress a mark, the former of which is
from the Heb. *חרט* to engrave, and the
latter may be from the Heb. *חרש* to
plough, grave.

I. Sculpture, engraving. occ. Acts xvii. 29.

II. A mark impressed. Rev. xiii. 16, 17,
& al. "It was * customary among the
ancients for servants to receive the mark
of their master, and soldiers of their ge-
neral, and † those who were devoted to
any particular deity, of the particular
deity to whom they were devoted. These
marks were usually impressed on their
right hand, or on their foreheads, and
consisted of some hieroglyphic character,
or of the name expressed in vulgar let-
ters, or of the name disguised in numeri-
cal letters, according to the fancy of the
imposer." Thus Bp. Newton, Dissert. on
Proph. vol. iii. p. 241, whom see, as also
Daubuz and Vitranga on Rev. xiii. 16.

On Rev. xv. 2, observe that the *Alexan-
drian*, and two other ancient MSS, with
seventeen later ones, and several ancient
versions and printed editions, omit the
words *ἐκ τῆς χαρασματος, αὐτῆς*; and that
Mill, Wetstein and *Griesbach* reject them.

Χαρακτῆρ, ης, ὁ, from *ἐχαρακται* 3 pers.
perf. pass. of *χαραττω* or *—σσω*, which
see under *Χαρασμα*.

I. An engraved or impressed mark, an im-

* "Vide Grot. in locum, Cleric. in Lev. xix. 28,
& supra omnes *Spencerum* De Legibus Hebræ-
orum ritualibus, lib. ii. cap. 20. sect. 1, 3, 4.

† Comp. Lev. xix. 23, and Heb. and Eng.
Lexicon under *yp*.

press, or figure, formed after some archæ-
type. Thus *Plutarch*, advers. Colot.
tom. ii. p. 1120. F. uses *ΧΑΡΑΚΤΗ-
ΡΑΣ* for letters or literal CHARAC-
TERS engraved or inscribed *ἐν τοῖς πυ-
ξιοῖς*, i. e. on waxed tablets, with a style
or bodkin of iron or brass; *Sextus Empi-
ricus*, for the impressions or impressed
images made by seals on wax; and in *Aris-
totle* (Polit. i. cap. 6), *ἐπιβάλλειν ΧΑΡΑΚ-
ΤΗΡΑ* is used for stamping or coining
money, literally, putting the impress on
it. So likewise *Arrian*, *Epictet*. lib. i.
cap. 5, towards the middle, *Τίνα ἔχει τὸν
ΧΑΡΑΚΤΗΡΑ τὸ τοῦ Τραϊανῶν*; Trai-
ανῶν. Whose impress hath this coin? Tra-
jan's." And presently after he mentions
τὸν Νηρηϊανὸν ΧΑΡΑΚΤΗΡΑ, Nero's
impress. And as nothing can be more
exactly represented than by its impress
on wax or metal, so *Hesychius* and *Al-
berti's* Greek Glossary explain *Χαρακτῆρ*
by *ὁμοιωσις* a similitude, likeness, resem-
blance †. Hence,

II. Christ is styled, Heb. i. 3, *Χαρακτῆρ τῆς
ὑποστάσεως αὐτοῦ*, The Impress, or express
Image of his (God's) Substance, i. e. as
St Paul calls him, Col. i. 15, *Εἰκὼν τῆς
Image OF THE INVISIBLE GOD*,
and of whom he says, Phil. ii. 6, that he
was *ἐν μορφῇ Θεοῦ* in the form of God, be-
fore he took on him the form of a Ser-
vant, being made in the likeness of Man.
As this description of the Son in Heb.
i. 3, refers to what he was before his
Incarnation (comp. under *Ἀπαγγελμα*),
we may reasonably expect to find some-
thing of a similar kind in the Old Testa-
ment. And so, I think, we do. But to
proceed gradually. Jehovah says to Mo-
ses, Exod. xxxiii. 20, *Thou canst not see
my face: for there shall no man see me
and live*. And St. John declares, ch. i. 18,
No man hath seen God at any time. So
1 John iv. 12. And yet on the other
hand we are repeatedly told, in as plain
and positive words, Exod. xxiv. 9—11,
that Moses and others *did see and behold*
(*יראו* and *ידעו*) God (*Aleim*) even the
Aleim of Israel. How is this apparent
contradiction, both sides of which how-
ever must be true, to be reconciled? Let
us look back to the case of Jacob wrest-

† See *Scapula* in *Χαρακτῆρ*, and *Elsner* and *Wet-
stein* on Heb. i. 3.

ling with the *Angel* (מלאך as he is called, Hos. xii. 4, or 5.) in the form of a *Man*, Gen. xxxii. 24—30, and observe from ver. 30, that *Jacob called the name of the place Peniel* (Heb. פניאל the face or presence of God); *for*, says he, *I have seen God* (Heb. אלהים Aleim) *face to face, and my life is preserved*. By seeing the *Angel* he had seen *God face to face* (פנים אל פנים). Who therefore could this *Angel* be, but the same as is called the פני Face or Presence of God, Exod. xxxiii. 14, 15, and מלאך פניו the *Angel of his Presence*, Isa. lxiii. 9, *who accompanied the people in the wilderness, and in whom was the Name, (i. e. the Nature) of Jehovah*, Exod. xxiii. 21? And this *Angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus far then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. the *Son of God under a human form*, were said to see *God, אלהים, face to face*. And it may be proper to add, that these appearances of the *Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al. Gen. xxxii. 24, &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6, and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11, *Then went up (i. e. unto Mount Sinai) Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God (אלהים) of Israel, and there was under his feet (N. B.) as it were, a paved work of Sapphire stone, and as it were the body of the Heaven in its clearness. And upon the nobles (or select ones) of the children of Israel he laid not his hand, וידיו and they beheld the Aleim*. What was it then that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1, and he will see reason to think that the object presented to their eyes was the appearance of a *Man in Glory* on a pavement or throne *shining like Sapphires*. The *Man in Glory* was here plainly the *Representative of Jehovah*, and by seeing him, they saw the *Aleim*, even as Jacob did, by seeing the *Angel*. And this seeing of the *Aleim*, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a

year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8, *With him (in contradistinction from other prophets) will I speak mouth to mouth, (comp. Exod. xxiii. 11.) even apparently, and not in dark speeches; ותמנת יחזה יביט* and the similitude of Jehovah (LXX Δοξασ Κυριου, the Glory of the Lord) shall he behold or contemplate. What *similitude* could this be, but that by which we have already seen Jehovah Aleim become visible to eyes of flesh, even the *Son of God under a human form in glory?* Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *Similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conception of the תמנת יחזה which St. Paul expresses by the emphatical terms *ἡ εἰκὼν τῆς ὑποστασεως αὐτοῦ, the express Image, or Similitude, of his Substance; for our God is a consuming fire, (Deut. iv. 24. ix. 3. Heb. xii. 29.) dwelling in the light which no man can approach unto, whom no man hath seen nor can see, 1 Tim. vi. 16. After the Word was made Flesh, or became incarnate, in the person of Jesus Christ, then he himself was the Image (Εἰκων) of God, 2 Cor. iv. 4, even of the invisible God, Col. i. 15; insomuch that he himself declares, John xiv. 9, He that hath seen ME hath seen THE FATHER. And though, when in this state, ἑαυτὸν ἐκένωσεν he had emptied himself, of his Glory namely, yet, once, not long before his Crucifixion, he was pleased to exhibit his *Divine Glory* to three of his disciples; for (Mat. xvii. 2.) *He was transfigured before them, and his face did shine as the Sun, and his raiment became white as the light; and after his Resurrection and Ascension, he appeared in Glory* to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see Acts xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17, which see,*

Χαραξ, ακος, ο, from χαρασσει, which see under Χαρασμα.

I. A strong stake of wood used in the ancient fortification. Thus the word is clearly applied in *Arrian*, cited by *Raphelius*. See also *Wetstein* on Luke xix. 43.

II. A kind of palisado consisting of strong stakes thickly interwoven with boughs or branches of trees, a rampire or bulwark of wood and boughs. occ. Luke xix. 43. Thus also *Arrian* and *Polybius* use the word, as may be seen in *Raphelius's* learned and excellent Note on this text, who shews from *Josephus* how exactly our Lord's prophecy was accomplished; and that what St Luke denotes by περιβαλειν χαρακα and περικυκλιν, that *Historian* expresses by περιειχιζειν ολην την πολιν, and calls the χαραξ by the name of τειχος a wall, De Bel. lib. v. cap. 12. § 1, 2. Comp. also *Kypke*.

Χαριζομαι, Depon. from χαρις a favour. This V. in the 2d aor. ιχαρισθην, and 2d fut. χαρισθησομαι, signifies in the N. T. passively, in all other tenses actively.

I. To give, grant, or bestow freely, or as a favour or gift. Rom. viii. 32. Luke vii. 21, where "the original phrase ιχαρισατο το βλεπειν seems to express both in how generous, and in how kind and affectionate a manner our blessed Redeemer performed these cures." *Doddridge*. So Acts iii. 14. (comp. Acts xxv. 11, 16.) Acts xxvii. 14. 1 Cor. ii. 12. Philem. ver. 22.

II. To give up, as a person to destruction, in order to gratify or please another. occ. Acts xxv. 16. *Josephus*, cited by *Wetstein*, applies the V. in the same manner, Ant. lib. xi. cap. 6, § 6. Ταυτα τε Αμανε αξιωσαντος, ο βασιλευς και το αργυριον αυτου ΧΑΡΙΖΕΤΑΙ και ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ, ωστε ποιειν αυτης ο, τι βελιαι. *Haman* having made this petition (namely, for the extirpation of the Jews), the king gave up to him both the money (which he had offered), and also the men. i. e. the Jews, to do with them whatever he pleased."

III. To forgive freely and of mere grace, as a debt. Luke vii. 42, 43.—as sins or offences, Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10, and see *Wetstein* on Luke.

In this sense it is construed with an accusative of the thing, and a dative of the person.

Χαρις, ιτος, η, from χαιρω to rejoice, or χαρα joy, or perhaps from Heb. נָדָר to be precious.

I. Favour, acceptance, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1, where *Whitby* justly remarks that the Grace (Heb. נָדָר, Gr. χαρις) of God in the S. S. when not used for the miraculous gifts of the Holy Ghost (comp. Sense V.) generally means His favour or kind affection to men. See Luke ii. 40. (comp. Judg. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33, (comp. Acts ii. 47.) and Sense IV. below. Χαρις also denotes acceptable, well-pleasing, 1 Pet. ii. 19, 20, the abstract term being put for the concrete, as perhaps τιμη is also used, ver. 7. See *Wolfius*.

II. A favour, a kindness granted or desired. Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9, and Κατατιθημι II.

III. A benefit. 2 Cor. i. 15; but in this text *Kypke* renders χαριν by joy, which interpretation, he says, is confirmed by ver. 24, and ch. ii. 1, 2; and he shews that *Plutarch*, *Polybius* and *Euripides* use χαριν in this sense, though an unusual one, and he thinks that the various reading in Philem. ver. 7. (of which under Sense VIII.) arose from this uncommon use of the word. That in 2 Cor. ix. 8, χαριν "is used to denote a temporal gift or blessing, is evident from the remaining part of the verse, and from the scope of the Apostle's argument," *Macknight*, whom see.

IV. When spoken of God or Christ, it very often particularly refers to their free and undeserved favour or kindness in the redemption and salvation of man. See. John i. 14, 16, 17. Acts xiv. 3. xv. 11, 40. xx. 24, 32. Rom. iii. 24. v. 2, 15. vi. 14. Eph. ii. 8. 2 Tim. i. 9. Tit. ii. 11, & al. freq.

V. It denotes the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts. Rom. xii. 6. 1 Cor. i. 4, (comp. ver. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his blessed operations or influences on the hearts of ordinary believers in general, (comp. Mat. vii. 11, with Luke xi. 13. Rom. viii.

9, 13. Phil. ii. 13. Heb. xiii. 21.), yet that *χαρις* is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where *χαρις* may seem to have this meaning the reader may do well to consult *Whitby*, and especially his Notes on 2 Cor. vi. 1, Gal. vi. 18, and Heb. xiii. 9, and his *Five Points*, Disc. III. at the beginning.

VI. It seems used by St Paul, Gal. ii. 9, for the favour of the apostleship. Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VII. A free gift, liberality, liberal contribution. 1 Cor. xvi. 3. So 2 Cor. viii. 1, *την χαριν τε Θεου την δεδομενην εν ταις εκκλησιας της Μακεδονιας* means the godly or pious contribution given in the churches of Macedonia, or, to use the words of *Whitby*, the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them. Comp. ver. 4, 6, 7, 19. ch. ix. 8. I am well aware that *χαριν τε Θεου*, 2 Cor. viii. 1, is by many understood of the influence of the Holy Spirit on their souls; and that the Apostle's expression, *διδως εν*, at ver. 16, is alleged to prove that *δεδομενην εν*, in the first verse, must signify given to. (See *Wolffius*.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for *διδοναι εν τη καρδια* is an *Hebraism* for putting into the heart, and corresponds to the Heb. *נתן בלב* which occurs in this sense Exod. xxxi. 6. xxxv. 34, nor can I find that the phrase *נתן ב* ever signifies to give to, but always to put in or into, to set in, or the like. But the grace of God put into churches is quite an unparalleled phrase for the influence of the Spirit on the souls of believers. For this reason, therefore, as well as others, I prefer *Whitby's* interpretation of 2 Cor. viii. 1, above given. See also *Locke* on the place.

VIII. Thank, thanks, thankfulness, or gratitude for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. Comp. Col. iii. 16. 1 Cor. x. 30, where Eng. Marg. and Bp. *Pearce* (whom see) *thanksgiving*; and on the former texts observe that *Arrian* uses the scriptural phrase *Χαρις τω Θεω*, *Thanks be to God*.

Epictet. lib. iv. cap. 4, p. 382, edit. Cantab. Comp. under ΕΛΕΩ I.

In *Philem.* ver. 7, twelve MSS, six of which ancient, and several printed editions, for *χαριν* have *χαρην* joy, which *Griesbach* has received into the text, and thus our Translators also appear to have read.

IX. Recompence, return for kindness shewed. Luke vi. 32, 33, 34, where see *Elsner* and *Wolffius*, and observe with them that the correspondent word to *χαρις* in Mat. v. 46. is *μισθος*. *Elsner* and *Wetstein* cite *Dionysius Halicarn.* using *χαρις* in the same sense.

X. Grace, graciousness, agreeableness. Thus it seems used Luke iv. 22, *Τοις λοφοις της χαριτος*, *Those graceful words*. See *Doddridge* on the place, and comp. Ps. xlv. 2. Isa. l. 4. *Kypke* says that by *λοφους της χαριτος* are meant, by an *Hebraism*, *χαρις* or *χαριτις των λοφων*: and that this expression may be understood either subjunctively of the sweetness of the manner of speaking, as *Lucian*, *Amores*, tom. i. p. 1018, uses *λοφων χαρις*; or objectively, as relating to the agreeableness of the things spoken, as the expression is applied by *Demosthenes*, *Philippic. i.* In both views it was no doubt applicable to the discourses of our Lord. Col. iv. 6, *Let your speech be always εν χαριτι*, "i. e. with sweetness and courteousness, saith *Theodoret*, that it may be acceptable to the hearers: *ινα αυτες κεχαριτωμενες ερραζηται*, that it may render you gracious to, and favoured by, them; so *Theophylact*." *Whitby. Comp. Eccles. xxi. 16.*

XI. *Χαριν εχειν τινι*, To thank, return thanks to, any one in words. 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28, where see *Elsner*, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only to have gratitude to any one, i. e. a grateful sense of favours received from him, to think one's self obliged to him; and so it may be understood Luke xvii. 9, where *Wetstein* shews that it is thus applied by *Xenophon*. See *Cyropæd. lib. iv. (ad fin.) p. 241*, and lib. v. p. 249, edit. *Hutchinson*, 8vo.

XII. *Χαριν εχειν προς τινα*, To have, or be in, favour with any one. occ. Acts

ii. 47, where *Wetstein* cites from *Plutarch* the very similar expression, ΧΑΡΙΝ ΟΥΚ ΕΧΕΙ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ.

XIII. Δίδοναι χάριν τινι, *To give or shew favour or kindness to any one.* Jam. iv. 6. 1 Pet. v. 5. The Greek writers, particularly *Libanus*, use the same phrase. See *Wetstein* on Jam. and *Wolffius* on Pet. So Eph. iv. 29, the Apostle directs his converts that their discourse should be so edifying *ἵνα δῶ χάριν τοῖς ἀκροῦσιν* that it may do a kindness to, or benefit, the hearers. The correspondent Heb. phrase חן חן is used in the same view, Prov. iii. 34. xiii. 15.

XIV. Δίδοναι χάριν τινι ἐναντίον τινος, *To give anyone favour in the sight of another,* is an *hellenistical* phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3, for the Heb. נָתַן חֲנוּן בְּעֵינַי, and denotes making him agreeable or acceptable to that other. occ. Acts vii. 10.

XV. The accusative χάριν is used for καὶ χάριν, *On account of, because of, q. d. in favour of, gratiâ.* Luke vii. 47. Gal. iii. 19, & al. Thus it is applied also in the best Greek writers, as *Wetstein* shews on Luke vii. 47. So Rom. v. 15, Ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ, *For the favour or love which God had for that one Man Jesus Christ, for his sake, in gratiam ejus, as the Latins say.* *Raphelius* on the place shews that *Polybius* uses in like manner Τῆς τῶν ὑπᾶτων χάριτι, *for the sake or love of the Consuls.* Comp. Tit. iii. 7.

Χαρίσμα, ατος, το, from κεχαρισμαι perf. of χαρίζομαι.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χαρίτω, ω, from χαρις, ἰλος, *grace, favour.*

Transitively, with an accusative, *To make accepted or acceptable.* So *Theodoret*, ἀξίως πεποίηκεν, *hath made lovely, or deserving of love*; *Chrysostom*, ἐπιχαρίως ἐποίησεν, *hath made amiable*; ἐπιχαρίως ἐποίησε καὶ ἑαυτὸν ποθεινὸν, *hath made acceptable and desirable for himself.* See more in *Suicer*, Thesaur. on the word. occ. Eph. i. 6. Χαρίσομαι, εμαι, *To be*

acceptable, favoured, highly favoured. occ. Luke i. 28.

Χαρίτω, ω, ὁ. *Eustathius* derives it from χαράτω to engrave, inscribe, because we inscribe letters upon it: But may it not be rather deduced immediately from the Heb. חָרַט to engrave, for the like reason? *Paper.* occ. 2 John ver. 12. *Dioscorides* (in *Scapula*), Πάπυρος γνωστός ἐστι πανσιν, ἀφ' ἧς ὁ ΧΑΡΤΗΣ καὶ κατασκευάζεται, *The Papyrus is known to all, of which paper is made.* Comp. under Βιβλος.

Hence the Latin charta paper; whence Eng. chart, charter, cartel.

Χασμα, ατος, το, from κηχασμαι perf. pass. Attic of χαινω to gape, which may be derived either from the V. χασ to gape, be open, to hold (see under Χιμε), or rather from the Heb. קָנָה to hold, contain.

I. *A gaping, or wide opening of the mouth.* Thus *Anacreon*, Ode ii. lin. 4, mentions the lion's ΧΑΣΜ' ὀδονῶν, literally, gaping of the teeth, i. e. his widely-distending jaws armed with teeth.

II. *A gulf, a hiatus, a CHASM.* occ. Luke xvi. 26, where see *Elsner* and *Wetstein*.

ΧΕΙΛΟΣ, εος, υς, το, either from the Heb. חָלַק to divide or distinguish into slips, or the like, or rather from חָלַק the voice.

I. Χείλη, η, τα, *The lips, by which the voice is formed.* occ. Mat. xv. 8. Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3, or 4, and contains a beautiful and philosophical allusion to the poison of the asp, which, like that of the common viper, and I believe of most, if not all, other poisonous serpents, is lodged under the upper lip, at the bottom of two hollow fangs, with which it bites, and through which it infuses its venom. See *Owen's Nat. Hist. of Serpents*, p. 59. *Brookes's Nat. Hist.* vol. iii. p. 354, and 359, 60.

II. Χείλος της θαλάσσης, *The lip, i. e. edge or shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17, for the Heb. חֵיץ הַיָּם, literally, the lip of the sea; so χείλος τῆς ποταμῆς, Gen. xli. 3, for Heb. חֵיץ הַיָּם. Yet these expressions are not mere hebraisms; for *Herodotus*, lib. i. cap. 180, has ΠΑΡΑ ΧΕΙΛΟΣ ἐκατέρου τοῦ πο-

TAMOY, comp. cap. 185, and lib. ii. cap. 94; and *Achilles Tatius*, *Επι ΤΟ ΧΕΙΛΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ*. See *Wetstein*.

Χειμαζω, from *χειμα* the winter, or *χειμων* a storm, tempest, which see.

I. To winter, spend the winter. Thus used by *Demosthenes*, *Phil.* 4. *Εν τῷ Βαρβαρῶν ΧΕΙΜΑΖΩΝ*, *Wintering in the Barbarian's country.* Comp. *Παραχειμαζω*.

II. To toss with a storm or tempest. *Χειμαζομαι*, pass. *To be thus tossed.* occ. *Acts* xxvii. 18. The V. is used in like manner by the best Greek writers, as by *Thucydides* and *Dio Chrysostom*, cited by *Wetstein*, whom see.

Χειμαερίς, *ς, ὅ*, from *χειμα* the winter (see under *Χειμων*), and *ῥοος* a stream.

A stream, brook, or torrent, properly such one as runs only in the winter, or when swollen with rains. occ. *John* xviii. 1. *Homer* uses this word as an adjective, *Il.* iv. lin. 452,—*ΧΕΙΜΑΡ'ΡΟΙ ποταμοί*, wint'ry streams. So *χειμαερίς*, *Il.* xi. lin. 493,

Ὡς δ' ὅποτε πληθύν ποταμός πεδίωνδε κατῆσι
ΧΕΙΜΑΡ'ΡΟΤ'Σ κατ' ὀρισφιν, οπαζομένος Διὸς ὀμβρῶν
As when a torrent swell'd with wint'ry rains
Pours from the mountains o'er the delug'd plains.
POPE.

Comp. *Il.* xiii. lin. 138.

Χειμων, *ωνος, ὅ*, from *χειμα* the winter, or immediately from the V. *χίω* to pour forth.

I. The winter, when in the eastern countries rains are poured forth upon the earth*; so its Latin name *Hyems* is from Gr. *ἵω* to rain. occ. *Mat.* xvi. 3. xxiv. 20 †. *Mark* xiii. 18. 2 *Tim.* iv. 21. *John* x. 22, where comp. 1 *Mac.* iv. 52.—59. 2 *Mac.* i. 18. x. 5, and *Heb.* and *Eng.* *Lexic.* in כסל V.

II. A storm, tempest. Thus the *Eng.* *Storm* is from *Heb.* כסל to pour, pour forth; whence also *Stream*. occ. *Acts* xxvii. 20. The Greek writers, particularly *Plutarch*, cited by *Wetstein*, use the word in this sense.

III. Foul, stormy weather. occ. *Mat.* xvi. 3, where *Wetstein* shews that *Xenophon*, *Plutarch*, and other authors, oppose *χειμων* in the same view to *Ευδία*.

* See *Harmer's Observations*, vol. i. p. 13.

† See *Harmer's Observations*, vol. i. p. 16—22.

χειρ, *χειρος*, ἡ, but gen. poet. *χειρῶς*, dat. *χειρὶ*; whence dat. plur. *χειρῶσι*.

I. The hand, so called either from *χάω* to take, contain, or from *χίω* or *χίω* (*Odys.* xviii. lin. 17.) to hold, contain, which are plainly from the *Heb.* קח to take, the ה being dropped, as it generally is in the *Heb.* deflections of that V. or else *χειρ* may be from כרע to bend; for, according to its first and most ancient signification, it seems to have denoted the whole arm (as in *Mat.* xii. 13.), from the shoulder to the end of the fingers; and is thus often used in *Homer*. See *Scapula*. *Mat.* viii. 55, & al. freq. On 1 *Cor.* xvi. 21. 2 *Thess.* iii. 17. *Philem.* ver. 19, observe that *Scapula* cites from *Hyperides* in *Poll.* ΟΥΤΕ ΤΗΝ ἑαυτοῦ ΧΕΙΡΑ δύνατον ἀρνησασθαι, Neither is it possible to deny one's own hand, which we likewise use in English for hand-writing.

Επαιροῦντας ὁσίας χειρας, *Lifting up holy hands*, 1 *Tim.* ii. 8. *Lifting up* or *stretching out the hands* towards heaven was a gesture of prayer common both to Believers and Heathen, who thus acknowledged the power, and implored the assistance, of their respective gods. See 1 *K.* viii. 22. 2 *Chron.* vi. 12, 13. *Ps.* lxiii. 4. cxxxiv. 2. *Isa.* i. 15; and for the Heathen, see *Homer*, *Il.* iii. lin. 275, 318. *Il.* v. lin. 174. *Il.* vi. lin. 257, 301. *Il.* vii. lin. 130. *Virgil*, *Æn.* i. lin. 97. *Æn.* ii. lin. 153, and *Vossius De Theologia Gentili*, lib. ix. cap. 8, and comp. *Heb.* and *Eng.* *Lexicon* under יד V. 1. And on 1 *Tim.* ii. 8, observe that *Josephus*. *De Bel.* lib. v. cap. 9, § 4, has a similar expression where he speaks of *Abraham*, καθαράς ἀναστίντας χειρας, stretching out his pure hands, in prayer namely. Comp. under ὁσίας.

II. As the hand of man is the chief organ or instrument of his † power and operations, so *χειρ* denotes power, *Luke* i. 71, 74. *John* iii. 35. *Acts* xii. 11. Comp. *Acts* iv. 30. vii. 50. xi. 21. xiii. 11.—*Ministry*, or ministerial action, *Acts* vii. 35. Comp. *Acts* xiv. 3. *Gal.* iii. 19. *Mat.* iv. 6. *Luke* iv. 11.

Hence the propriety of laying on of hands, 1st. In the miraculous curing of the in-

† See some ingenious observations on the wonderful powers of the human hand and arm in Nature displayed, vol. i. p. 29, English edit. 12mo. firm

firm and sick, in token of conveying to them *ability* and *power*, see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.

2dly, In conveying the *powers* and *gifts* of the Holy Spirit, Acts viii. 17. xix. 6. 2 Tim. i. 6 Comp. Heb. vi. 2, and *Whitby* there.

3dly, In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Comp. Gen. xlviii. 4, 15.

4thly, In ordaining to sacred *offices*, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Comp. Numb. xxvii. 18, 23. Deut. xxxiv. 9.

Χειραγωγεω, ω, from *χειραγωγος*.

To lead by the hand. occ. Acts ix. 8. xxii. 11. The Greek writers use this V. and the following N. particularly when speaking of *blind* persons, as may be seen in *Wetstein*.

Χειραγωγος, ο, ὁ, ἡ, from *χειρ* the hand, and *αγωγεω* a leader, conductor, from *αγω* to lead.

A leader by the hand, one who leads another by the hand. occ. Acts xiii. 11. Comp. *Χειραγωγεω*.

Χειρογραφον, ο, το, from *χειρ* a hand, and *γραφο* to write.

A hand-writing, a note of hand. It signifies "a sort of note under a man's hand, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of *Judaism*, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the *Gentiles*; and thus it was against them," i. e. the *Gentiles*. *Doddridge*. See *Leigh* and *Stockius*, who give the same interpretation of the word. occ. Col. ii. 14, where see also *Whitby's* Note.

Χειροποιεω, ο, ὁ, from *χειρ* a hand, and *ποιεω* made, which from *ποιω* to make. Made or performed with hands. Mark xiv. 58. Eph. ii. 11, & al. This word is used by the best Greek writers. See *Wetstein* on Mark, and *Elsner* on Heb. ix. 11.

Χειροτονεω, ω, from *χειρ* the hand, and *τετονα* perf. mid. of *τενω* to extend, stretch out.

I. To extend, stretch out, or lift up the hand. Thus used by *Aristophanes*. See *Scapula*.

II. To elect or choose to an office by lifting up of hands. This is well known to be the custom in some elections among us to this day. So * at *Athens* some of the magistrates were called *Χειροτονητοι*, because they were elected by the people in this manner. Hence,

III. To choose by vote or suffrage, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, To appoint or constitute to an office, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So *Josephus*, Ant. lib. vi. cap. 4. § 2. Βασιλευς ὑποταξθε ΧΕΙΡΟΤΟΝΗΘΕΙΣ. A king appointed by God.† Thus also ibid. cap. 13. § 9. See *Wolffius* on Acts, *Wetstein* on 2 Cor. viii. 9, *Suicer* Thesaur. in *Χειροτονεω* and *Χειροτονια*, and *Campbell's* Prelim. Dissertat. p. 504, and comp. *Προχειροτονεω*.

ΧΕΙΡΩΝ, ονος, ὁ, ἡ, και το—ον. An adjective of the comparative degree, but defective in the positive. We may derive it either, with *Martinius*, from *χρηω* want, or rather perhaps from the Heb. כרע to bow, or bend down in token of inferiority or submission, as 2 Kings i. 13. Esth. iii. 2, 5. 2 Chron. vii. 3.

I. Inferior in rank or dignity. Thus the word is sometimes used in the profane writers.

II. Inferior in goodness, excellence, or condition, worse. See Mat. ix. 16. xii. 45. Mark v. 26. 1 Tim. v. 8.

III. Worse, more grievous, severer, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΥΒΙΜ, τα. Undeclined. Heb.

Cherubim, or, with an English termination, *Cherubs*, Heb. כרובים and כרובים occ. Heb. ix. 5, Ὑπερανθὺς αὐτῆς Χερουβιμ δόξης κατασκιαζόντα τὸ Ἰλατηριον—And over it (namely, the ark of the covenant) the Cherubim of Glory overshadowing the Mercy-seat, that is, with their wings; comp. under *Κατασκιαζω*. Moses was commanded, Exod. xxv. 18, 19, Thou shalt make two Cherubims; of † beaten gold shalt thou make them, at the

* See Archbp. Potter's Antiquities of Greece, book i. chap. 11.

† That is of sheet-gold covering two images of olive-wood, as 1 K. vi. 23. 2 Chron. iii. 10. See

the two ends of the Mercy-seat. And thou shalt make one Cherub at the one end, and the other Cherub at the other end: מן הכפרת, out of the Mercy-seat (Marg. Eng. Transl. of the matter of the Mercy-seat) shall ye make the Cherubims at the two ends thereof. All which was accordingly performed, Exod. xxxvii. 7, 8. And these Cherubims were with the ark placed in the Holy of Holies of the Tabernacle. Exod. xxvi. 33, 34. xl. 20, as these made by Solomon were afterwards in the Holy of Holies of the Temple, 1 Kings vi. 23, 27.

We may observe that in Exodus Jehovah speaks to Moses of the Cherubims as of figures well known; and no wonder, since they had always been among Believers in the Holy Tabernacle from the beginning, (See Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their faces, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any particular description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the Prophet Ezekiel, ch. i. 5, Out of the midst thereof (i. e. of the fire, infolding itself, ver. 4.) the likeness of four living creatures. And this was their appearance; דמות אדם להנה, they had the resemblance or likeness (comp. דמות ver. 13.) of a man, i. e. in the erect posture and shape of their body *.

Ver. 6, And there were four faces to one (דמות or similitude), and four wings to one, להם. So there were at least two compound figures. Ver. 10, And the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew, ch. x. 1—20, that these were Cherubims:

Ver. 21, Four faces, לארבע, to one (Cherub); and four wings to one. This text also proves that the Prophet saw more Cherubims than one, and that each had four faces

and four wings. And we may be certain that the Cherubims placed in the Holy of Holies were of the form described by Ezekiel, because we have already seen from Exod. 1 K. and 2 Chron. that they likewise had faces and wings, and because Ezekiel knew what he saw to be Cherubims, and because there were no four-faced Cherubs any where else but in the Holy of Holies; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 Kings vi. 29, 32, and 2 Chron. iii. 14, with Ez. xli. 18, 19, 20, that the Cherubims on the curtains and vail of the Tabernacle, and on the walls, doors, and vail of the Temple, had only two faces, namely, those of a lion and of a man.

That the Cherubic figures were emblems or representatives of something beyond themselves is, I think, agreed by all, both Jews and Christians: but the question is, Of what they were emblematical? To which I answer in a word; Those in the Holy of Holies were emblematical of the ever blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person, which union was signified by the union of the faces of the lion and of the man in the Cherubic exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. The Cherubims in the Holy of Holies were certainly intended to represent some Beings in Heaven; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of Heaven, even of that Heaven where is the peculiar residence of God, Heb. ix. 24. And therefore these Cherubims represented either the ever-blessed Trinity, with the Man taken into the Essence, or created spiritual Angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of Angels; because (not now to insist on other particulars of the Cherubic form) no tolerable reason can be assigned why Angels should be exhibited with four faces each.

2dly. Because the Cherubims in the Holy of Holies of the Tabernacle were, by Jehovah's order, made out of the matter of the Mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18. 19. xxxvii. 8. Now the Mercy-seat, made of

the learned Bate's Enquiry into the Similitudes, &c. page 98, 120, and his Critica Hebræa under כרוב and קרוב.

* Comp. Vitranga on Rev. iv. 6, 7. p. 184, 2d edit.

of gold, and crowned, was an emblem of the *Divinity of Christ* (see Rom. iii. 25. and Ἰλασμεν above): The *Cherubims*, therefore, represented not the *Angelic* but the *Divine Nature*.

3dly. That the *Cherubic Animals* did not represent *Angels* is clearly evident from Rev. v. 11. vii. 11, in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the *Cherubims* on the Great Day of Atonement (comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): And this cannot in any sense be referred to created *Angels*, but must be referred to *Jehovah* only; because,

5thly. The High Priest's entering into the *Holy of Holies* on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven to appear in the presence OF GOD for us, Heb. ix. 7, 12, 24. And

6thly, and lastly, When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places, * FAR ABOVE (ΥΠΕΡΑΝΩ) all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21.), Angels, and Authorities, and Powers being made subject unto him. (1 Pet. iii. 22.) And these arguments may suffice to shew, in general, of whom the *Cherubims* in the *Holy of Holies* were representative; for, to go through every particular in the *Cherubic* exhibition, which the † *Jews* truly confess to be the foundation, root, heart, and marrow of the whole *Tabernacle*, and so of the whole *Levitical service*, would require a volume. For fur-

* When the High-Priest entered into the *Holy of Holies*, and sprinkled the sacrificial blood on and before the Mercy-seat, he was below or under the *Cherubims*; and therefore, if the *Cherubims* were emblematical of *Angels*, he could not represent Christ ascended into heaven, far above all *Angels*, as St Paul, however, assures us he did. See Bate's Enquiry into the Similitudes, page 104, &c.

† "Quemadmodum etiam Hebraei ipsi fatentur --quod fundamentum, radix, cor & medulla totius Tabernaculi atque adeo totius cultus Levitici fuerit Arca cum Propitiatorio & Cherubinis (ut Cosiri scribit, Par. ii. Sect. 28, & ibi R. Jehudah Muscatius), & ad eam referebantur & respiciebant." Buxtorf, Hist. Arcæ Foederis, pag. 151.

ther satisfaction on this highly interesting subject, for proving the propriety of the three animal emblems (as representative, at first hand, of the chief Agents in the material, and thence of those in the spiritual world), for shewing the Heathen imitations of these divinely instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the *Heb. and Eng. Lexicon*, under כרוב, and to the authors there cited, especially to an excellent Treatise of the reverend and learned *Julius Bate*, entitled † *An Enquiry into the occasional and standing Similitudes of the Lord God, &c.* The learned reader may also meet with some pertinent observations in *Noldius's* Particles, annot. 322.

The LXX generally substitute Χερουβιμ for the Heb. כרובים or כרובים, and frequently use that word (like St. Paul) as a *Neut. Plur.* See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8, but sometimes as a *Masc.* see Exod. xxv. 19, 20. xxxvii. 9. And what is more remarkable, and shews that those Translators considered each *Cherub* in the *Holy of Holies* as a compound figure, they sometimes, when those *Cherubims* are spoken of, apply the *Plur.* word Χερουβιμ for the Heb *Sing.* כרוב, joining it with an article and adjective singular, as 1 Kings vi. 24, 25, 26. 2 Chron. iii. 11.

ΧΕΩ, ΧΕΥΩ, or ΧΥΩ, from the Heb. יקח to tend, or cause to tend, as waters. Gen. i. 9.

To pour, pour forth. These verbs are inserted on account of their derivatives.

Χηρα, ας, η.

A widow, a woman who has lost her husband, Mat. xxiii. 14. Mark xii. 42. Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χηρος, and is so applied, Luke iv. 26, Γυναικα χηραν, a widowed or widow woman; in *Homer* likewise we have ΧΗΡΑΙ ΤΙ ΓΥΝΑΙΚΕΣ, Il. ii. lin. 289. Comp. Il. vi. lin. 432, and LXX in 2 Sam. xiv. 5. 1 K. vii. 14. Χηρος signifies not only a widower, but also, according to *Hesychius*, a bachelor, a man who never was married; so it seems very rationally de-

† Formerly printed for *Withers*, at the Seven Stars, near Temple-bar, Fleet-street, London.

ductible

ducible from the Heb. "קָרָע, fem. קָרָע, barren, sterile, unfruitful, q. d. a mere stock or stem without branches, a dry tree. Comp. Isa. lvi. 3. *" Scapula accordingly cites from a Greek epigram *δρυμοι ΧΗΡΟΙ*, widowed groves, i. e. deprived of their trees, and *ΧΗΡΑ δινδρα* trees stripped, of their leaves, namely. So Horace, lib. ii. ode 9. lin. 8,

————foliis viduantur orni.

ΧΘΕΣ. An Adv. of time.

I. Yesterday, perhaps from a corruption of the Heb. קָרָע to cut off; so the Heb. הִמָּחַ, to which this word usually answers in the LXX, is a compound of מָחַ to finish, and הִי to cut off, because yesterday, or the day immediately past, is finished and cut off, as it were, from this day. See Heb. and Eng. Lexicon in הִמָּחַ. occ. John iv. 52. Acts vii. 28.

II. It denotes time past, Formerly. occ. Heb. xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense.

Χιλιαρχος, α, ο, from χίλιοι a thousand, and αρχος a commander, which from αρχω to command.

A military officer who commanded a thousand men, and when spoken of the Romans, a military Tribune, of whom there were six to each Legion. Mark vi. 21. Acts xxi. 31, 32, &c. Comp. Λεγεων, and see Markland on Acts xxi. 31, in Bowyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a Roman military Tribune.

Χιλιας, αδος, η from χίλιοι.

A thousand. Luke xiv. 31. & al.

ΧΙΛΙΟΙ, αι, α.

A thousand. 2 Pet. iii. 8, & al. freq. May it not be derived from the Heb. כָּל denoting completion, as being the cube of ten, or being formed by multiplying ten twice into itself? or the Latin mille a thousand may be from Heb. מָלַא to fill. On 2 Pet. iii. 8, Wetstein and Kypke cite from Plutarch Consol. ad Apol. tom. ii. p. 111, "The longer or shorter term of human life has no difference with respect to eternity; τα γαρ ΧΙΛΙΑ και τα μυρια (κατα Σιμωνιδην) ΕΤΗ, σιμη τις ησιν

* Heb. and Eng. Lexic.

αοριστος, μωλλον δε μοριον τι βραχυτατον σιμης, for a thousand or ten thousand years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

ΧΙΤΩΝ, ωνος, ο, from the Heb. כִּתְּנָה; whence the N. כִּתְּנָה a coat, a close garment, which the LXX generally render by χιτων. The Arabic V כִּתְּנָה signifies to stick closely.

I. Properly, A vest, an inner garment. Mat. v. 40. Luke vi. 29, & al.

II. χιτωνες, οι, Garments, clothes in general. Mark xiv. 63, where it is equivalent to ιματια in Mat. xxvi. 65.

Χιων, ονος, ο, from χιω or χιω to pour, (see Homer, Il. xii. lin. 278, &c.) or perhaps from Heb. כִּתְּנָה to repress, restrain, as denoting rain partly congealed. Snow. occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14.

ΧΛΑΜΥΣ, υδος, η. The Greek Lexicons and Grammarians derive it from χλαινω (which see under χλαινος to make warm: But we may, with Thomassinus, much better deduce it from Heb. מָלַא a cloak, a loose garment, from the V. מָלַא to wrap up. A cloak, a robe, a loose garment. It denotes both a soldier's cloak, and a general's or great man's robe. occ. Mat. xxvii. 28, 31.

On Mat. xxvii. 28. see Philo in Wetstein, Echard's Eccles. Hist. vol. i. p. 248, 9, and Jortin's Remarks on Eccles. Hist. vol. ii. p. 203, 2d edit.

ΧΛΕΥΑΖΩ, from Heb. שָׂרַפְתִּי to mock, deride, scoff, and as a N. שָׂרַפְתִּי a derision, to which the N χλευασμος answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8.

To mock, scoff, deride, properly in words, as Raphelius on Acts ii. shews it is used by Polybius and Herodian. See also Wetstein. occ. Acts ii. 13. xvii. 32.

Χλαιρος, α, ον, from χλαινω to warm, make warm, which from Heb. שָׂרַפְתִּי to roast, fry.

Warm, lukewarm. occ. Rev. iii. 16, where there seems an allusion to the well-known effect of warm water on the stomach. See Daubuz on the place

Χλωρος, α, ον, contracted from χλοσος the same, which from χλοα or χλοη the green herb, or grass, and this may be a compound derivative from the Heb. כָּל all, and כָּל fresh, green, to which latter word

word *χλωρός* answers several times in the LXX.

I. *Green*, as the grass or plants. occ. Mark vi. 39. Rev. viii. 7. ix. 4.

II. *Pale*, of a pale or *sallow hue, like the grass when burnt up in the hot southern countries. occ. Rev. vi. 8. So *Sappho*, in the famous ode where she describes herself as fainting,

— — — — — ΧΛΩΡΟΤΕΡΑ δὲ ΠΟΙΑ
Εμμ. — — — — —
Than the grass I paler am.

A circumstance which *Philips* has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Isa. xl. 6, 7. Jam. i. 11. 1 Pet. i. 24.) it by no means corresponds to the almost perpetual verdure of England.

Χοῖκος, η, ον, from *χοος* earth, dust, which see.

Earthy, made of earth or dust. occ. 1 Cor. xv. 47, 48, 49. Ver. 47, *The first man* (is) *ἐκ γῆς χοῖκος*; the two former words referring, in general, to the *ἡμῖν* or ground, the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7, and see *Wolfius*.

Χοιμίζω, ικος, ὁ, from *χέω*, *χω* to receive, hold, (see under *Χεῖρ*) or rather from *χαίνω* to gape, or immediately from Heb. *חָנַק* to hold, contain. Comp. under *Χασμα*.

A Grecian measure of capacity for things dry, a *chaenix*, which is by some reckoned equal to about a pint and a half English corn-measure. occ. Rev. vi. 6. "Where *Grotius* and others have observed that a *chaenix* of corn was a man's daily allowance, as a † penny was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. *Newton's* Dissertation on the Prophecies, vol. iii. p. 57. See also *Daubuz*, *Wetstein*, and *Doddridge* on the text. But comp. *Vitrunga*.

* *Laertius* relates that *Diogenes* the Cynic being asked, *Διατί το χρυσιον ΧΛΩΡΟΝ εστιν*; Why gold looked pale? answered, Because it had so many people lying in wait for it." See more in *Wetstein* on Rev.

Comp. *Ἀνηλεσιον*, and Mat. xx. 2, 9, 10.

ΧΟΙΡΟΣ, υ, ὁ. The most probable derivation seems to be that assigned by *Martinius* in his *Cadmus Græco-Phœnix*, from *χωρῶ* to plough; for this animal is very remarkable for ploughing or rooting up the ground with his snout.

I. A hog, and in the plur. *swine*, q. *sowen*, formed from *sow*, as *kine*, q. *coven*, from *cow*. Mat. viii. 30, & al.

II. It denotes men of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under *ῥς*. occ. Mat. vii. 6.

Χολαω, ω.

Governing a dative, *To be angry with*, *violently angry* or *incensed at*. occ. John vii. 23. It is a derivative from *χολη* the bile. Thus *Horace*, lib. i. ode 13. lin 4, describing *jealous anger* or *resentment*;

Fervens difficili bile tumet jecur,
My burning liver swells with angry bile:

And *Juvenal*, Sat. i. lin. 45,

Quid referam quanta siccum jecur ardeat irâ?
Why tell with how much rage my liver burns?

Following herein, says the Note in the *Delphin Horace*, *Archilochus*, *ΧΟΛΗΝ* *ἔκ ἐχέως ἐφ' ἡπατι*, You have no bile or gall in your liver," i. e. you cannot be angry. So *Homer*, Il. ii. lin. 241,

Ἀλλὰ μάλ' ἔκ Ἀχιλλεῖ ΧΟΛΟΣ φρεσιν. — — —
Achilles bears no gall within his breast.

And, on the contrary, *Scapula* cites from *Athenæus*, *Κινιται γὰρ ἐνδύς μοι ΧΟΛΗ*. My bile or gall was immediately moved." Everyone almost knows that the passions have a very great effect on the body. "† Anger constricts the bilious vessels in particular, causes too great an evacuation of the bile, and produces strictures in the stomach and duodenum; whence the bilious humours are amassed and corrupted, laying a foundation for vomiting, bilious fevers, and cardialgia." And there want not instances of persons who, in consequence of a violent fit of anger, have presently fallen into the jaundice.

‡ *New and Complete Dictionary of Arts* in the article PASSIONS.

ΧΟΛΗ, ης, ἡ, perhaps from the Heb. חָלַךְ to parch, fry. Comp. the passages from *Horace* and *Juvenal* cited under χολαω. Gall, bile. Thus used in the classical writers, and in the LXX on Job xvi. 13, but in the *hellenistical language* it seems a general term for *any thing extremely bitter*. So the LXX apply it for the Heb. לעֵנֶב wormwood, Prov. v. 4. Lam. iii. 15; for מְרוּרָה the bitter poison of asps, Job xx. 14; and frequently for שָׂרָר deadly, bitter poison. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. Applied figuratively, Acts viii. 23. Comp. Πικρία I.

From χολη are ultimately derived the Eng. *choler*, *choleric*, and perhaps *gall*.

Χοος, χυς; χου, χυ; &c. ὁ, from χιω to pour forth, particularly *earth*, and thus *heap it up*. See *Scapula*.

I. *Earth poured forth*, and so *heaped up*, as in making ramparts, tombs, or the like, *Terra egesta*.

II. *Earth*, or *dust*, cast upon the head in token of *grief* or *mourning*. occ. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from *Homer*. Thus of *Priam* bewailing his son *Hector*, Il. xxiv. lin. 164.

— — — — — Ἀμφὶ δὲ πολλῇ
ΚΟΠΡΩΣ ἡνυκαλῆται καὶ αὐχένι τοιοῦτον ἔχοντος,
τὴν ῥα κυλινδρῶμενος καταμνησάτο χερσὶν ἡσυχῆς

— — — — — With frantic hands he spread
“Of dirt abundance” o’er his neck and head.
POPE.

So *Lucian* mentions sprinkling *dust* upon the head as a *mourning* ceremony among the Greeks in his time, καὶ ΚΟΝΙΣ ἐπὶ τῇ κεφαλῇ πασσύεται. De Luct. tom. ii. p. 431. Comp. under Σποδος and Φαυλος.

III. *Dust* or *dirt sticking* to the feet of travellers. occ. Mark vi. 11. In this sense the word may not improbably be derived from Heb. שָׁרַף filth adhering to the flesh. See Heb. and Eng. Lexicon in שָׁרַף II.

Χορηγῶ, ω, from χορηγος the leader of the ancient chorus, also he who supplied the chorus, at his own expense, with ornaments and all other necessities, from χο-

ρες the chorus, and αἶω or ἡΐσσομαι to lead. See *Scapula’s Lexic. Xenophon. Memor. Socrat. lib. iii. cap. 4. § 3*, with *Simpson’s Note*, and *Wetstein* on 2 Cor. ix. 10.

I. To lead the chorus.

II. To supply the chorus with the ornaments, &c. necessary for their sacred dances. Hence,

III. In general, To supply, or furnish. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers, (see *Scapula* and *Wetstein*); and frequently in the apocryphal books, see *Ecclus* i. 10, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the N. χορηγος signifies in general a supplier, or furnisher, as when *Josephus*, De Bel. lib. ii. cap. 8. § 5, calls God ΧΟΡΗΓΟΝ τροφῆς, the Supplier or Bestower of food.”

ΧΟΡΟΣ, ος, ὁ, plainly from the Heb. כָּר, which in the reduplicate form, כָּרָכָר, is used for *David’s dancing* before the ark, 2 Sam. vi. 14, 16.

A dance, also, frequently in the profane writers, a company of dancers. occ. Luke xv. 25.

Χορταζω, from χορτος grass.

I. Properly, To feed, fill, or satiate with grass, as cattle. Thus sometimes used in the profane writers.

II. To feed, to fill, or satisfy with food, as men. Mat. xv. 33. Mark viii. 4. Χορταζομαι, pass. To be thus fed, satisfied, or filled. Mat. xiv. 20. xv. 37. Luke xvi. 21, & al. The Greek writers apply the V. in like manner. Thus *Arrian*, *Epictet*. lib. i. cap. 9. p. 109. Ὅτι ΧΟΡΤΑΣΘΗΤΕ σημερον, καθῆσθε κλαυθόντες περὶ τῆς αὐριον, ποθεν φαῖνται; When ye are fed to-day, do ye sit weeping for the morrow, how ye shall procure food? See other instances in *Wetstein* on Mat. v. 6. It is applied to birds, Rev. xix. 21.

III. To fill or satisfy with spiritual blessings. Mat. v. 6. Luke vi. 21.

Χορτασμα, ατος, το, from χορτασμαι perf. pass. of χορταζω.

I. Properly, Food or provender, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15, & al.

II. Food, sustenance, for men. occ. Acts vii. 11.

ΧΟΡΤΟΣ, ος, ὁ. The learned *Damm*, *Lexic. col. 1209*. derives it from the V. χαιρω or χαιρω to cut off, crop, (which see); but it may

“A show’r of ashes.” POPE,

may be from the Heb. N. חציר *a tubular plant, a leek*, also *grass* or *herbage* in general, from their *tubular structure*.

- I. *The grass or herbage of the field in general.* Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. On Mat. vi. 30, *Wetstein* remarks that the Hebrews divide all kinds of vegetables into עץ *trees*, and עשב *herbs*; the former of which the *Hellenists* call ξυλον, the latter χορτος, under which they comprehend grass, corn, and flowers. 1st. vi. 30, and Luke xii. 28, χορτος certainly designed to include the *lilies* of the field, of which our Saviour had just been speaking; and *Harmer*, *Observations*, vol. i. p. 264, &c. which see, has shewn, that, so great is the scarcity of fuel in the East, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their *bagnios*. In 1 Cor. iii. 12, χορτος is applied figuratively to *persons*. Comp. under Ευλον I. and Πυρ V.

- II. *The stalk or blade of corn*, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28.

In the LXX, χορτος often answers to the Heb. חציר *grass, herbage*.

Χε, ε, ο. See Χοος.

Χεω, ω, perhaps from χε the hand, q. χεραυ.

- I. *To lend, furnish as a loan*, q. d. *to put into another's hands, for his use.* occ. Luke xi. 5.

- II. Χεομαι, ωμαι, Mid. *To borrow, receive for use.* *Scapula* cites *Plutarch* using it in this sense.

- III. Χεομαι, ωμαι, Mid. with a dative, *To use, make use of*, q. d. *to handle.* Acts xxvii. 17. 1 Cor. vii. 31, & al.

- IV. Χεομαι, ωμαι, Mid. with a dative, *To use, treat, behave towards.* We sometimes say *to handle* in this sense. occ. Acts xxvii. 3. where *Raphelius* cites from *Xenophon* ΧΡΗΣΘΑΙ καλως φιλοις, *to use his friends well*; and from *Polybius*, Τας παρως και ΦΙΛΑΝΘΡΩΠΩΣ τω πληθει ΧΡΩΜΕΝΟΥΣ, *Using or treating the common people with mildness and humanity.* So *Wetstein* (whom see) from *Plutarch*, Πασι—ΦΙΛΑΝΘΡΩΠΩΣ ΧΡΗΣΑΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29.

From the above cited instances we may

observe, that χεομαι is applied in this sense with other adverbs besides φιλανθρωπως; and from the passages quoted by *Wetstein* on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus *Demosthenes* has ΧΡΗΣΘΑΙ τινι 'ΥΒΡΙΣΤΙΚΩΣ *to use one insolently*," and *Plutarch* 'ΥΒΡΙΣΤΙΚΩΣ και 'ΥΠΕΡΗΦΑΝΩΣ τω Ανυτω ΚΕΧΡΗΜΕΝΟΣ, *Having used Anytus insolently and proudly.*" So 2 Cor. xiii. 10.—μη αποτομως χεσωμαι, *I may not use (you) severely*: υμιν being understood.

Χεια, ας, η, from χεομαι *to use*, or from the Heb. קרה *to occur, befall, happen.*

Occasion, use, need, necessity. Acts xx. 34.

Phil. ii. 25. Rom. xii. 13, where three ancient Greek MSS for χεiais have μνιαις, which reading was favoured by some ancient Latin copies, and is embraced by *Mill*, whom see on the place, and in *Proleg.* p. xvii. of his own edition, and who explains ταις μνιαις των εσιων by the *merciful or charitable remembrance of absent or distant Christians*. But *Michaelis*, whom see, *Introd. to N. T.* vol. ii. p. 112, edit. *Marsh*, says, μνιαις is evidently a fault of the 2d or 3d century. Τα προς την χειαν, *Things necessary, necessaries.* Acts xxviii. 10.

This word in the N. T. occurs far the most frequently in the phrase χειαν εχειν *to have occasion, need, or necessity.* See Mat. iii. 14. vi. 8. Mark ii. 25. 1 John iii. 17.

Luke x. 42, 'Ενος δε εστι χεια: "This," says *Doddridge*, is one of the gravest and most important apothegms that ever was uttered; and one can scarce pardon the *frigid impertinence* of *Theophylact* and *Basil*, who explain it as if he had said, *One dish of meat is enough.*" And yet I cannot help thinking that those *Greek* expositors were, in this instance, better critics than the *English* divine, whose judgement seems to have been warped by an early and long use of our common translation. But to the point. 'Ενος is plainly opposed to the immediately preceding πολλα, and what can this word mean but *many things to eat*? about which *Martha's πολλη διακονια*, ver. 40, had been employed? 'Ενος therefore should mean *one thing, or dish, to eat of.* Again, the words 'Ενος δε εστι χεια are followed by

by *Μαρια ΔΕ*—*BUT* (not *and*, as in our version) *Mary*—which manner of expression most properly and generally marks a transition to a different subject. See also *Wetstein* and *Bp Pearce*.

Eph. iv. 29, St Paul directs his converts to use such discourse as is good *προς οικοδομην της χρειας* for the occasional edification, that is, says *Theophylact*, *ὁπερ οικοδομει τον πλησιον ἀναγκασιον ον τη προκειμενη χρεια*, which edifies one's neighbour, being necessary for the occasion offered." But observe that five Greek MSS, four of which ancient, for *χρειας* read *πιστιως*, and so the *Vulg. fidei faith*. See *Wetstein Var. Lect.* and *Griesbach*, who marks *πιστιως* as perhaps the preferable reading.

II. *A necessary business or affair.* *Acts vi. 3.* The Greek writers use it in the same view. See *Wetstein* and *Kypke*, who cite from *Josephus*, —ΕΠΕΣΤΗΣΑΝ ΤΑΙΣ ΧΡΕΙΑΙΣ.

Χρεωφειλής, *υ, ο*, from *χρεως*, Attic for *χρεος* a loan, a debt (which from *χρεω* to lend), and *οφειλής* a debtor.

A debtor. occ. *Luke vii. 41. xvi. 5.* This is a good Greek word, used by *Dionysius Halicarn.* and *Plutarch*. See *Wetstein* on *Luke vii. 41.*

χρη. An impersonal V. used by apocope for *χρησι*, 3 pers. sing. of obsolete *χρημι*, (whence also imperf. *χρην* and *εχρην*, 1 fut. *χρησι*, infin. *χρηναι*) which from *χρεια* need, occasion.

I. *There is need or occasion,* *Opus est.* Thus frequently used in the profane writers.

II. *It behoveth or becometh.* occ. *Jam. iii. 10.*

χρηζω, for *χρηιζω*, used in *Homer*, *Il. xi. lin. 834*, *Odyss. xvii. lin. 558*, & al. from *χρεια* need, necessity.

Governing a genitive, *To have need of, to need, want.* *Mat. vi. 32. Rom. xvi. 2*, & al.

χρημα, *χατος*, *το*, from *κςχρημαι* perf. of *χραμαι* to use.

In general, *Something useful, or capable of being used.*

I. *Plur. Riches, wealth.* occ. *Mark x. 23, 24. Luke xviii. 24.*

II. *Sing. and Plur. Money.* occ. *Acts iv. 37. viii. 18, 20. xxiv. 26.* *Herodotus*, lib. iii. cap. 38, cited by *Wetstein* on *Acts iv.* uses the N. sing. in the same sense.

χρηματιζω, from *χρημα* an affair, business, from *χραμαι* to use.

I. *To have business, an affair, or dealings, to manage a business, or the like.* Thus sometimes applied in the Greek writers.

II. *χρηματιζω*, *To be called or named.* occ. *Acts xi. 26. Rom. vii. 3.* *Scapula* remarks that this signification arose from the former; since names were imposed on men from their business or office. It is certain that we have a great number of such surnames in *England*, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c.*

Wetstein on *Rom. vii. 3*, has abundantly proved that the V. active frequently signifies in the Greek writers *to be named or called*. But *Doddridge* thinks that *χρηματισαι* in *Acts xi. 26*, denotes *to be named by divine appointment or direction*. I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proofs of his interpretation, do by no means come up to his point; they may be seen under Sense IV.

II. *To speak to, converse or treat with another about some business.* Thus applied by the Greek writers, but not in the N. T.

IV. *To utter oracles, give divine directions or information.* occ. *Heb. xii. 25.* *Josephus* and *Diodorus Siculus* apply the V. active in the like view. See *Wetstein* on *Mat. ii. 12.*

χρηματιζομαι, Of persons, *To be directed, informed, or warned by a divine oracle, to be directed or warned by God.* occ. *Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7.* So *Kypke* on *Mat. ii. 12*, cites from *Josephus*, *Ant. lib. iii. [cap. 8. § 3, edit. Hudson]* *Moses EXPHMATIZETO πρις ὧν ἰδυτο παρὰ τς Θεου*, was instructed by God in what he desired."—Of things *To be revealed by a divine oracle.* occ. *Luke ii. 26.* On *Mat. ii. 12*, *Kypke* cites *Josephus*, *Ant. lib. xi. cap. 8. [§ 4. edit. Hudson]* calling an oracular dream of *Jaddus* the High Priest's *το xPHMATISΘEN*, what was divinely communicated to him." This last application of the word may be accounted for from the third sense above given, as importing God's dealing or speaking with man; or else the V. in this view may be rather

rather deduced from *κεχρημαι* perf. pass. of *χρηω* or *χραω*, which is used in the best writers for *uttering a divine oracle*, and this may be very naturally derived from *קרא* or *קרא* to meet; God on these occasions, *meeting*, as it were, *with man*. Comp. Exod. xxv. 22. Num. xxiii. 3, 15, & al.

Χρηματισμος, *α, ο*, from *κεχρηματισμαι* perf. pass. of *χρηματιζω*.
A divine answer or oracle. occ. Rom. xi. 4.

Χρησιμος, *α, ο*, *η*, και *το—ον*, from *χρησις*, which see.

Useful, profitable. occ. 2 Tim. ii. 14.

Χρησις, *ιος*, att. *εως*, *η* from *κεχρησαι* 2 pers. perf. of *χραομαι*.

Use, manner of using. occ. Rom. i. 26, 27. So Lucian, *Amores*, tom. i. p. 1043. *Επιδιδω παιδικης ΧΡΗΣΕΩΣ πολυτην ΓΥΝΑΙΚΕΙΑΝ αμεινω*. The *V. χραιομαι* also is applied in like manner by the Greek writers. Thus Diogenes Laert. says that Zeno, the founder of the Stoics, taught the community of women, *ωστε τον ενυχοητα τη εντυχουση ΧΡΗΣΘΑΙ*. See other instances in *Raphelius* and *Wetstein*.

Χρητινυμαι, from *χρητος*.

To be kind, obliging, willing to help or assist. occ. 1 Cor. xiii. 4.

Χρησολογια, *α*, *η* from *χρητος* kind, obliging, and *λοφος* a word, speech.

Fair speaking, fair or fine words or speeches. occ. Rom. xvi. 18. The Greek writers use *χρησα λειν* and *χρησοι λοφοι* in the same view. See *Wetstein*.

Χρητος, *η, ον*, from *χραομαι* to use.

I. Useful, profitable. Thus sometimes applied in the profane writers.

II. Of manners or morals, Good, as opposed to bad. occ. 1 Cor. xv. 33, *Φθειρυσιν ηδη ΧΡΗΣΘ' ομιλαιοι κακαι*, which is a citation from the Greek Poet *Menander*. See his *Fragments*, edit. *Cleric*. p. 78. *Χρητον ηθος* and *Χρησα ηδη* are usual phrases in the Greek writers, as may be seen in *Wetstein*.

III. Good, kind, obliging, gracious. occ. Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. Hence *Χρητον, το*, used as a substantive, Goodness, kindness. occ. Rom. ii. 4.

IV. Of a yoke, Gentle, easy. occ. Mat. xi. 30, where see *Wolfius*.

Χρηστοτερος, *α, ον*. Comparat. of *χρητος*.

Better, preferable. occ. Luke v. 39. where *Kypke* cites *Plutarch Sympos.* tom. ii. p. 701, D. applying the superlative *ΧΡΗΣΤΟΤΑΤΟΝ* to wine, which is presently after called *βελτιστον* the best.

Χρηστοτης, *τητος*, *η*, from *χρητος*.

I. Goodness, kindness, benignity, gentleness. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22. where see *Macknight*.

II. What is good. occ. Rom. iii. 12. This seems an *hellenistical* sense of the word. The LXX, according to both the *Vatican* and *Alexandrian* copies, use the same phrase *ποιων χρηστοτητα* for the Heb. *עוֹשֵׂי טוֹב*, doing good, Ps. xiv. 3.

Χρισμα, *ατος*, *το*, from *κεχρισμαι* perf. pass. of *χρηω*.

An anointing, unction. occ. 1 John ii. 20, 27, twice; where it is spoken spiritually of the gifts of the Holy Ghost. Comp. 2 Cor. i. 21.

Hence Eng. *Chrism*.

Χριστιανος, *α, ο*, from *Χριστος* Christ.

A Christian, a follower of Christ. This word is formed not after the Greek but the Latin manner, as *Pompeiani*, *Cassiani*, *Galbiani*, *Othoniani*, *Ηρωδιανοι*, &c. thus respectively denominated from being attached to *Pompey*, *Cassius*, *Galba*, *Otho*, or *Herod*. See *Wetstein* on Mat. xxii. 16. And it should seem that the name *Χριστιανοι* (like those of *Ναζαρενοι* and *Γαλιλαιοι* was given to the Disciples of our Lord in reproach or contempt, as foolishly adhering to one Christ, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *Χριστιανοι*, namely, at *Antioch* in *Syria*, Acts xi. 26, the inhabitants of which city are observed by *Zosimus*, *Procopius*, and *Zonarus* (cited by *Wetstein*) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the Disciples to themselves, much less, as some have imagined, that it was imposed on them by divine authority (comp. under *Χρηματιζω* II.); in either of which cases surely we should have frequently met with it in the subsequent History of the Acts, and in the Apostolic Epistles; all of which were written some years after St Paul's preaching at *Antioch*, Acts xi. 26; whereas

whereas it is found but in two more passages of the N. T. in one of which, Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16, the Apostle mentions Believers as *suffering* under this appellation. The words of *Tacitus*, Annal. xv. cap. 44, where he is speaking of the Christians persecuted by *Nero*, are remarkable: — “VULGUS Christianos appellabat. Auctor nominis ejus, *Christus*, *Tiberio* imperitante, per Procuratorem *Pontium Pilatum* supplicio affectus erat. *THE VULGAR* (N. B.) *called them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator Pontius Pilate.*” See *Wetstein* on Acts xi. 26, to whom I am much indebted in the above exposition, and the learned *Daubuz* on Rev. v. 8. p. 235, who concurs in the same sentiments.

Χριστός, *us, o*, from *κεχρισται* 3 pers. perf. pass. of *χρίω* to anoint.

I. *Anointed.* Hence used as a title of *Jesus, The Anointed, The Christ*. It is of the same import as the Heb. משיח, to which it frequently answers in the LXX. So *St John* expressly informs us, John i. 42, that *Μεσσίας*, being interpreted, is *o Χριστός*. Comp. John iv. 25. and see under *Μεσσίας*, and *Campbell's Prelim. Dissertat.* p. 165, &c.

II. It denotes the *Christian church*, or that society of which *Christ* is the head. 1 Cor. xii. 12. So *Theodoret* on the place, *Χριστὸν ἐνταυθα τὸ κοινὸν σῶμα τῆς ἐκκλησίας ἐκαλεσέν, ἐπεὶ κεφαλὴ τῆς τῶ σωματός ἐστὶν ὁ Χριστός*. He in this place calls the *general body of the church Christ*, because *Christ* is the head of this body.” Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. *The doctrine of Christ*, Eph. iv. 20.

IV. *The benefits of Christ*. Heb. iii. 14.

V. *The Christian temper or disposition*, arising from a sound *Christian faith*. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

ΧΡΙΩ, perhaps from the Heb. קרן a horn, which was anciently used in anointing to sacred offices, (as 1 Sam. xvi. 13. 1 K. i. 39.) in token of the anointed person's deriving divine power from the eternal *Light*. Comp. under *Κερας*.

To anoint. In the N. T. it is applied only

spiritually to the gifts and graces of the Holy Spirit, with which *Christ* and *Christians* are anointed. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Comp. under *Μεσσίας*.

Χρονίζω, from *χρονος*.

To delay, defer, tarry. occ. Mat. xxiv. 48. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37, where observe *χρονου* is the 3d pers. 1st fut. Attic for *χρονισι*.

Χρονος, *us, o*, from *κρανω* to perform, perfect, complete, but in its primary sense, to rule, from the Heb. קרן a horn, the emblem of power (see under *Κερας*); so Latin tempus, French temps, may be ultimately from Heb. כִּתּוֹן to complete.

I. *Time*, as denoting the completion or duration of time. (Comp. *καιρος*, and *Wetstein* on Mat. xvi. 3.) Mat. xxv. 19. Mark ii. 19. ix. 21, & al. freq. *Δια τὸν χρόνον*, Heb. v. 12, *For, or on account of, the length of time*, i. e. since you were instructed in the gospel. *Polybius* applies the phrase in the same sense. See *Raphelius* and *Wetstein*.

II. *Delay*. Rev. x. 6, where see *Vitringa*. *Χρόνον δίδοναι*, To give or grant time, i. e. delay or opportunity. Rev. ii. 21. *Raphelius* cites the phrase from *Polybius* in this sense. On Luke viii. 29, *Wetstein* quotes *Plutarch* using ΠΟΛΛΟΥΣ ΧΡΟΝΟΥΣ for a long time.

III. *Time*, a particular point or part of time. Mat. ii. 7. Acts i. 6. vii. 17, & al.

Χρονοτριβέω, *ω*, from *χρονος* time, and *τριβέω* to spend. Comp. *διατριβέω* II.

To spend time. occ. Acts xx. 16.

Χρυσέος, *us, es, η, η*; *son, un*; from *χρυσος* gold.

Golden, made of gold. 2 Tim. ii. 20. Heb. ix. 4, & al. freq.

Χρυσιον, *us, to*, from *χρυσος* gold.

I. *Gold*. occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3, which last text *Doddridge* explains of putting on chains of gold about the neck, or ear-rings, or bracelets of gold on the arms; but since the *περιθεις* here mentioned seems to refer to *τετχων*, *Kypke* thinks that *χρυσια* particularly relate to the golden ornaments of the head.

II. *Money made of gold, gold coin*. occ. Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually the redeeming merits of *Christ*. occ. Rev. iii. 18.

Χρυσο-

Χρυσδακτύλιος, α, ὁ, ἡ, from χρυσος gold, and δακτύλιος, a ring for the finger, which see. Having a gold ring, or rather rings, on his fingers. So Arrian, Epictet. lib. i. cap. 22, describes an old gentleman as ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ἔχων πολλὰς, having many gold rings." Lucian, in his Timon, tom. i. p. 72, calls the same sort of persons ΧΡΥΣΟΧΕΙΡΕΣ. See more in Wetstein. occ. Jam. ii. 2.

Χρυσολίθος, α, ὁ, from χρυσος gold, and λίθος a stone.

A chrysolite, a precious stone of a golden colour. So Pliny, Nat. Hist. lib. xxxvii. cap. 9. "Æthiopia mittit & chrysolithos aureo colore translucentes. Æthiopia also furnishes chrysolites transparent of a golden colour." It is now called a *topaz. occ. Rev. xxi. 20.

Χρυσόπρασος, α, ὁ, from χρυσος gold, and πρασον a leek, which perhaps from Heb. פֶּרֶס to divide, separate, from the manner of their growth with single stems.

A chrysoprased. Pliny reckons it among the beryls, the best of which, he says, are those of a sea-green colour; after these he mentions the chrysoberyls, which are a little paler, inclining to a golden colour; and next a † sort still paler, and by some reckoned a distinct species, and called chrysoprasus, the colour of which, he ‡ elsewhere observes, resembles the juice of a leek, but somewhat inclining to that of gold, Comp. Brookes's Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20.

ΧΡΥΣΟΣ, α, ὁ, plainly from the Heb. זָהָב gold, gold-dust, which the LXX render by χρυσιον, Ps. lxviii. 13, or 14. Prov. viii. 10, & al.

I. Gold, a species of metal. Mat. xxiii. 16, 17, & al.

II. Money of gold. Mat. x. 9.

III. It denotes the most excellent, firm, and sincere believers built into the Christian Church, who will stand the fiery trial, occ. 1 Cor. iii. 12. Comp. under Πυρ V.

Χρυσῶω, ω, from χρυσος.

To overlay or adorn with gold. occ. Rev. xvii. 4. xviii. 16.

* See Brookes's Nat. Hist. vol. v. p. 143.

† Nat. Hist. lib. xxxvii. cap. 5. "Vicini genus huic est pallidius, & a quibusdam proprii generis existimatur, vocaturque chrysoprasus."

‡ Id. cap. 8. "Chrysoprasus, porri succum & ipse referens, sed hæc paulum declinans a topazio in aurum." Comp. Τοπαζιον.

ΧΡΩΣ, ωτος, ὁ.

The body of a man. The word in this sense may not improbably be derived from the Heb. כֶּרֶס or כֶּרֶם the belly, abdomen, occ. Acts xix. 12. So Homer, Il. iv. lin. 510,

—Οὐ σφί λῖθος ΧΡΩΣ ἂν σιδηρός,
Nor are their bodies rocks, nor ribb'd with steel.
POPE.

And Il. xxi. lin. 568.

Καὶ γὰρ θὴν ταῦτα τρωτός ΧΡΩΣ ὀξὺ χαλκῷ.
For the sharp steel will e'en his body pierce.

Χυνῶ, from χυνω, which see under χινω.

To pour, pour forth. This word is inserted on account of its derivatives.

ΧΩΛΟΣ, η, ον, from the Heb. כָּלַל to restrain, as the Latin claudus lame from claudo to shut up, hinder.

I. Lame in, or deprived of the use of, the feet. Mat. xi. 5. xv. 30, & al. freq.

II. Lame, or infirm, in a spiritual sense. occ. Heb. xii. 13.

ΧΩΡΑ, ας, ἡ, from χωρος nearly the same, or immediately from the Heb. כָּר a pasture, a field, or place where cattle range and feed.

I. A field, a ground. Luke xii. 16. John iv. 35. Jam. v. 4. Comp. Luke xxi. 21, with Mat. xxiv. 18, and see Wolfius on Luke. Kypke on Luke xii. 16, shews that χωρα is in like manner used for land, a field, by Dionysius Halicarn. and Josephus.

II. A country, a region. Mat. ii. 12. iv. 16. viii. 28, & al. freq.

Χωρεῶ, ω, from χωρος, a place. See under Χωρα.

I. To go, or come, properly to some place. occ. Mat. xv. 17. 2 Pet. iii. 9.

II. To proceed successfully, have prosperous success, to succeed. Thus Elsner; who, to confirm this interpretation, cites from Aristophanes, Pace, lin. 508.

ΧΩΡΕΙ γι το πρᾶγμα πολλὰ μαλλον, ω, ἵδρις ὑμιν.
The affair, Sirs, succeeds much better to you.

So the Schol. Πρέκοπτι το εἶδος. Polybius, lib. ii. κατὰ λόγον ΧΩΡΗΣΑΝΤΩΝ σφισι τῶν πρᾶσμάτων, things succeeding as they ought." (See Wetstein on Acts xviii. 14.) occ. John viii. 37, where the learned Kypke, however, whom see, explains

plains it a little differently from the interpretation just proposed, namely, *To increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shews it is used by the Greek writers; our Translation renders it *has—place*; but I do not find that the Greek V. is ever used in this last sense.

III. *To afford place for*, i. e. *to contain, hold, be capable of containing or holding*. occ. Mark ii. 2. John ii. 6. Comp. John xxi. 25, where see *Wetstein* and *Bp. Pearce*.

IV. *To be capable of receiving, practically, and so carrying into execution*. occ. Mat. xix. 11, 12; where see *Elsner*, *Wetstein*, *Kypke*, and *Campbell*.

V. *To receive*, i. e. *kindly and affectionately*. occ. 2 Cor. vii. 2. So *Alberti's* Greek Glossary, cited by *Stockius*, explains *χω-ενοῦσθε* by *προσδεξασθε*, and *Chrysostom*, by *δέξασθε ἡμᾶς καὶ τὰ ἡμῶν ῥήματα*, *re-ceive us and our words*."

Χωρίζω, from *χωρίς*.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. *Χωρίζομαι*, pass. *To be separate*. Heb. vii. 26.

II. *Χωρίζομαι*, Pass. *To depart*. Acts i. 4. xviii. 1, 2. On the former text *Elsner* and *Kypke* shew that the Greek writers use the V. in the same manner.

Χωρίον, *ω, το*, from *χωρος*, which see under *χωρα*.

A field, a ground, a place. Mat. xxvi. 36. Acts i. 18, 19. iv. 34. & al. Thus used likewise in the Greek writers. See *Wetstein* on Mat.

ΧΩΡΙΣ, An Adv. from Heb. *חָרִץ* *to cut off short*, or rather from *כָּרַח* *to cut off*.

I. *Separately, by itself, apart*. occ. John xx. 7, where see *Wetstein*, who shews that the Greek writers use it in the same manner.

II. Governing a genitive,

1. *Separately, from, without*, absque, sine. Mat. xiii. 34. Luke vi. 49. John i. 3, & al. freq.

2. *Besides*. Mat. xiv. 21. xv. 38. 2 Cor. xi. 28. where *Wetstein* cites *Thucydides* applying it in the same sense with a genitive. I add from *Theophrastus*, *Ethic. Char. cap. 17*. *ΧΩΡΙΣ ΤΟΥΤΩΝ*, *Besides these things, or this*; and from *Menander*, p. 244, edit. *Cleric*.

Ἡμεῖς δὲ ΧΩΡΙΣ ΤΩΝ ἀναγκαίων ΚΑΚΩΝ

Αὐτοὶ παρ' αὐτῶν ἴδια προσπορίζομεν.

But we besides inevitable ills

Do of ourselves add others to the heap.

ΧΩΡΟΣ, *ω, ο*.

The north-west, properly the wind, *corus*, *caurus*, so called from the Heb. *קָר* *cold*, according to that of *Virgil*, *Georg. iii. lin. 356*.—*Spirantes frigora cauri*. occ. Acts xxvii. 12. See Dr *Martyn's* learned Note on *Virgil*, *Georgic. iii. lin. 278*, and Map in *Shaw's Travels*, p. 331.

Ψ.

Ψ

Ψ

Ψ, ψ, *Psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *Psi* in imitation of the two preceding letters

Phi and *Chi*: And as it is a sibilant in sound, so its form appears plainly to have been taken from that of the Hebrew or Phenician *Tsaddi* or *Jaddi*. The Hebrew character for *Jaddi* is *ז*, or, at the

the end of a word ψ , and the Phenician is * sometimes written almost like the Greek *Upsilon*, thus, Υ . In Greek derivatives from the Hebrew, ψ often answers to $\aleph$, as may be seen in the following words.

ψ αλλω, from ψ αω to touch, touch lightly, (which see under Π ροσ ψ ανω), or perhaps from Heb. $\aleph$ ץ to sound, quaver.

I. To touch, touch lightly, or perhaps to cause to quaver by touching. Thus in *Euripides*, cited by *Scapula*, the expression τοξων χειρὶ Ψ ΑΛΛΕΙΝ νευρας may be rendered either to touch the bow-strings with the hand, or to twang them, cause them to quaver.

II. To touch the strings of a musical instrument with the finger or plectrum, and so cause them to sound or quaver. So musicians who play upon an instrument are said χορδας ψ αλλειν, to touch the strings, or simply ψ αλλειν. And because stringed instruments were commonly used both by Believers and Heathens in singing praises to their respective gods, hence

III. To sing, sing praises or psalms to God, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. Jam. v. 13.

ψ αλμος, ϵ , $\omicron$, from ϵ ψαλμαι perf. pass. of ψ αλλω.

I. A touching or playing upon a musical instrument.

II. A psalm, a sacred song or poem, properly such a one as is sung to stringed instruments. See Luke xx. 42. 1 Cor. xiv. 26.

ψ ευδαδελφος, ϵ , $\omicron$, from ψ ευδης false, and αδελφος a brother.

A false brother, one who falsely pretends to be a brother, i. e. a Believer or Christian. Comp. Αδελφος VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

ψ ευδαποστολος, ϵ , $\omicron$, from ψ ευδης false, and Αποστολος an Apostle.

A false Apostle, one who falsely pretends to the character of an Apostle of Christ. occ. 2 Cor. xi. 13.

ψ ευδης, εος, ϵ ς, $\omicron$, η , from ψ ευδω to deceive. False, lying, a liar. occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψ ευδισι especially denotes all those who contrive idolatrous worship and false miracles

to deceive men, and make them fall into idolatry. See *Daubuz* on the place, and comp. ψ ευδος III. and 1 Tim. iv. 2.

ψ ευδοδιδασκαλος, ϵ , $\omicron$, from ψ ευδω to deceive or ψ ευδομαι to lye, and διδασκαλος a teacher.

A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine. occ. 2 Pet. ii. 1.

ψ ευδολος, ϵ , $\omicron$, from ψ ευδομαι to lye, or ψ ευδος a lye, and λολος perf. mid. of λειω to speak.

A speaker of lyes or falsehoods, a liar. occ. 1 Tim. iv. 2. *Aristophanes* uses this word. See *Wetstein*. Comp. under Υ ποκρισις.

ψ ευδομαι. See under ψ ευδω.

ψ ευδομαρτυρ, υρος, $\omicron$, η , from ψ ευδομαι to lye, or ψ ευδος a lye, and μαρτυρ a witness.

A lying or false witness, occ. Mat. xxvi. 60, twice. 1 Cor. xv. 15.

ψ ευδομαρτυριω, ω, from ψ ευδομαρτυρ.

To bear false witness. Mat. xix. 18. Mark xiv. 56, & al.

ψ ευδομαρτυρια, ας, η , from ψ ευδος a lye, and μαρτυρια a witness.

False witness. occ. Mat. xv. 19. xxvi. 59.

ψ ευδοπροφητης, ϵ , $\omicron$, from ψ ευδομαι to lye, or ψ ευδος a lye, falsehood, and προφητης a prophet.

A false prophet, one who falsely assumes the character of a prophet, and that whether he pretends to foretel things to come, as Mat. xxiv. 11, 24. Mark xiii. 22; or only † speaks falsehoods, or teaches false doctrines, in the name of God, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. Προφητης.

Josephus, speaking of the false Christs and false Prophets who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them Ψ ΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. ii. cap. 13, § 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22, he says, Πολλοι δ' ησαν εσκαθτοι παρα των τιραννων τοτε προς τον δημον ΠΡΟΦΗΤΑΙ, προστρεβειν την απο τε Θεου βοηθειαν κατ'αγγελοντες. There were many Prophets then suborned by the tyrants, to deceive the people, telling them that they ought

* See *Montfaucon's Palæograph. Græc.* p. 122, and *Bernardi, Orbis Eruditi Literatura*, published by the learned Dr Charles Morton.

† See *Waterland's Importance of the Doctrine of the Trinity*, p. 148, &c. 2d edit.

to wait for help from God." One of these also he calls by the very appellation, ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. vi. cap. 5, § 2. See also *Lardner's Large Collection of Testimonies*, vol. i. p. 64, &c.

Ψευδος, εως, &c., το, from ψευδω to deceive, or ψευδομαι to lye.

I. *A lye, a falsehood.* occ. John viii. 44. Comp. 2 Thess. ii. 11. 1 John ii. 21, 27. Τετρασι ψευδης, *False, fictitious, pretended miracles*, 2 Thess. ii. 9. Comp. *Vitranga* on Rev. xiii. 13.

II. *Lying in general.* occ. Eph. iv. 25.

III. *An idol, a vain or false idol;* in which sense ψευδος is used by the LXX, Isa. xlv. 20. occ. Rev. xxi. 27. xxii. 15. Comp. Rom. i. 25. and see *Elsner, Wolfius, Doddridge*, and *Macknight* there. The learned *Daubuz* explains ποιεν—ψευδος, *making a lye*, Rev. xxi. 27, by making idols to worship them, and contriving false miracles to give them authority, and thereby seduce others to join in the same idolatry. See also *Vitranga* on Rev.

Ψευδοχριστος, &, ο, from ψευδομαι to lye, or ψευδος a lye, and Χριστος Christ.

A false Christ, one who falsely pretends to be the Christ or Messiah. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by *Archbp. Tillotson*, *Serm.* vol. iii. p. 552, fol. that "*Josephus* mentions several of these false Christs: of whom though he does not expressly say that they called themselves the *Messias*, yet he says that which is equivalent, that they undertook to rescue the people from the Roman yoke, which was the thing which the Jews expected the *Messias* should do for them." Comp. Luke xxiv. 21, and see *Grotius* in Mat. xxiv. 5, *Bp. Newton's Dissertations on the Prophecies*, vol. ii. p. 279, &c. 8vo, and *Lardner's Large Collection of Testimonies*, vol. i. p. 68.

ΨΕΥΔΩ. It may probably be deduced from the Heb. פָּטַח or פָּטַח to steal sideways upon one's game, whether beast or bird, and so catch or take it. Comp. *Heb.* and *Eng. Lexicon* under פָּטַח IV.

I. *To deceive.* But it occurs not in the active voice in the N: T.

II. ψευδομαι, Mid. *To lye, to speak falsely or deceitfully.* Mat. v. 11. Col. iii. 9. Heb. vi. 18, & al.

III. With a dative following, *To lye to.* occ. Acts v. 4.

IV. With an accusative following, *To lye to, or impose upon.* occ. Acts v. 3. "*Bos* has abundantly shewn that ψευσασθαι, τινα signifies *to lye to a person, or impose upon him* [*Bos*, *Exercit.* p. 73, 4.]" *Doddridge*. As I have not *Bos's* work by me, I know not whether he produces from *Aristophanes*, *Nub.* lin. 260. Ου ΨΕΥΣΕΙ γὰρ ΜΕ, *You will not impose upon me;*" and from *Josephus*, *Ant.* lib. xiii. cap. 1, § 5. "*Bacchides* being angry with the deserters, ὡς ΨΕΥΣΑΜΕΝΟΙΣ ΑΥΤΟΝ καὶ ΤΟΝ ΒΑΣΙΛΕΑ, as having *lyed to, or attempted to impose upon, him and the King*, took and put to death fifty of the principal of them. See more in *Wetstein*.

Ψευδωνυμος, &, ο, ἡ, from ψευδομαι to lye, and ονομα, *Æolic*, for ονομα a name.

Falsely named or called. occ. 1 Tim. vi. 20. So *Plutarch*, Φιλοσοφος—ΨΕΥΔΩΝΥΜΟΣ, *A Philosopher falsely so called.*" See *Wetstein*.

Ψευσμα, ατος, το, from ψευσμαι perf. pass. of ψευδω.

A lye, falsehood. occ. Rom. iii. 7.

Ψευσης, &, ο, from ψευσαι 3 pers. perf. pass. of ψευδω.

A liar, a false speaker. John viii. 44, 55, & al. freq. See *Campbell's Prelim. Dissertat.* p. 94.

On Tit. i. 12, *Wetstein* has from the Greek writers abundantly confirmed the character of *Liars*, with which St Paul brands the Cretans.

Ψηλαφω, ω, from ψηλα, 1 aor. of ψαλλω to touch lightly, and αφω to feel, handle, which from ἀφη touch, feeling, and this from ἀπτομαι to touch, which see.

I. *To feel, handle.* occ. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18, where see *Whitby* and *Doddridge*; *Worsley* renders Ψηλαφωμενῳ tangible, and refers to Exod. xix. 12.

The LXX have used it several times in this sense for the Heb. שָׁמַח.

II. *To feel or grope for or after*, as persons blind or in the dark. occ. Acts xvii. 2.

See *Grotius* and *De Dieu* in *Poole's Synops.* *Elsner* and *Wolfius* on the place, and *Wetstein* on Luke xxiv. 39. The last of whom shews that the Greek writers use it in like manner with an accusative for groping

ing after, and particularly cites *Socrates* in *Plato's Phædon* (§ 47, edit. *Forster*), applying it figuratively to the natural Philosophers of his time, as *St Paul* does to the Heathen in general, with respect to divine knowledge, 'Ο δὲ μοι φαίνονται
ΨΗΛΑΦΩΝΤΕΣ οἱ πολλοί, ὡσπερ ἐν σκο-
τει.—The LXX apply it in this latter sense also, with an accusative following, for the Heb. שָׁמַר, Isa. lix. 10. and absolutely for the Heb. שָׁמַר, Deut. xxviii. 29. Job v. 14. Comp. Job xii. 25.

Ψηφίζω, from ψῆφος a small stone, or pebble, used by the * ancients, particularly by the Greeks and Egyptians, in their arithmetical calculations, and thence a computation, calculation.

To reckon, compute, calculate, which last word is from the Latin *calculus*, of the same import as the Greek ψῆφος. occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗΦΟΣ, α, ἡ, *Scapula* derives it from ψαω (λεπίνω) to attenuate (which see under Περιψήμω); but it may perhaps be better deduced from the Heb. פָּצַח to dash, break in pieces, or from חָפַץ to waste, consume away.

I. A small stone, or pebble. occ. Rev. ii. 17, where there seems an allusion to the ancient custom among the Greeks of absolving, with a white stone, or pebble, and condemning with a black one. This *Ovid* expressly mentions as the method of proceeding in criminal cases at *Argos*, *Metam.* lib. xv. lin. 42, 3,

*Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.*

Comp. *Plutarch*, *Apophthegm.* tom. ii. p. 186, E. cited by *Wetstein*, and see *Elsner*, and *Doddridge's* Note. Hence

II. A vote, suffrage, voice. occ. Acts xxvi. 10. Comp. Καταφθεῖν II.

Ψιθυρισμός, α, ὁ, from ψιθυρίζω perf. pass. of ψιθυρίζω to whisper, which from ψιθυρός a whisper, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the sound. A whispering, particularly of detraction, *Sophocles* in *Ajax*, lin. 148, uses ΨΙΘΥΡΟΥΣ λόγους in the same view. See more in *Wetstein*. occ. 2 Cor. xii. 20.

* So *Herodotus*, lib. ii. cap. 36, says of both these people λοφίζονται ΨΗΦΟΙΣΙ, they calculate with little stones." See also *Mons. Goguet's* *Origin of Laws*, &c. vol. i. p. 218, 222, edit. *Edinburgh*,

Ψιθυρισμός, α, ὁ, from ψιθυρίζω 3 pers. perf. pass. of ψιθυρίζω, which see under the last word.

A whisperer, a secret detractor. occ. Rom. i. 30, where see *Wetstein* and *Kypke*.

Ψιχίον, α, τό, from ψιξ, ψυχός, ἡ, a crumb of bread, a morsel of crumbled bread, which from the Heb. רָפַח to grind or beat to pieces.

A little crumb. occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21.

Ψυχή, ης, ἡ, from ψυχω to refresh with cool air, also to breathe, which see. Thus *Chrysippus* in *Plutarch*, *De Stoic. Repug.* tom. ii. p. 1052, F. is of opinion, το βρεφός ἐν τῇ γαστρὶ φύσει τρεφεσθαι καθάπερ φυτόν. Ὅταν δὲ τεχθῇ, ΨΥΧΟΜΕΝΟΝ ὑΠΟ ΤΟΥ ΑΕΡΟΣ, καὶ σωμαζόμενον, τὸ πνεῦμα μεταβάλλειν, καὶ γίνεσθαι ζῶον ὅτεν ἔκ ἀπο τροφῆς τὴν ΨΥΧΗΝ ἀνομασθαι παρὰ τὴν ΨΥΞΙΝ, that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, being refreshed and hardened by the air, it breathes and becomes an animal; so that ψυχή may not improperly be derived from ψύξις refrigeration."

I. Breath, according to *Hesychius*.

II. Animal life. Mat. vi. 25. x. 39. Comp. Luke xii. 20. Mat. xvi. 25, 26, and *Doddridge* there. This sense is usual in the best Greek writers. Thus *Xenophon*, *Cyropæd.* lib. iv. p. 218, edit. *Hutchinson*: Τὰς ΨΥΧΑΣ περιποιήσασθαι, Ye have preserved your lives." Id. p. 238. Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ΨΥΧΗΝ, He hath deprived my dear and only son of life." Comp. Rev. viii. 9. and under *Ἀπολλύω* II.

Δεῖναι ψυχήν, To give, surrender one's life by actually laying it down in death. Mat. xx. 28. Mark x. 45. *Elsner* in Mark, and *Wetstein* in Mat. cite two passages of *Euripides* where the phrase is used in the same sense. See also *Kypke* on Mat. Παράδουαι τὴν ψυχήν ὑπὲρ, To hazard one's life for the sake of. Acts xv. 26, where *Wetstein* cites from *Libanius*, ΕΠΕΔΩΚΕ ΤΗΝ ΨΥΧΗΝ ὑΠΕΡ ἡμῶν He gave up his life for us." *Homer* in like manner uses ΨΥΧΗΝ παραβάλλομενος for exposing one's life, II. ix. lin. 322; and *Odyss.* iii. lin. 74. ΨΥΧΑΣ παρέθειμεν, exposing their lives."

- III. *A living animal, a creature or animal that lives by breathing.* 1 Cor. xv. 45. Rev. xvi. 3. This seems a *hellenistical* sense of the word, in which it is often used by the LXX for the Heb. נפש.
- IV. *The human body, though dead.* occ. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10, for the Heb. נפש, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6.
- V. *The human soul or spirit, as distinguished from the body.* Mat. x. 28, where see *Wetstein*. Comp. Mat. xxvi. 38. John xii. 27. On Acts iv. 32, *Kypke* shews that ψυχή in the Greek writers denotes *the intimate consent and agreement* of friends, and *Elsner* cites a passage from *Aristotle*, who mentions it even as proverbial in this view.
- VI. *The human animal soul, as distinguished both from man's body, and from his πνεύμα, or spirit breathed into him immediately by God* (Gen. ii. 7.), 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12, and under Πνεύμα II.
- VII. *The mind, disposition, particularly as denoting the affections.* See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2, & al. *Raphelius* on Mark xii. 30, shews that the phrases ΕΞ 'ΟΛΗΣ ΤΗΣ ΔΙΑΝΟΙΑΣ and ΕΞ 'ΟΛΗΣ ΨΥΧΗΣ are used by *Arrian*, and the latter by *M. Antoninus*. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under Ελπίς I. Κυρίως III. 2. and Χάρις VIII. and see *Mrs E. Carter's* excellent Introduction to her Translation of *Arrian's Epictetus*, § 40. Comp. *Wetstein* on Mat. xxii. 37, and *Elsner* on Mark xii. 30.
- VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13, where see *Vitranga*, and Ezek. xxvii. 13, Heb. and LXX. Thus it is often used by the LXX for the Heb. נפש, as Gen. xii. 5. xvii. 14. xlvii. 15, 18, 23, 26, 27, 28. Exod. xii. 4. Lev. xviii. 29, & al. freq. I would not, however, be positive that this is a mere *hebraical* or *hellenistical* sense of ψυχή; for *Elsner* on Acts ii. 41, has produced some passages from the best Greek writers

where the plural seems to be applied in the same manner. Comp. *Raphelius* on Acts ii. 43, and *Kypke* on ver. 41.

- IX. In Rev. vi. 9, The *souls* of those who had been *slain* for the Word of God, and for the testimony which they held, are represented as being *under the altar*, in allusion to the *blood* of the *sacrifices*, which according to the Levitical service, used to be poured out upon the altar of burnt-offerings (Lev. i. 5. Deut. xii. 27.), and part of which consequently ran *under the altar*. The *blood* is likewise called ψυχή in the LXX, Lev. xvii. 11, 14. Deut. xii. 23, & al. corresponding to the Heb. נפש; and even this sense is not peculiar to the *hellenistical* style, for in *Aristophanes*, Nub. lin. 711, τῇν ΨΥΧΗΝ ἐκπνέουσι means "they drink my blood;" and *Virgil* applies anima in like manner, Æn. ix. lin. 349,

Purpuream vomit ille animam—
He vomits forth his purple soul.

See *Vitranga* and *Daubuz* on Rev.

ψυχή is used in a great number of passages of the LXX, and most commonly answers to the Heb. N. נפש, which is derived from the V. נפש to breathe, as ψυχή from ψύχω to refrigerate.

Ψυχικός, η, ον, from ψυχή.

- I. *Animal or sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit. occ. 1 Cor. ii. 14. Jam. iii. 15. Jude ver. 19.
- II. *Animal*, as distinguished from *spiritual* or *glorified*. occ. 1 Cor. xv. 44, (twice), 46. See *Vitranga*, Observat. Sac. lib. iii. cap. xi. § v.

ΨΥΧΟΣ, εος, υς, το. This word may very naturally be deduced from the Heb. צָוֶה to compress, condense, concrete (comp. Zeph. i. 15.), which every one knows is the property of cold, and which itself consists in compacted or compressed air. Accordingly ψυχός in the LXX answers to the Heb. קָר or קָרָה cold, properly * "the air in a gross, compacted state, cohering in comparatively large masses or grains, and therefore incapable of pervading the smaller pores of bodies, but by its external pressure, or nisus to pursue the finer atoms (or light) within such

* See Heb. and Eng. Lexicon in קָרָה VIII. bodies,

bodies, rendering them more *fixed* and *dense*."

Cold, occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. *Harmer*, Observations, vol. i. p. 25, remarks that Bp. *Pococke* not only describes himself, an Arab's wife, and some other people as *sitting by a fire* on the 17th of *March*, but "goes farther; for he says that *in the night of the 8th of May* the Sheik of *Sephoury* [a place in *Galilee*] made them a fire in a ruined little building, and sent them boiled milk, eggs, and coffee: The fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder then that the people, who went to *Gethsemane* to apprehend our Lord, thought a fire of coals a considerable refreshment at the time of the passover (John xviii. 18.), which must have been earlier in the year than the 8th of May, though it might be considerably later than the 17th of March.

Ψυχρος, α, ον, from ψυχρος.

I. *Cold*, not having heat. occ. Mat. x. 42, where observe that ψυχρος is used elliptically for ψυχρος ὕδατος, as this adj. is likewise in the Greek writers. Thus *Plutarch*, De Garrul. p. 511, C. ΨΥΧΡΟΥ κυλινδρα a cup of cold, water namely; and *Epictetus*, Enchirid. cap. 35. Μη ΨΥΧΡΟΝ πινειν, Not to drink cold water; see more in *Wetstein* and comp. Mark ix. 41, under ὕδωρ I.

II. *Cold*, in a spiritual sense, destitute of fervent piety and holy zeal. occ. Rev. iii. 15, 16.

Ψυχω, from ψυχος.

I. To cool, refrigerate, as with cool air.

II. Ψυχομαι, Pass. To be cooled, to grow cool or cold, in a spiritual sense, as Christian love. occ. Mat. xxiv. 12. *Josephus*, De Bel. lib. v. cap. 11. § 4, in like manner applies the V. active to hope: Το συμεσαι—ΕΨΥΞΕ ΤΗΝ ΕΛΠΙΔΑ. What had happened cooled their hope."

Ψωμιζω, from ψωμος. See under Ψωμιον.

I. To feed, properly by putting the food into the mouth. So in *Galen* nurses are said ΨΩΜΙΖΕΙΝ τα βρεφη, and in *Porphyry* pigeons ΨΩΜΙΖΟΥΣΙ τα νεοτλια. See the passages in *Wetstein* on 1 Cor. xiii. 3.

II. To feed in general. occ. Rom. xii. 20.

III. To spend in feeding others, to divide, as it were, into mouthfuls for feeding others. occ. 1 Cor. xiii. 3.

Ψωμιον, ο, το, from ψωμος the same, which from ψαω, ψω, to break into bits, and this from Heb. פיצץ to cut off, curtail. A morsel, or piece of food, particularly of bread. Thus used in *Diogenes Laertius* (cited by *Wetstein*, whom see), as ψωμος likewise is by *Xenophon*. Memor. Socrat. lib. iii. cap. 14, § 5. occ. John xiii. 26, 27, 30. Comp. under Τρυβλιον.

ΨΩΧΩ, either from the Heb. פוש to tear in pieces, or from פיש to beat or wear to pieces.

I. To break to pieces. Thus *Scapula* and *Mintert*, "In frusta comminuo."

II. To rub, as ears of corn, in order to force out the grains, confrico. So *Theophylact* explains ψαχνον by τριβον. occ. Luke vi. 1.

Ω

Ω

Ω

Ω, ω, Omega, Ο μεσα, i. e. O great or long, namely, in sound, so called to distinguish it from O, Omicron, which see. It is the last of the five additional

letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but one

character for their O, whether pronounced long or short: And it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two os.

I. Ω being the last letter of the Greek alphabet is opposed to Α, Alpha, the first, and is applied to Christ, as being the end or last. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. O! oh! an interjection generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. It is used

1. In compellation, or addressing, O. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In admiration. Rom. xi. 33.

3. In upbraiding, or reproving. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10, & al.

Ωδε, An Adv. of place, q. d. εν τωδε in this, τοπω place namely, from οδε this, this here.

1. Here, in this place. Mat. xii. 6. 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the Mosaic dispensation.

Τα ωδε πραγματα or πραχθεντα namely, The things which are done here." Eng. Translat. Col. iv. 9.

Ωδε-η ωδε, Here or there. Mat. xxiv. 23.

2. Hither, to this place. Mat. vii. 29. xiv. 18. Rev. iv. 1.

Ωιδη, ης, η, from Αοιδη the same (Αο being contracted into ω, and the ι subscribed), which from αιδω to sing. See Αιδω.

A song. Eph. v. 19, & al.

Ωδιν, ινος, η, from οδυνη, which see.

I. Labour, travail, pain of a woman in bringing forth. occ. 1 Thess. v. 3.

II. Grievous and acute sorrow or affliction, which is often in the O. T. compared to that of a woman in travail, as Ps. xlviii. 6. Isa. xiii. 8. Jer. vi. 24. xiii. 21. xxii. 23. & al. Homer uses the same comparison, Il. xi. lin. 269, &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. חבלים signifies both pains and cords or snares; and the LXX having several times rendered the Heb. חבלים מות by ωδινες θανατες, as Ps. xviii. 4, (comp. ver. 5. 2 Sam. xxii. 6.) Ps. cxvi. 3, some learned men have thought, that in Acts ii. 24, St. Luke imitated the same manner of expression, and that τας ωδινας τας

θανατες should be there rendered *the cords* or *bands of death*. But it must be confessed that in the LXX we do not meet with the complete phrase, λυειν ωδινας θανατες, and that in the Greek writers λυειν and απολυειν ωδινας denotes *loosing*, and so putting an end to, *the pangs of parturition*, as Wetstein has shewn, who also cites Theophylact's comment on the place, ΕΥ ΔΕ ΛΥΣΙΝ ΩΔΙΝΩΝ ΤΟΥ ΘΑΝΑΤΟΥ την αναστασιν προσηγορευσιν, ινα ειπη· ερρηξε την εκκυον και ωδινασαν γαστρα τα θανατα ωσπερ εκ κοιλιας τινος ωδινουσης, φημι δε των θανατα δισμων αναδυντος τας σωτηρος. He hath rightly styled the resurrection a *loosing of the pangs of death*, as if he had said; He hath burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb." Between these two interpretations the reader will decide for himself*.

Ωδινω, from ωδιν.

I. Intransitively, To be in pain, as a woman in travail. occ. Gal. iv. 27. Rev. xii. 2. In both which texts it is applied spiritually to the church.

II. Transitively, with an accusative, To travail in birth of, to be in labour with. occ. Gal. iv. 19, where St Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, ες παλιν ωδινω. of whom I travail in birth again, says he. So Scapula cites from Euripides, Πεν ΩΔΙΝΟΥΣ ΕΜΕ, She who before travailed of me."

ΩΜΟΣ, υ, ο. Mintert derives it from οιω to carry; but it may be better deduced from Heb. שמע to lift up, lade, or load. The shoulder. occ. Mat. xxiii. 4. Luke xv. 5.

Ων, υσα, ον, Gen. ονιος, υσης, ονιος, &c. The participle present of εμι to be, (which see), or, more strictly speaking, of the old verb, εω to be, for εων, υσα, εον, which is often used in the Ionic and Poetic writers.

* Since writing the above, I have observed that the learned Vitranga, Comment. in Isa. xxvi. 19. tom. ii. p. 71, concurs with the latter interpretation, in these words: "Sc. erant invictae rationes, quae urgebant resurrectionem Christi Jesu ex mortuis: ut proinde terra et terrae viscera quae faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quam praegrans foemina partum, qui secundum naturae legem erumpere nititur; ut eum potius ejiciat quam emittat."

Being.

Being. It is used very frequently in the N. T. but I shall only take notice of a particular passage or two wherein it occurs. 'Αἱ δὲ ΟΥΣΑΙ ἐξουσίαι then, Rom. xiii. 1, is used for the powers or magistrates *in being* or *actually possessed* of authority. *Herodotus* applies τιμας ΕΟΥΣΑΣ exactly in the same sense, lib. i. cap. 59. See *Raphelius* on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St John intended to render the Heb. יהוה *Jehovah*, Rev. i. 4, 8. xi. 17, (comp. Rev. iv. 8, and Exod. iii. 14, in LXX.) 'Ο ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *He who is, and which was, and who is to come*, where the ὁ before ἦν *was* must be of the neuter gender, though the other two ὁs are masculine; and observe what another extraordinary construction there is ch. i. 4, ΑΠΟ ΤΟΥ 'Ο ΩΝ. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of *Jehovah*, in the describing of whom, all, even inspired, language must fail.

This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8, as the *incommunicable* name *Jehovah* often is in the O. T. Comp. *Heb. and Eng. Lexicon* under יהוה III.

ΩΝΕΟΜΑΙ, *υμαι*, Depon.

To buy. Perhaps from Heb. ענה *to answer*, q. d. *to answer* in money or price, to pay an *answerable* or *equivalent* price. occ. Acts vii. 16.

ΩΝ, *ω, το*, derived, according to the Etymologist, from οἶος *alone*, because they are brought forth *single*; and οἶος in this sense may be from Heb. אינא *a*, i. e. *a single, being* or *person*. But *Martinius*, Lexic. Philol. in Ovum, remarks from *Hesychius*, that the Argives call eggs ωῖα, and is inclined to deduce the Greek name from Heb. עיף *a bird*, which lays and hatches it. The Heb. עי appears more plainly in the Latin oVum.

An egg, which is laid by birds, and produces their young. occ. Luke xi. 12.

ΩΠΑ, *ας, η*, from Heb. נאף *to flow*.

I. *Time, season, particular time.* Mark xi. 11.

John v. 35. 1 John ii. 18. Comp. Mat. viii. 13. Mark xiv. 35. John iv. 23. xii. 23. xvi. 21. xvii. 1. Rev. iii. 10. xiv. 7, 15. Rom. xiii. 11, where *Wolfius* and *Wetstein* cite from *Plato*, Apol. Socrat. the similar expression ΗΔΗ ΩΠΑ ΑΠΙΕΝΑΙ *μοι*.

II. *A short time.* John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. Philem. ver. 15.

III. It denotes *the day*, or *time of day*. Mat. xiv. 15; where *Raphelius* cites from *Polybius* ΗΔΗ δὲ τῆς ΩΠΑΣ συσπλευσης, *the day now closing*; and Δια το *παι* τὴν ΩΠΑΝ εἰς ὥσπερ συσπλευειν, *Because the day was closing towards the evening.* On Mark vi. 35, the same learned critic remarks that ὥρα πολλή is used as *multus dies* in Latin, and may signify *a great part of the day*, either *already past*, or *yet remaining*: But that in this text the particle ἡδη shews it is used in the former sense. *Wetstein* produces a similar expression from *Dionysius Halicarn.* Εμαχοντο καὶ διμενον αχρι ΠΟΛΛΗΣ ΩΠΑΣ ευθυμως αἰωνιζομενοι, εως η νυξ επιλαβουσα διεκριν αυτας. *They engaged, and continued bravely fighting till very late, when the night coming on parted them.* Comp. *Kypke*.

IV. *An hour, the twelfth part of an artificial day, or of the time that the sun is above the horizon.* See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under Εξος.

Ωραιος, *αια, αιον*, from ὥρα *beauty*, which may be very naturally deduced from Heb. נאף *the light, the great ornament* and *adorner* of nature; whence also may be ultimately deduced the Latin *orno*, and Eng. *ornament, adorn*, &c.

I. *Beautiful.* occ. Mat. xxiii. 27. Acts iii. 2, 10.

II. *Beautiful, amiable, desirable.* occ. Rom. x. 15.

ΩΡΥΟΜΑΙ. It seems a word formed from the sound, like Eng. *roar*, Heb. רעע &c. *To roar*, as a lion after his prey. (Comp. Λεων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. נאף; but in the profane writers is most commonly applied to the *opening* of dogs, or *howling* of wolves after their prey, though sometimes to the *roaring* of the lion, as by St Peter. See *Bochart*, vol. ii. 730, and *Wetstein*, who cites from

from *Apollonius*, *Argon.* IV. lin. 1339, ΛΕΩΝ ὡς ΩΡΥΕΤΑΙ.

ΩΣ, from the pron. relative *ὅς*, *who*, *which*. A particle denoting the manner, time, degree *in which*.

I. An Adverb,

1. Of comparison, or similitude, *As*, *like as*. *Mat.* x. 16, & al. freq.

2. Of confirmation, or reality, *As*. *Mat.* xiv. 5. *John* i. 14. See *Whitby* on both these texts, and *Raphelius* on the latter, and *Glassii Philol. Sacr. Lib.* iii. Tract. v. Can. 28.

3. *As*, *as it were*, *about*. *John* i. 39, or 40. *Mark* v. 13. viii. 9, & al. It is applied in like manner by the best Greek writers. See *Wetstein* on *Mark* v. 13.

4. *As it were*, *somewhat*. *Acts* xvii. 22. So the *Vulg.* *quasi* *superstitiosiores*, as it were *too superstitious*; *Castalio*, paulò *superstitiosiores*; and the modern Greek version, εἰς καποῖον τροπον εὐλαβέως (ἡ δεισιδαιμονίᾳ, marg.) περισσοτέρων ἀπ' ἐκείνο ἐπεὶ περιπύ, *In some measure more superstitious than is fitting.* French *Translat. comme trop dévots*.

5. *How*, *in what manner*. *Mark* xii. 26. *Luke* vi. 4. viii. 47. xxiii. 55, & al.

6. Of admiration, *How!* *Rom.* x. 15. xi. 33. For instances of the like application in the Greek writers see *Wetstein*.

7. Ως ἐπὶ, *To*, *towards*. *Acts* xvii. 14. See *Raphelius* and *Wetstein*, who shew that ὡς, with ἐπὶ and the name of a place, is in like manner often used pleonastically in the best Greek writers; and *Wetstein* cites both from *Pausanias* and *Arrian* the phrase ΩΣ ΕΠΙ ΘΑΛΑΣΣΑΝ.

8. Ως ἦν, *As he was*, *just as he was*. *Mark* iv. 36. An elegant expression, says *Raphelius*, applied to persons to signify that they entered upon the business in hand *just as they were*, without further preparation. He accordingly cites the Greek writers using the synonymous expressions ΩΣΠΕΡ ΗΝ, ΩΣΠΕΡ ΕΙΧΕΝ, and ΩΣΠΕΡ ΕΤΥΧΟΝ. I add that *Lucian* applies the very phrase of *St Mark*, ΩΣ ΗΝ, in the same sense, *Asinus*, tom. ii. p. 137. So *Suetonius*, the Latin "*Ut erat.*" *Vitell* cap. 8. See also *Kypke*; but comp. *Elsner*, *Bowyer*, and *Campbell* on *Mark*.

II. A Conjunction.

1. *As*, *that*. *Heb.* vii. 9, Ως ἐπὶ εἰπεῖν, *As,*

or *that*, *I may so say*, *Ut ita dicam.* Comp. *Επος*.

2. Illative, *So*, *therefore*, *wherefore*. *Heb.* iii. 11. On which passage *Raphelius* cites *Arrian* using it in the same sense.

3. Declarative, *That*, quòd. *Rom.* i. 9.

4. Of time, *When*. *Luke* xx. 37. Comp. *Luke* xii. 58. *After that*, *when*. *Acts* xxvii. 1. Following ποσὸς χρόνος; *how long time?* it denotes *since that*, *since*. *Mark* ix. 21.

5. *Since*, *seeing that*. *Col.* ii. 6.

6. Ως εἰς, or ὡς ἀν, *When*, *whenever*. *Rom.* xv. 24. *1 Cor.* xi. 34.

7. Ως—καί, *As—so also*, ὅτω being understood. *Mat.* vi. 10. *Acts* vii. 51. (Comp. *Luke* vi. 31. *John* xx. 21.) *Herodotus* has the same ellipsis, lib. vii. cap. 128, and lib. viii. cap. 64. See *Raphelius* and *Wetstein*, and comp. under *καί* 16.

8. Ως—καί, *Since—also*, *2 Pet.* i. 3, 5. See *Alberti* and *Wolfius*.

9. Ως ὅτι, *That*, *namely that*. *2 Cor.* v. 19. xi. 21. *Xenophon* and others of the Greek writers use these particles in the same manner, as *Raphelius* and *Wetstein* have shewn. Ως may be considered as *redundant*. See *Kypke* on *2 Cor.* xi. 21, who shews that in the expression ὡς ὅτι, ὡς is likewise *redundant* in *Josephus* and *Dionysius Halicarn.*

ΩΣΑΝΝΑ, *Heb.*

Hosanna, a slight variation of the *Heb.* נָשִׁיב נָא, *Save now*, or *save we pray thee*, used *Ps.* cxviii. 25, which became a common form of wishing *safety and prosperity to*, q. d. *Save and prosper*, O Lord. occ. *Mat.* xxi. 9, (twice) 15. *Mark* xi. 9, 10. *John* xii. 13. See *Wolfius* on *Mat.* xxi. 9.

Ὡσαύτως, Adv. from ὡς *as*, and αὐτως *in the same or like manner*, from αὐτός *the same*.

Likewise, *in the same or like manner*. *Mat.* xx. 5. *Luke* xiii. 3, & al.

Ὡς, Adv. from ὡς *as*, and εἰ *if*.

1. Of comparison or similitude, *As if*, *as it were*, *as*. *Mat.* iii. 16. ix. 36.

2. Of quantity, *As it were*, *about*. It is spoken of number, time, and place. See *Mat.* xiv. 21. *Mark* vi. 44. *Luke* i. 56. xxii. 41, 59.

Ὡςπερ, Adv. from ὡς *as*, and περ an emphatic particle, which see.

As indeed, *like as*. *Mat.* v. 48. vi. 2, & al. freq.

Ὡςπερ, Adv.

ὥσπερ, Adv. from ὥσπερ, and εἰ *if*.

As if, as if it were, as. occ. 1 Cor. xv. 8, where see *Wetstein*.

ὥς, A Conjunction, from ὥς *as, so, and τε also*.

1. Most generally, with an accusative and an infinitive mood, *So that*. Mat. viii. 24, 28, & al. freq.

2. With an indicative, *So that*. Gal. ii. 13. where *Elsner* observes, that although ὥς is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces *Aristophanes*, and *Æschines* the philosopher, so using it.

3. With an infinitive, *So as*. Mat. x. 1. xv. 33.

4. *In order to*. Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *So that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5, & al. Comp. Gal. iv. 16.

ὠτα, τα, Plur. of ὠς, ὠτος, το, which see. ὠτιον, ς, το, from ὠς, ὠτος, *an ear*.

The ear, i. e. the external ear, auricula. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. ver. 50.) John xviii. 10, 26.

The LXX frequently use this word for the Heb. קָנָה.

ὠφελεια; ας, ή, from ὠφελω.

I. *Profit, advantage.* occ. Rom. iii. 1.

II. *Profit, gain.* occ. Jude ver. 16, where *Kypke* cites *Polybius* applying the phrase ΩΦΕΛΕΙΑΣ ΧΑΡΙΝ to marauders following an army *for the sake of plunder*.

ὠφελω, ω, from ὠφελω, which see under Οφελος.

To profit, advantage, benefit, help. Mat. xv. 5, (where see *Wetstein*.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26, where *Kypke* remarks that ὠφελειν is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from *Hippocrates*, ΟΥΔΕΝ ΩΦΕΛΗΣΑΙ, ΟΥΔΕΝ ΩΦΕΛΕΕΤΩ.

ὠφελιμος, ς, ο, ή, και το--ον, from ὠφελω.

Profitable, beneficial, advantageous, useful. occ. 1 Tim. iv. 8, twice. 2 Tim. iii. 16. Tit. iii. 8.

ὠψ, ωπος, ο, from the Heb. הָפַץ *to move quickly*, particularly as the eye, Prov. xxiii. 5, whence as a N. masc. plur. in reg. הָפְפִּים *the eye-lids*.

I. *The eye*, and in plur. ὠπεις *the eyes*.

II. *The face, countenance*.

This word, however, occurs not in the N. T. but is placed here on account of its compounds and derivatives.

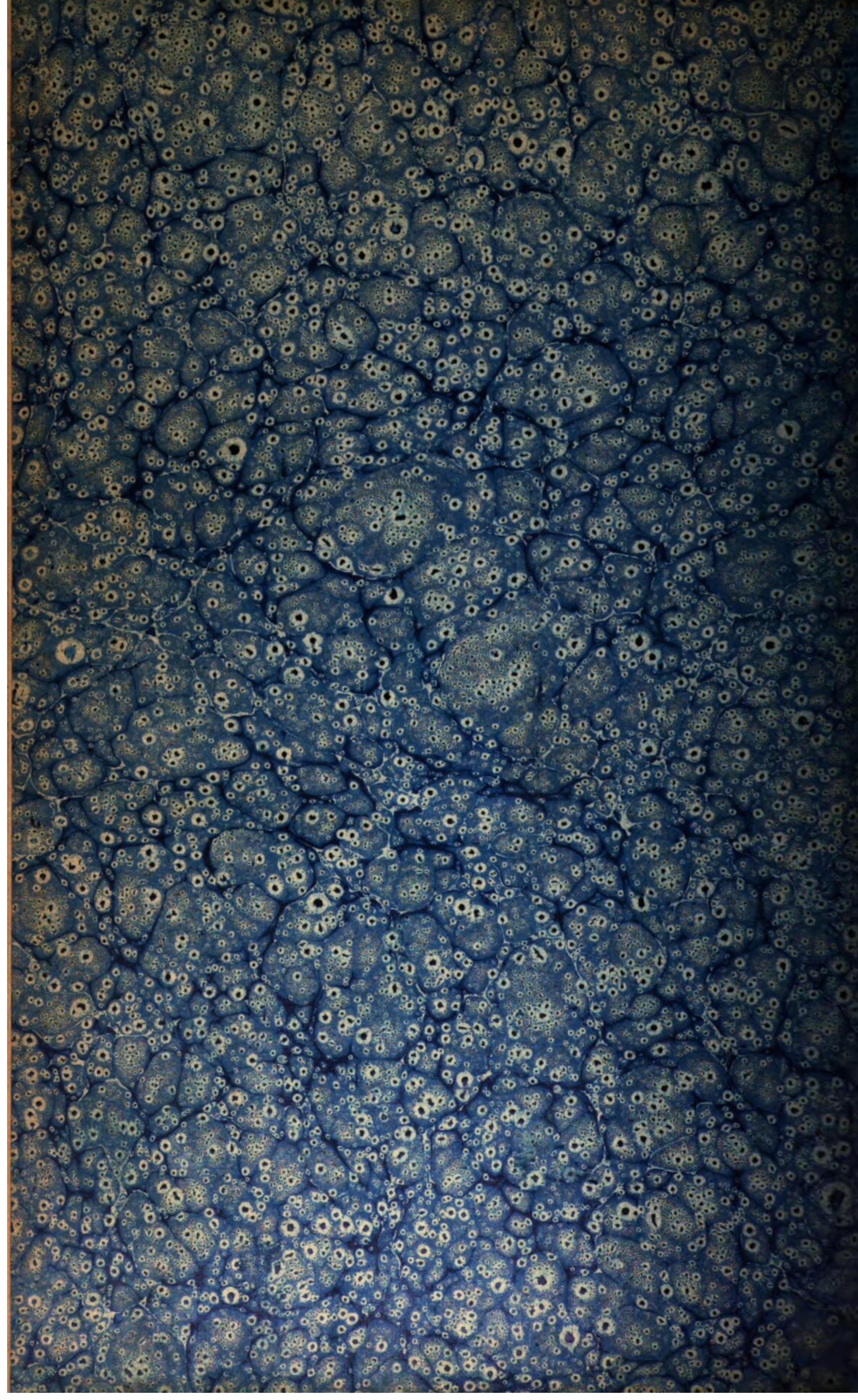
REV. v. 13.

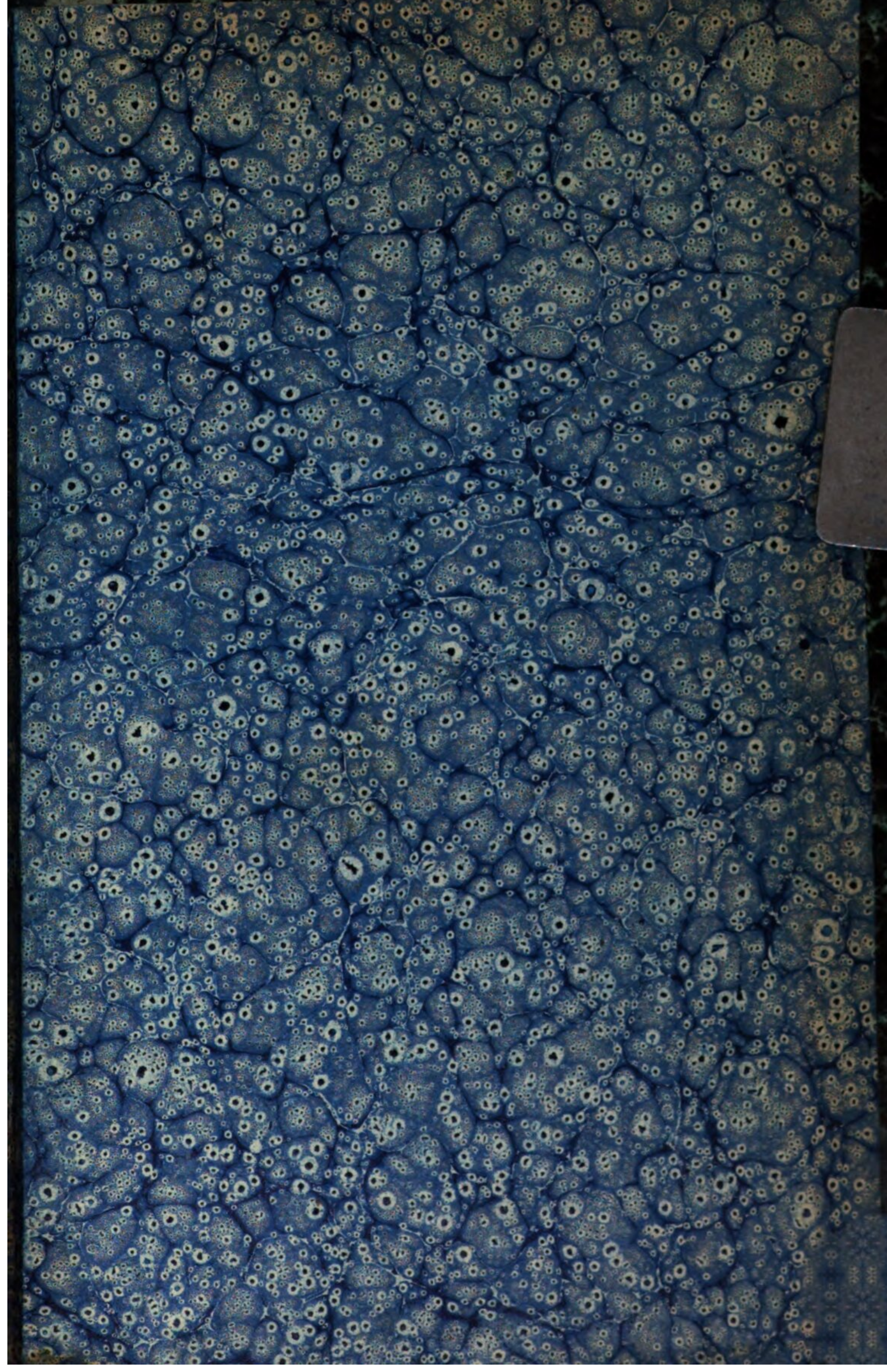
ΤΩ ΚΑΘΗΜΕΝΩ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΩ ΑΡΝΙΩ, Ἡ ΕΥΛΟΓΙΑ,
ΚΑΙ Ἡ ΤΙΜΗ, ΚΑΙ Ἡ ΔΟΞΑ, ΚΑΙ ΤΟ ΚΡΑΤΟΣ
ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

THE END.

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